

THE ESSENCE OF SRI GURU GRANTH SAHIB

(Translation in English Prose)

Vol. V

By
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PREFACE

(The Final Prayer)

"Hoau moorakh karai laya Nanak Har Kamai"

(ਹਉ ਮੂਰਖ ਕਾਰੇ ਲਾਇਆ ਨਾਨਕ ਹਰਿ ਕੰਮੇ)

"The Guru has enabled through His Grace this fool (of mine) to engage in the service of the Lord by singing His praises (through the writing of the Gurbani) as directed by His Will," The Guru's Grace has enabled me to complete this noble task.

In fact, Guru Nanak has given us a new dimension to life by leading it fruitfully, while performing our normal functions as a householder.

First of all, we are required to follow the Guru's guidance in the correct interpretation of the Guru's Word (Sabad) as there is no other way out of this worldly falsehood (Maya). The Guru has stated that

(ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ)

Guru's Word is the Guru and the Guru is truly the Guru's Word which is full of all the treasures of the world and is the nectar of life.

Secondly, the Lord's Will (ਹੁਕਮ) prevails in all our efforts in conducting the course of this human life.

As Guru Nanak has stated in Jap Ji

(ਹੁਕਮੇ ਅੰਦਰਿ ਸਭਿ ਕੇ ਬਾਹਰ ਹੁਕਮ ਨ ਕੋਇ
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤਾਂ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥)
(ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲ
ਹੁਕਮ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲ")

and

which means that we have to follow the Lord's Will, as pre-destined for us and thus we could remove the wall (curtain) of falsehood between the soul and the Prime-soul.

Thirdly the company of holy saints in the form of holy congregations (Sadh Sangat) alone helps us lead towards salvation from the worldly bondage. The best way towards getting rid of one's egoism was to join the holy congregations in singing the praises of the Lord and applying the dust of the lotus-feet of holy men to the forehead.

The main stress in the Guru's Message (through Gurbani) is to sing the Lord's praises in the company of the holy congregations (Sadh Sangat) through the hymns of the Guru (Gurbani). Thus the Guru has bestowed on us the greatest treasure of Gurbani in the form of Guru Granth Sahib, which includes the sayings of various bhaktas (saints) like Kabir and

Farid apart from the various Gurus. "Let the light of knowledge come from any direction (source). Thus Guru Granth sahib was anointed by Guru Gobind Singh as the final Guru of the Sikhs, which is truly the living Guru for all times, and directing the sikhs towards attaining unison with the Lord by meditating and following the Guru's Word. Guru Amar Das has said

(ਸਤਿਗੁਰ ਨੋ ਸਭਿ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤਿ ਸੰਸਾਰ,
ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰ ਸਬਦਿ ਨ ਕਰੈ ਵੀਚਾਰ)

that is by having a glimpse of the Guru (in physical form) does not lead to salvation unless one meditates on the Guru's Word (Sabad). So the main effort should be to deliberate on the Guru's Word and follow it practically in the company of holy saints. Thus "Sadh Sangat" is the only means of ridding us of our egoism and I-am-ness. Even Kabir used to hold his discourses in congregational form. The highest attainment in life is the self-realisation by reciting True Name which is possible only if the previous three conditions are fulfilled (i.e. Guru's guidance, Lord's Will and company of holy saints) Guru Amar Das has proclaimed

("ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਅਪਣਾ ਮੂਲ ਪਛਾਣ"
ਮਨ ਹਰਿ ਜੀਅ ਤੇਰੇ ਨਾਲ ਹੈ ਗੁਰਮਤੀ ਰੰਗ ਮਾਣ" ॥)

O my mind! You should appreciate your real worth as you are an embodiment of the Prime-soul. You should enjoy the bliss of Lord's unison, as the Prime-soul is always present within you only. So the attainment of True Name, the fourth and highest state of bliss and equipoise, the ideal of human life, is possible by leading a house holder's life. The important factor is not getting engrossed in worldly status and amassing wealth due to family attachment but leading a life of love without the effects of Maya like the lotus-flower which blossoms forth in muddy waters, but unaffected by its filth.

The Guru has proclaimed,

"ਇਹ ਵਿਸ ਸੰਸਾਰ ਤੁਮ ਜੋ ਦੇਖਦੇ ਇਹ ਹਰਿ ਕਾ ਰੂਪ ਹੋ
ਹਰਿ ਰੂਪ ਨਦਰੀ ਆਇਆ") i.e.

that the poison of worldly falsehood is also an embodiment of the Lord alone, and He is to be perceived within all this poison of Maya. The Lord is not a totally unknown entity as He is pervading everywhere and within all the beings in equal measure. Let us perceive the Lord in Nature as Wordsworth has said,

"One impulse from a vernal wood may teach you more of
man, of moral evil and of good than all the sages can"

Let us perceive the wonderful worldly drama as a personification of the Lord Himself as Nature provides us with a glimpse of the Lord in various hues and forms provided we

develop the searching eye for it. Thus the recitation of True Name, which is higher than the Lord Himself ("ਉਚੇ ਉਪਰ ਉਚਾ ਨਾਉ") would lead us towards a merger with the Lord, the ultimate and ever-existent Truth.

Thus the four pillars of Sikhism

(Guru's guidance, Lord's Will, company of holy saints (congregations) and True Name) would lead us towards a unison with the Lord and emancipate us from the cycle of births and deaths.

Guru Arjan Dev has proclaimed

("ਰਾਜ ਨ ਚਾਹਉ ਮੁਕਤ ਨ ਚਾਹੈ
ਮਨ ਪ੍ਰੀਤ ਚਰਨ ਕਮਲਾਰੇ")

that I seek not salvation or kingdom of the world, but the love of the lotus-feet of the Lord.

So let us take refuge at the lotus-feet of the Guru through the Guru's holy congregations (sadh sangat) The singing of the Lord's praises (holy kirtan) from Sri Darbar Sahib Amritsar all the twenty-four hours reminds us of the sublimity of Kirtan (singing His praises) with all the political or religious humdrum around us

(ਕੀਰਤਨ ਨਿਰਮੋਲਕ ਹੀਰਾ ਆਨੰਦ ਗੁਣੀ ਗਹੀਰਾ)

The Guru has proclaimed that

("ਭਈ ਪ੍ਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ")

This invaluable human life is given to us as the only means of merging with the Lord, through the meditation and recitation of True Name through the Guru's Grace and guidance.

Once we attain unison with the True Lord (Akal Purkh) we could cast away our fear complex (of death) and the torture of the cycle of births and deaths, thus attaining salvation.

So let us pray for the Guru's Grace to enable us to develop the love of the Lord through the Guru's guidance, finally merging with Him.

PREFACE TO THE SECOND EDITION

The first edition of "The Essence of Sri Guru Granth Sahib" (in five volumes) was published in October 2000 by my wife, Mrs. Parshotam Kaur Makin.

We are sincerely gratified and are thankful to our esteemed readers, who have accepted to our version of Sri Guru Granth Sahib in English Prose with great enthusiasm, and warmth, thus necessitating the printing of the second edition. This job has now been entrusted to our esteemed publishers. "Lahore Book Shop, Ludhiana". We hope the second edition will also be received with the same regard and enthusiasm.

We admit that it is not possible to bring out the same beauty and depth of meaning as enunciated by the Guru in original but an effort has been made to explain in simple language the essence of Gurubani. Much more remains to be done, however to bring out the real ideology of the Guru.

We cannot help to mention our sincere thanks for the selfless service of S. Shamsher Singh Puri President Academy of Sikh Studies Atlanta (U.S.A.) in distributing 200 sets in America. We hope the second edition will cater for the needs of the new readers in the world Community seeking peace of mind.

1585/34D Chandigarh

20th July, 2003.

—G.S. Makin

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ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

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Rag Bhairou Mahala - 1 Ghar - 1 Choupade' *Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhung Gurprasad. (Tujh te' ba'hir kichhu na hoiai.....)*

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male), fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O Lord ! Nothing could happen without Your approval and Will, as You supervise everyone having created all the beings!(1)

O Lord ! How could this human being sing Your Praises, as Your wonderful personality cannot be described by anyone? Whatever we perceive is happening as per Your dictates and as it pleases You. (Pause -1)

O Lord ! Whatever action I perform is not hidden from You and is fully in Your knowledge. So why should I beseech anyone else (make my request) other than You ? (2)

O Lord ! I always listen to and meditate on Your Word or Praises. O wonderful Lord ! You always know the working of my mind and my inner feelings. (3)

O Lord ! You manage this world creation knowing fully well the working of Your gods like Brahma. O Nanak ! The Lord creates and destroys this Universe. O Lord! You perceive Your worldly drama Yourself. (4 - 1)

Ik onkar satgur prasad

Rag Bhairou Mahala - 1 Ghar - 2 (*Gur kai sabad tarai mun ketai.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Many a (Rishis and Munis) mendicant including the gods like Brahma and Indra have attained salvation through the Guru's Word, the sons of Brahma and many sadhus involved in penance, have crossed this ocean of life successfully through the Guru's Grace. (1)

How could anyone cross this dreadful ocean without following the Guru's message ? The whole world is suffering badly without the efficacy of True Name, and being involved in dual-mindedness, the human beings are lost in this ocean. (drowned) (Pause -1)

We could get the knowledge about the three worlds by serving the Guru, as the Guru is the living embodiment of the unseen and unapproachable Lord, who is beyond our comprehension otherwise. However, by the Guru's Grace and guidance, we are bestowed with the boon of this favour, and attain the Lord-Creator, who is beyond our reach. (2)

The mind becomes the (king) source of all thoughts when this mind gets satiated with the Guru's message and all the

ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ॥ ਮਨੁ ਜੋਗੀ ਮਨੁ
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ਨੈਨੀ ਦ੍ਰਿਸਟਿ ਨਹੀ ਤਨੁ ਹੀਨਾ ਜਰਿ ਜੀਤਿਆ
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ਮਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਹਉ ਮਮਤਾ ਕਠਿਨ ਪੀਰ ਅਤਿ
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ਬਿਧਿ ਤਰੁ ਤੂ ਤਾਰੀ ॥ ੨ ॥ ਬਹਰੇ ਕਰਨ ਅਕਲਿ
ਭਈ ਹੋਛੀ ਸਬਦ ਸਹਜੁ ਨਹੀ ਬੁਝਿਆ ॥ ਜਨਮੁ
ਪਦਾਰਥੁ ਮਨਮੁਖਿ ਹਾਰਿਆ ਬਿਨੁ ਗੁਰ ਅੰਧੁ ਨ
ਸੂਝਿਆ ॥ ੩ ॥ ਰਹੈ ਉਦਾਸੁ ਆਸ ਨਿਰਾਸਾ
ਸਹਜ ਧਿਆਨਿ ਬੈਰਾਗੀ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਛੂਟਸਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥ ੪
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ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਭੁੰਡੀ ਚਾਲ ਚਰਣ ਕਰ ਖਿਸਰੇ ਤੁਚਾ ਦੇਹ
ਕੁਮਲਾਨੀ ॥ ਨੇਤ੍ਰੀ ਧੁੰਧਿ ਕਰਨ ਭਏ ਬਹਰੇ

worldly desires get curbed within this body. When the mind gets Lord's realisation by singing His praises, the heart gets imbued with the love of the Lord, otherwise this man passes through the cycle of births and deaths being separated from Him. (3)

There are hardly a few persons in this world, who have controlled the mind through the Guru's guidance and by following the Guru's Word. O Nanak ! The Lord pervades all the beings equally, being perfect and omni-present and this man is enabled to cross this ocean of life through the True Guru's message. (4 - 1 - 2)

Bhairou Mahala - 1 (*Naini drist nahi ta'n hina.....*)

In old age, man cannot see properly and the body becomes weak and decapacitated while death stares in face, then old age over-powers him. How could the snare of Yama, the god of death, spare this man when he is rendered incapable of enjoying the bliss of life or meditating on Lord's True Name? (1)

O human being ! Try to recite the Lord's True Name, as this life is almost coming to an end ! This man can never get away from the clutches of Yama and its sufferings without the guidance of the Guru and this life becomes a total loss and waste. (Pause - 1)

The pain of all the vices like sexual desires, anger, egoism and worldly attachments (in the body) causes lot of suffering to man, which is unbearable. But O Man ! If you were to recite Lord's True Name with your tongue through the Guru's guidance, then you will be helped to cross this ocean of life successfully. (2)

O Man ! In the old age, one becomes hard of hearing, and the understanding becomes feeble to decipher intelligently, it will be rather impossible for you to realise the message and meaning of the Guru's Word. This ignorant and self-willed person, without the Guru's guidance, does not realise the value of this invaluable human life, and loses the battle of life in fruitless efforts. (3)

The person, who meditates on the Lord, having detached himself from worldly possessions, including love for vicious thoughts and wealth or sons by leaving high hopes on them, attains the state of Equipoise. O Nanak ! The Guru-minded person, by imbibing love of Lord's True Name, casts off the snare of Yama and attains the Lord's love. (4 - 2 - 3)

Bhairou Mahala - 1 (*Bhoondi chal charan kar khisrai...*)

O Man ! In the old age your gait (walk) becomes unsteady, the feet are also slipping hither and thither due to weakness and hands are also trembling, with the (body) skin becoming full of wrinkles. This faithless man does not develop

ਮਨਮੁਖਿ ਨਾਮੁ ਨ ਜਾਨੀ ॥ ੧ ॥ ਅੰਧੁਲੇ ਕਿਆ
ਪਾਇਆ ਜਗਿ ਆਇ ॥ ਰਾਮੁ ਰਿਦੈ ਨਹੀ ਗੁਰ
ਕੀ ਸੇਵਾ ਚਾਲੇ ਮੂਲੁ ਗਵਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਿਹਵਾ ਰੰਗਿ ਨਹੀ ਹਰਿ ਰਾਤੀ ਜਬ ਬੋਲੈ ਤਬ
ਫੀਕੇ ॥ ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਵਿਆਪਸਿ ਪਸੂ
ਭਏ ਕਦੇ ਹੋਹਿ ਨ ਨੀਕੇ ॥ ੨ ॥ ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ
ਵਿਰਲੀ ਪਾਇਆ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਏ ॥
ਜਬ ਲਗੁ ਸਬਦ ਭੇਦੁ ਨਹੀ ਆਇਆ ਤਬ
ਲਗੁ ਕਾਲੁ ਸੰਤਾਏ ॥ ੩ ॥ ਅਨ ਕੋ ਦਰੁ ਘਰੁ
ਕਬਹੂ ਨ ਜਾਨਸਿ ਏਕੇ ਦਰੁ ਸਚਿਆਰਾ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਨਾਨਕੁ ਕਹੈ
ਵਿਚਾਰਾ ॥ ੪ ॥ ੩ ॥ ੪ ॥

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਸਗਲੀ ਰੈਣਿ ਸੋਵਤ ਗਲਿ ਫਾਹੀ ਦਿਨਸੁ
ਜੰਜਾਲਿ ਗਵਾਇਆ ॥ ਬਿਨੁ ਪਲੁ ਘੜੀ ਨਹੀ
ਪ੍ਰਭੁ ਜਾਨਿਆ ਜਿਨਿ ਇਹੁ ਜਗਤੁ ਉਪਾਇਆ ॥
੧ ॥ ਮਨ ਰੇ ਕਿਉ ਛੂਟਸਿ ਦੁਖੁ ਭਾਰੀ ॥ ਕਿਆ
ਲੇ ਆਵਸਿ ਕਿਆ ਲੇ ਜਾਵਸਿ ਰਾਮ ਜਪਹੁ
ਗੁਣਕਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧੂਧਉ ਕਵਲੁ
ਮਨਮੁਖ ਮਤਿ ਹੋਛੀ ਮਨਿ ਅੰਧੈ ਸਿਰਿ ਧੰਧਾ ॥
ਕਾਲੁ ਬਿਕਾਲੁ ਸਦਾ ਸਿਰਿ ਤੇਰੈ ਬਿਨੁ ਨਾਵੈ ਗਲਿ
ਫੰਧਾ ॥ ੨ ॥ ਡਗਰੀ ਚਾਲ ਨੇਤ੍ਰ ਫੁਨਿ ਅੰਧੁਲੇ
ਸਬਦ ਸੁਰਤਿ ਨਹੀ ਭਾਈ ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਤ੍ਰੈ
ਗੁਣ ਹੈ ਮਾਇਆ ਅੰਧੁਲਉ ਧੰਧੁ ਕਮਾਈ ॥ ੩

love of the Lord even when the eyes have become hazy(weak) and the ears have become hard of hearing. (1)

O blind Man ! What have you gained from this human life in this world, having wasted this valuable (capital of) human lease of life, without imbibing the love of the Lord in the heart or engaging yourself in the service of the Guru. (Pause -1)

O Man ! Even Your tongue is not engaged in singing the Lord's praises or developing love for the Lord and your speech is always (tasteless) crude due to its rudeness and being full of trash. The human being, involved in the vilification of the saints, behaves worse than animals and does not develop virtuous thoughts even. (2)

Hardly a few persons are enabled to enjoy the bliss of the nectar of True Name by getting into the company of holy saints through the Guru's Grace. The fear of death always worries and troubles man, unless he realises the value of the Guru's Word and develops the Lord's love. (3)

The persons, who know only the path of the True Lord, without looking for someone else's guidance may attain Truth. O Nanak ! We could attain the highest stage of Equipoise and Lord's attainment through the Guru's Grace, by contemplating on the Guru's Word. (4 - 3 - 4)

Bhairou Mahala - 1 (*Sagli rein sovat gal pha'hi.....*)

This human being, engrossed in vices and sinful actions, spends the night in futile efforts; and wastes the day in worldly chores. He does not remember the Lord even for a moment who has created this Universe. (1)

O my mind ! How will you rid yourself of the many ills and afflictions of this world ? What had you brought along with yourself in this world and what shall you take with you on leaving this world ? You should recite the True Name of the virtuous Lord and sing His praises. (Pause -1)

The heart of the self-willed persons is like the tilted lotus flower (lying upside down), and your understanding is really poor, with your blind mind beset (carrying a load of) with worldly chores and attractions. Without reciting True Name, he is facing the onslaughts of Yama, (the god of death,) all the time and likely to undergo the cycle of births and deaths. (2)

Even in the old age, when his gait (walk) is unsteady and eyes cannot see, being blinded, this man has not realised the value of listening to the Guru's Word (sabad) and feels disinterested. Moreover, the blind man continues to labour under the control of the three-pronged Maya (worldly falsehood) even while studying Vedas and Shastras, he suffers under the burden of worldly chores. (3)

॥ ਖੋਇਓ ਮੂਲੁ ਲਾਭੁ ਕਹ ਪਾਵਸਿ ਦੁਰਮਤਿ
ਗਿਆਨ ਵਿਹੁਣੇ ॥ ਸਬਦੁ ਬੀਚਾਰਿ ਰਾਮ ਰਸੁ
ਚਾਖਿਆ ਨਾਨਕ ਸਾਚਿ ਪਤੀਣੇ ॥ ੪ ॥ ੪॥੫ ॥

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਗੁਰ ਕੈ ਸੰਗਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਰਾਮੁ ਰਸਨਿ
ਰੰਗਿ ਰਾਤਾ ॥ ਅਵਰੁ ਨ ਜਾਣਸਿ ਸਬਦੁ
ਪਛਾਣਸਿ ਅੰਤਰਿ ਜਾਣਿ ਪਛਾਤਾ ॥ ੧ ॥ ਸੋ
ਜਨੁ ਐਸਾ ਸੈਮਨਿ ਭਾਵੈ ॥ ਆਪੁ ਮਾਰਿ ਅਪਰੰਪਰਿ
ਰਾਤਾ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਆਦਿ ਪੁਰਖੁ
ਆਦੇਸੇ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ
ਰਵਿ ਰਹਿਆ ਸਚੁ ਵੇਸੇ ॥ ੨ ॥ ਸਾਚਿ ਰਤੇ ਸਚੁ
ਅੰਮ੍ਰਿਤੁ ਜਿਹਵਾ ਮਿਥਿਆ ਮੈਲੁ ਨ ਰਾਈ ॥
ਨਿਰਮਲ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ
ਰਤੇ ਪਤਿ ਪਾਈ ॥ ੩ ॥ ਗੁਣੀ ਗੁਣੀ ਮਿਲਿ
ਲਾਹਾ ਪਾਵਸਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਵਡਾਈ ॥ ਸਗਲੇ
ਦੂਖ ਮਿਟਹਿ ਗੁਰ ਸੇਵਾ ਨਾਨਕ ਨਾਮੁ ਸਖਾਈ ॥
੪ ॥ ੫ ॥ ੬ ॥

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਹਿਰਦੈ ਨਾਮੁ ਸਰਬ ਧਨੁ ਧਾਰਨੁ ਗੁਰ ਪਰਸਾਦੀ
ਪਾਈਐ ॥ ਅਮਰ ਪਦਾਰਥ ਤੇ ਕਿਰਤਾਰਥ ਸਹਜ
ਧਿਆਨਿ ਲਿਵ ਲਾਈਐ ॥ ੧ ॥ ਮਨ ਰੇ ਰਾਮ
ਭਗਤਿ ਚਿਤੁ ਲਾਈਐ ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮੁ
ਜਪਿ ਹਿਰਦੈ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਈਐ ॥ ੧ ॥

O foolish Man of low and base mentality ! How will you gain the boon of Lord's True Name when you have wasted this valuable span of life in ignorance, without His knowledge? O Nanak ! The person, who has partaken the nectar of True Name by meditating on Guru's Word, has satiated himself with the love of the True Lord and Truth. (4 - 4 - 5)

Bhairou Mahala - 1 (*Gur kai sung rehai din rati.....*)

The person, who remains in the company of the Guru day and night, being imbued with the love of the Lord, sings the praises of the Lord. He recognises the importance of the Guru's Word and does not consider any other power worthwhile his worship and recites True Name realising the Lord within. (1)

I would love such a person, who has developed the love of the Lord in his heart, having rid himself of his egoism and is always engaged in the service of the Guru. (Pause -1)

I would salute the all-pervading Lord, who is omnipresent, being the Lord-Almighty, without having any attachment with the worldly falsehood (Maya) and is the True Master from the very beginning of the ages. Such a True Lord pervades all the human beings in equal measure and is an embodiment of Truth. (2)

The persons, who are immersed in the love of the True Lord all the time, recite the Lord's True Name with their tongue, and are not interested in the least in the impure worldly falsehood or speaking untruth. They have tasted the sweet and pure nectar of Lord's True Name, thus being received with honour both in this world and the world hereafter, because of their love for the Guru's Word. (Sabad) (3)

Such Guru-minded persons attain all the gains in the world by uniting with the virtuous Guru and receive all the honours by realising the True Lord and True Name. O Nanak ! We could get rid of all our ills and afflictions through the service of the Guru, as True Name is our only real friend. (4 - 5 - 6)

Bhairou Mahala - 1 (*Hirdai naam sarab dhan dharan....*)

We could attain the wealth of True Name of the Lord, the creator of the whole Universe, through the guidance and Grace of the Guru. The persons, who have attained True Name, have been successful in this life, by imbibing the love of the Lord, thus concentrating on Lord's True Name in the normal course. (In the state of equipoise) and merging with the Lord. (1)

O my mind ! Let us concentrate with the Lord's love in the worship of the Lord. We could attain self realisation by reciting Lord's True Name through the Guru's guidance. (Pause -1)

Without reciting Lord's True Name, we could never cast off

ਰਹਾਉ ॥ ਭਰਮੁ ਭੇਦੁ ਭਉ ਕਬਹੂ ਨ ਛੂਟਿਸਿ
ਅਵਤ ਜਾਤ ਨ ਜਾਨੀ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੇ
ਮੁਕਤਿ ਨ ਪਾਵਿਸਿ ਭੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਨੀ ॥ ੨
॥ ਧੰਧਾ ਕਰਤ ਸਗਲੀ ਪਤਿ ਖੇਵਸਿ ਭਰਮੁ ਨ
ਮਿਟਸਿ ਗਵਾਰਾ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ
ਨਹੀ ਕਬ ਹੀ ਅੰਧੁਲੇ ਧੰਧੁ ਪਸਾਰਾ ॥ ੩ ॥ ਅਕੁਲ
ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਮਨ ਹੀ ਤੇ ਮਨੁ
ਮੂਆ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੇ ਜਾਨਿਆ ਨਾਨਕ
ਅਵਰੁ ਨ ਦੂਆ ॥ ੪ ॥ ੬ ॥ ੭ ॥

ਭੈਰਉ ਮਹਲਾ ੧ ॥

ਜਗਨ ਹੋਮ ਪੁੰਨ ਤਪ ਪੂਜਾ ਦੇਹ ਦੁਖੀ ਨਿਤ ਦੂਖ
ਸਹੈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵਿਸਿ ਮੁਕਤਿ
ਨਾਮਿ ਗੁਰਮੁਖਿ ਲਹੈ ॥ ੧ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ
ਬਿਰਥੇ ਜਗਿ ਜਨਮਾ ॥ ਬਿਖੁ ਖਾਵੈ ਬਿਖੁ ਬੋਲੀ
ਬੋਲੈ ਬਿਨੁ ਨਾਵੈ ਨਿਹਫਲੁ ਮਰਿ ਭ੍ਰਮਨਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ
ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ ਕਰੈ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ
ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਥਿ
ਮਰੈ ॥ ੨ ॥ ਡੰਡ ਕਮੰਡਲ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ
ਤੀਰਥਿ ਗਵਨੁ ਅਤਿ ਭ੍ਰਮਨੁ ਕਰੈ ॥ ਰਾਮ ਨਾਮ
ਬਿਨੁ ਸਾਂਤਿ ਨ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁ
ਪਾਰਿ ਪਰੈ ॥ ੩ ॥ ਜਟਾ ਮੁਕਟੁ ਤਨਿ ਭਸਮ
ਲਗਾਈ ਬਸਤ੍ਰ ਛੋਡਿ ਤਨਿ ਨਗਨੁ ਭਇਆ ॥

our doubts, misgivings, dual-mindedness and the fear of the cycle of births and deaths, as without the love of True Name, no one has ever attained salvation. Rather such persons drown themselves without the presence of water or due to their involvement in worldly vices and sins, they waste this life and undergo the sufferings through the cycle of births and deaths. (2)

Such self-willed persons lose their honour and credibility in the world being engrossed in worldly chores, and such fools never rid themselves of their vicious thoughts or doubts. The foolish blind and ignorant man wastes this valuable life being engrossed in worldly falsehood, as he cannot attain salvation without the Guru's Grace, or following the Guru's Word. (3)

They have controlled their mind by curbing their desires and developing love for the True Lord, who is above the effects of this Maya (falsehood) or (family background) lineage. O Nanak ! Such holy saints have realised only one Lord pervading both within and without and not looking for another support. (4 - 6 - 7)

Bhairou Mahala - 1 (*Jagan hoam pun tap pooja.....*)

One cannot find peace and joy through performing various functions like Yagna, giving alms, penance and worship, but one undergoes suffering with such observances which comprise body torture and the mind gets perturbed. So one cannot attain salvation without remembering the Lord through recitation of True Name. In fact, the Guru-minded person attains salvation by reciting Lord's True Name alone. (1)

This human being, takes birth in this world without any purpose, unless he remembers the Lord by reciting True Name. This man takes the food of poison or speaks poisonous language and wastes this life without reciting True Name, and finally suffers the pangs of transmigration after death. (Pause -1)

Whatever functions or actions one performs in life like reading religious books or discussing grammar or religious acts during the three ages go to waste as without True Name, no one could get salvation, so this man finally faces death without ever reciting Lord's True Name. (2)

By carrying a staff in the hand alongwith a wooden autensil and keeping a small tuft of hair on the head, a symbol of Brahmins and wearing a cotton thread around the neck along with a loin cloth (dhoti) around the waist, one starts visiting holy places of pilgrimage while reading many Shastras (Hindu religious books) one cannot get peace of mind without the recitation of True Name of the Lord. But the person, who remembers the Lord by repeating True Name can cross this ocean of life successfully. (3)

Then such a person smears ash on his body with a huge growth of unshorn and ungroomed hair on the head, and

ਰਾਮ ਨਾਮ ਬਿਨੁ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਕਿਰਤ ਕੈ

ਬਾਧੈ ਭੇਖੁ ਭਇਆ ॥ ੪ ॥ ਜੇਤੇ ਜੀਅ ਜੀਤ

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਜਤ੍ਰ ਕਤ੍ਰ ਤੂ ਸਰਬ ਜੀਆ

॥ ਗੁਰ ਪਰਸਾਦਿ ਰਾਖਿ ਲੇ ਜਨ ਕਉ ਹਰਿ ਰਸੁ

ਨਾਨਕ ਝੋਲਿ ਪੀਆ ॥ ੫ ॥ ੭ ॥ ੮ ॥

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੩ ਚਉਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੁ ਕੋਈ ॥ ਬ੍ਰਹਮੁ

ਬਿੰਦੈ ਸੇ ਬ੍ਰਾਹਮਣੁ ਹੋਈ ॥ ੧ ॥ ਜਾਤਿ ਕਾ ਗਰਬੁ

ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ ॥ ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ

ਬਹੁਤੁ ਵਿਕਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਾਰੇ ਵਰਨ

ਆਖੈ ਸਭੁ ਕੋਈ ॥ ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ

ਹੋਈ ॥ ੨ ॥ ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ ॥ ਬਹੁ

ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ ॥ ੩ ॥ ਪੰਚ ਤਤੁ

ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ ॥ ਘਟਿ ਵਧਿ ਕੇ ਕਰੈ

ਬੀਚਾਰਾ ॥ ੪ ॥ ਕਹਤੁ ਨਾਨਕ ਇਹੁ ਜੀਉ ਕਰਮ

ਬੰਧੁ ਹੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੋਟੇ ਮੁਕਤਿ ਨ

ਹੋਈ ॥ ੫ ॥ ੧ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਜੋਗੀ ਗ੍ਰਿਹੀ ਪੰਡਿਤ ਭੇਖਧਾਰੀ ॥ ਏ ਸੂਤੇ ਅਪਣੈ

ਅਹੰਕਾਰੀ ॥ ੧ ॥ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਰਹਿਆ

ਸੋਇ ॥ ਜਾਗਤੁ ਰਹੈ ਨ ਮੂਸੈ ਕੋਇ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸੇ ਜਾਗੈ ਜਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ॥ ਪੰਚ

ਦੂਤ ਓਹੁ ਵਸਗਤਿ ਕਰੈ ॥ ੨ ॥ ਸੇ ਜਾਗੈ ਜੈ

wanders around naked, without having any clothes on the body but he cannot be satiated without reciting True Name and all this artificial behaviour is just a show of religious fervour due to his earlier actions, without any purpose. (4)

O Lord ! You are pervading everywhere throughout lands, oceans and the skies and in all forms of beings present there, sustaining their upbringing and maintenance. O Nanak ! I have partaken of the nectar of the Lord's True Name through the Guru's Grace. O Lord ! May You protect this humble servant of Yours! (5 - 7 - 8)

Rag Bhairou Mahala - 3 Choupade Ghar - 1 Ik onkar satgur prasad (Jaat ka garb na kariou koiee..)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us not be proud of our family lineage or caste, as the true Brahmin is one who realises the Brahma, the True Lord. (1)

O foolish Man ! Do not feel proud of your caste or creed! There will be lot of vices and sinful actions following this thought of pride in you. (Pause - 1)

O Pandit ! There are four castes (Brahmin, Khatri, Vaish and Shudras) as described by all people, but the whole creation comes into being from the same (same light of the Lord), Prime-soul. (2)

The whole world is created from the same dust, and the Lord, the pot maker, creates many forms of beings or utensils from the same earth. (3)

The human being has been created from the combination of five elements and there is not an iota of doubt in this thought that there may be less or more of any elements in different form. (4)

O Nanak ! This human being is bound and rewarded for his own actions alone and cannot attain salvation from bondage without the company and guidance of the Guru. (5 - 1)

Bhairou Mahala - 3 (Jogi grihi pandit bhekh dhari.....)

All those persons making a show of their actions, like yogi, house holder and Pandit are all engaged in the slumber of inactivities due to their egoism or pride. (1)

The person, who is engrossed (drunk) in his pride of worldly pleasures or possessions is infact, lying in the slumber of ignorance, as the person who is fully awake, is not robbed by the thieves of vices and sinful actions. (Pause - 1)

But the person, who meets the True Guru, (joins the company of the Guru) is truly awake, as he has controlled all the five vagabonds or vices (like sexual desires and anger).(2)

ਤਤੁ ਬੀਚਾਰੈ ॥ ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੈ ॥

੩ ॥ ਸੋ ਜਾਗੈ ਜੋ ਏਕੋ ਜਾਣੈ ॥ ਪਰਕਿਰਤਿ ਛੋਡੈ

ਤਤੁ ਪਛਾਣੈ ॥ ੪ ॥ ਚਹੁ ਵਰਨਾ ਵਿਚਿ ਜਾਗੈ

ਕੋਇ ॥ ਜਮੈ ਕਾਲੈ ਤੇ ਛੂਟੈ ਸੋਇ ॥ ੫ ॥ ਕਹਤ

ਨਾਨਕ ਜਨੁ ਜਾਗੈ ਸੋਇ ॥ ਗਿਆਨ ਅੰਜਨੁ ਜਾ

ਕੀ ਨੇੜੀ ਹੋਇ ॥ ੬ ॥ ੨ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਜਾ ਕਉ ਰਾਖੈ ਅਪਣੀ ਸਰਣਾਈ ॥ ਸਾਚੇ ਲਾਗੈ

ਸਾਚਾ ਫਲੁ ਪਾਈ ॥ ੧ ॥ ਰੇ ਜਨ ਕੈ ਸਿਉ ਕਰਹੁ

ਪੁਕਾਰਾ ॥ ਹੁਕਮੇ ਹੋਆ ਹੁਕਮੇ ਵਰਤਾਰਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਏਹੁ ਆਕਾਰੁ ਤੇਰਾ ਹੈ ਧਾਰਾ ॥ ਖਿਨ

ਮਹਿ ਬਿਨਸੈ ਕਰਤ ਨ ਲਾਗੈ ਬਾਰਾ ॥ ੨ ॥

ਕਰਿ ਪ੍ਰਸਾਦੁ ਇਕੁ ਖੇਲੁ ਦਿਖਾਇਆ ॥ ਗੁਰ

ਕਿਰਪਾ ਤੇ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥ ੩ ॥ ਕਹਤ

ਨਾਨਕੁ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਇ ॥ ਐਸਾ ਬੂਝਹੁ

ਭਰਮਿ ਨ ਭੂਲਹੁ ਕੋਇ ॥ ੪ ॥ ੩ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮੈ ਕਾਮਣਿ ਮੇਰਾ ਕੰਤੁ ਕਰਤਾਰੁ ॥ ਜੇਹਾ ਕਰਾਏ

ਤੇਹਾ ਕਰੀ ਸੀਗਾਰੁ ॥ ੧ ॥ ਜਾਂ ਤਿਸੁ ਭਾਵੈ ਤਾਂ

ਕਰੇ ਭੋਗੁ ॥ ਤਨੁ ਮਨੁ ਸਾਚੇ ਸਾਹਿਬ ਜੋਗੁ ॥ ੧

॥ ਰਹਾਉ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੇ ਕਿਆ ਕੋਈ ॥

ਜਾਂ ਆਪੇ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥ ੨ ॥ ਗੁਰ

ਪਰਸਾਦੀ ਪਿਰਮ ਕਸਾਈ ॥ ਮਿਲਉਗੀ

The person, who contemplates on the Lord, reciting True Name, is fully awake and he does not trouble anyone else, behaving like a dead person, being humble and in control of his egoism. (3)

The person, who has understood and attained the True Lord, is really awake as he has realised the True Lord leaving aside the love of worldly falsehood (Maya). (4)

The only person out of the four castes, (like Brahmins and Khattris) who is awake, casts away the cycle of births and deaths. (5)

O Nanak ! The person, who has used the collyrium of knowledge for his eyes (imbued with the love of the Lord's knowledge) is truly awake and active in life. (6 - 2)

Bhairou Mahala - 3 (*Jako rakhai apni sarnaiee.....*)

The person, who is blessed with the care and support of the Lord Himself, attains self-realisation, being imbued with the love of Truth and True Lord. (1)

O dear Brother ! Whom are you going to make (cry out) your request or prayer ? Everything is happening as per the dictates and Will of the Lord, as the human being is born and functions as per His pre-destined Will. (Pause -1)

O Man ! This body of yours has been created by the Lord and could destroy it also in a moment, just as He has created you in no time. (2)

The drama of life, enacted by the Lord, has been shown to you through His Grace and benevolence alone, and you could attain the highest state of bliss, by attaining the Lord. (3)

O Nanak ! The Lord is all powerful to create and cause death of the human being. No one need have any doubts or misgivings about the strength of the Lord who is almighty, and omni-potent. (4 - 3)

Bhairou Mahala - 3 (*Main kaman mera kant kartar.....*)

I am like a woman, whose spouse is the Lord-creator Himself. Whatever way, my Lord-spouse wishes me to embellish myself (or use beauty aids) I follow the dictates of my Lord-spouse and function accordingly in my life. (1)

Whenever it pleases Him, the Lord enables me to enjoy the bliss of His unison (conjugal bliss) as I have surrendered my body and soul to the True Lord-Master. (Pause - 1)

How could we praise or vilify anyone as the same Lord pervades in equal measure all human beings ? (2)

I have got the love of the Lord through the Guru's Grace (pining for the Lord) Now I will unite with my benevolent Lord-spouse openly, with all the pomp and show of singing

ਦਇਆਲ ਪੰਚ ਸਬਦ ਵਜਾਈ ॥ ੩ ॥ ਭਨਤਿ
ਨਾਨਕੁ ਕਰੇ ਕਿਆ ਕੋਇ ॥ ਜਿਸ ਨੇ ਆਪਿ
ਮਿਲਾਵੈ ਸੋਇ ॥ ੪ ॥ ੪ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਸੋ ਮੁਨਿ ਜਿ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਾਰੇ ॥ ਦੁਬਿਧਾ
ਮਾਰਿ ਬ੍ਰਹਮ ਬੀਚਾਰੇ ॥ ੧ ॥ ਇਸੁ ਮਨ ਕਉ
ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥ ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉ
ਨਿਧਿ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੂਲੁ ਮੋਹੁ ਕਰਿ
ਕਰਤੈ ਜਗਤੁ ਉਪਾਇਆ ॥ ਮਮਤਾ ਲਾਇ ਭਰਮਿ
ਭੁਲਾਇਆ ॥ ੨ ॥ ਇਸੁ ਮਨ ਤੇ ਸਭ ਪਿੰਡ
ਪਰਾਣਾ ॥ ਮਨ ਕੈ ਵੀਚਾਰਿ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਣਾ
॥ ੩ ॥ ਕਰਮੁ ਹੋਵੈ ਗੁਰੁ ਕਿਰਪਾ ਕਰੈ ॥ ਇਹੁ
ਮਨੁ ਜਾਗੈ ਇਸੁ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਰੈ ॥ ੪ ॥
ਮਨ ਕਾ ਸੁਭਾਉ ਸਦਾ ਬੈਰਾਗੀ ॥ ਸਭ ਮਹਿ
ਵਸੈ ਅਤੀਤੁ ਅਨਰਾਗੀ ॥ ੫ ॥ ਕਹਤ ਨਾਨਕੁ
ਜੋ ਜਾਣੈ ਭੋਉ ॥ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥
੬ ॥ ੫ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਰਾਮ ਨਾਮੁ ਜਗਤ ਨਿਸਤਾਰਾ ॥ ਭਵਜਲੁ ਪਾਰਿ
ਉਤਾਰਣਹਾਰਾ ॥ ੧ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ
ਨਾਮੁ ਸਮਾਲਿ ॥ ਸਦ ਹੀ ਨਿਬਰੈ ਤੇਰੈ ਨਾਲਿ ॥
੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਨ ਚੇਤਹਿ ਮਨਮੁਖ ਗਾਵਾਰਾ
॥ ਬਿਨੁ ਨਾਵੈ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰਾ ॥ ੨ ॥ ਅਧੇ
ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ ਦੇਵਣਹਾਰੇ ਕਉ ਜੈਕਾਰੁ
॥ ੩ ॥ ਨਦਰਿ ਕਰੇ ਸਤਿਗੁਰੁ ਮਿਲਾਏ ॥ ਨਾਨਕ
ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥ ੪ ॥ ੬ ॥

His praises in the company of all five musical instruments or enjoying the bliss of life. (3)

O Nanak ! How could anyone interfere in my efforts at unison with my Lord, when the Lord Himself bath enabled me to unite with Him ? (4 - 4)

Bhairou Mahala - 3 (So muni je man ki dubidha marai...)

The person, who has over powered his dual-mindedness, is a true Yogi or Muni, (mendicant) and then contemplates on the Lord alone having controlled his dual-mindedness. (1)

O Brother ! Try to seek and understand the secret and value of this mind ! By attaining self-realisation, we could acquire all the nine-treasures of this world, the True Name. (Pause - 1)

The Lord - Creator has created this world on the basis of (foundation of) worldly attachment and then through this attraction of worldly pleasures, the Lord has made us forsake the Truth, the Lord, Himself. (2)

This mind is the back-bone of our body and soul, and whosoever realises the truth about this mind, attains the Lord through His Will. (3)

Whosoever is fortunate and pre-destined (by Lord's Will) will be blessed with the Guru's Grace, thus over powering his dual-mindedness he awakens to the reality of this life. (4)

The true functions of this mind enables man to remain detached from this world, through abiding within the normal worldly surroundings. (5)

O Nanak ! Whosoever realises the secret of life, becomes an embodiment of the Lord Himself the Creator, who is above the effects of worldly falsehood. (Maya) (6 - 5)

Bhairou Mahala - 3 (Ram naam jagat nistara.....)

The Lord's True Name bestows Salvation to the world and enables the human beings to cross this ocean successfully. (1)

O Brother ! Let us meditate on the True Name of the Lord through the Guru's Grace, which alone will accompany you at every stage. (here and hereafter). (Pause - 1)

O faithless person ! You are never reciting True Name like a fool. How could you attain salvation then ? (2)

Let us always salute the Lord-benefactor, who bestows His favours and benedictions on us. (3)

O Nanak ! The Lord unites us with the True Guru through His Grace, and then enables us to inculcate the love of True Name in the heart. (4 - 6)

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਨਾਮੇ ਉਧਰੇ ਸਭਿ ਜਿਤਨੇ ਲੋਏ ॥ ਗੁਰਮੁਖਿ ਜਿਨਾ
ਪਰਾਪਤਿ ਹੋਇ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਅਪਣੀ ਕ੍ਰਿਪਾ
ਕਰੇਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਡਿਆਈ ਦੇਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਰਾਮ ਨਾਮਿ ਜਿਨ ਪ੍ਰੀਤਿ ਪਿਆਰੁ
॥ ਆਪਿ ਉਧਰੇ ਸਭਿ ਕੁਲ ਉਧਾਰਣਹਾਰੁ ॥ ੨
॥ ਬਿਨੁ ਨਾਵੈ ਮਨਮੁਖ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥ ਅਉਖੇ
ਹੋਵਹਿ ਚੋਟਾ ਖਾਹਿ ॥ ੩ ॥ ਆਪੇ ਕਰਤਾ ਦੇਵੈ
ਸੋਇ ॥ ਨਾਨਕ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥ ੪ ॥ ੧ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਗੋਵਿੰਦ ਪ੍ਰੀਤਿ ਸਨਕਾਦਿਕ ਉਧਾਰੇ ॥ ਰਾਮ ਨਾਮ
ਸਬਦਿ ਬੀਚਾਰੇ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਅਪਣੀ
ਕਿਰਪਾ ਧਾਰੁ ॥ ਗੁਰਮੁਖਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਭਗਤਿ ਸਾਚੀ
ਹੋਇ ॥ ਪੂਰੈ ਗੁਰਿ ਮੇਲਾਵਾ ਹੋਇ ॥ ੨ ॥ ਨਿਜ
ਘਰਿ ਵਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਵਸੈ ਮਨਿ ਆਇ ॥ ੩ ॥ ਆਪੇ ਵੇਖੈ ਵੇਖਣਹਾਰੁ
॥ ਨਾਨਕ ਨਾਮੁ ਰਖਹੁ ਉਰ ਧਾਰਿ ॥ ੪ ॥ ੮ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਉਰ ਧਾਰੁ ॥ ਬਿਨੁ
ਨਾਵੈ ਮਾਥੈ ਪਾਵੈ ਛਾਰੁ ॥ ੧ ॥ ਰਾਮ ਨਾਮੁ ਦੁਲਭੁ
ਹੈ ਭਾਈ ॥ ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ ॥

Bhairou Mahala - 3 (*Naamai udhrai sabh jitmai loa....*)

All the people have attained salvation through the support of Lord's True Name, but this True Name is attained through the Guru's guidance only. (1)

When the Lord bestows His Grace on someone, then only the Guru-minded person is enabled to realise (the value) the greatness of True Name and sing His praises. (Pause - 1)

The persons, who have developed love for the Lord's True Name, have attained salvation themselves and then help all others (family members) to achieve salvation from worldly bondage. (2)

The self-willed person, however, without the support of True Name, proceeds alongwith Yama, to the (hell) valley of death, where they undergo all sorts of sufferings at the hands of Yama, the god of death. (3)

O Nanak ! The Lord-creator bestows this boon of True Name on someone, then only he is enabled to realise and attain True Name. (and not through his own efforts.) (4 - 7)

Bhairou Mahala - 3 (*Govind preet sankadik udharai....*)

The love of the Lord alone had enabled the sons of the god Brahma, (four sons) like Sankadik to attain salvation, as they have remembered the Lord and recited His True Name. (1)

When the Lord bestows His Grace on someone, he develops the love of True Name through the Guru's guidance. (Pause - 1)

The person, who inculcates the love of the True Name in his heart, engages in the true worship of the Lord, and then is enabled to unite with the Lord through the perfect Guru's guidance. (2)

The Guru-minded person then inculcates True Name in his heart through the Guru's teachings and attains self-realisation and automatically achieves the state of 'Equipoise', through peace and stability of mind. (3)

O Nanak ! The Lord-benefactor will Himself bestow His Grace on us, once we remember the Lord and recite True Name by inculcating His love in our heart. (4 - 8)

Bhairou Mahala - 3 (*Kaljug meh Ram Naam urdhar....*)

Let us inculcate Lord's True Name in our hearts as without the support of True Name, all our actions would bring us disrepute and dishonour. (It is like throwing dust on one's face) (1)

O Brother ! The Lord's True Name is really invaluable in the world, and its love could be inculcated in the heart through the Guru's Grace. (Pause - 1)

੧ ॥ ਰਹਾਉ ॥ ਰਾਮ ਨਾਮੁ ਜਨ ਭਾਲਹਿ ਸੋਇ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਪ੍ਰਾਪਤਿ ਹੋਇ ॥ ੨ ॥ ਹਰਿ ਕਾ

ਭਾਣਾ ਮੰਨਹਿ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ

ਨਾਮ ਨੀਸਾਣੁ ॥ ੩ ॥ ਸੋ ਸੇਵਹੁ ਜੋ ਕਲ ਰਹਿਆ

ਧਾਰਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਿਆਰਿ ॥ ੪ ॥

੯ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਕਲਜੁਗ ਮਹਿ ਬਹੁ ਕਰਮ ਕਮਾਹਿ ॥ ਨਾ ਰੁਤਿ

ਨ ਕਰਮ ਥਾਇ ਪਾਹਿ ॥ ੧ ॥ ਕਲਜੁਗ ਮਹਿ

ਰਾਮ ਨਾਮੁ ਹੈ ਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਲਗੈ

ਪਿਆਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਨੁ ਮਨੁ ਖੋਜਿ ਘਰੈ

ਮਹਿ ਪਾਇਆ ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਚਿਤੁ

ਲਾਇਆ ॥ ੨ ॥ ਗਿਆਨ ਅੰਜਨੁ ਸਤਿਗੁਰ ਤੇ

ਹੋਇ ॥ ਰਾਮ ਨਾਮੁ ਰਵਿ ਰਹਿਆ ਤਿਹੁ ਲੋਇ ॥

੩ ॥ ਕਲਿਜੁਗ ਮਹਿ ਹਰਿ ਜੀਉ ਏਕੁ ਹੋਰ ਰੁਤਿ

ਨ ਕਾਈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਰਾਮ ਨਾਮੁ

ਲੇਹੁ ਜਮਾਈ ॥ ੪ ॥ ੧੦ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ਘਰੁ ੨

੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਬਿਧਾ ਮਨਮੁਖ ਰੋਗਿ ਵਿਆਪੇ ਤ੍ਰਿਸਨਾ ਜਲਹਿ

ਅਧਿਕਾਈ ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਠਹੁਰ ਨ

ਪਾਵਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ ॥ ੧ ॥ ਮੇਰੇ

ਪ੍ਰੀਤਮ ਕਰਿ ਕਿਰਪਾ ਦੇਹੁ ਬੁਝਾਈ ॥ ਹਉਮੈ

The persons, who are blessed by the perfect Guru's Grace and guidance are enabled to seek and attain Lord's True Name. (2)

The persons, who follow the Lord's Will and act according to His dictates, are acceptable to the Lord and then bestowed with the support of True Name as their insignia (permit to proceed to Lord's Presence) through the Guru's Word. (3)

O Nanak ! Let us recite the True Name of the Lord, who pervades everywhere being omni-potent, and develop the love of Lord's True Name through the Guru's Grace and guidance. (4 - 9)

Bhairou Mahala - 3 (*Kaljug mehn boh karam kamaieh..*)

The persons, who perform various religious acts (formal religious practices) function out of season with such acts, which are not worthwhile and are fruitless. (1)

The Lord's True Name is the only worthwhile virtue, worthy of reciting and remembering in this age of Kaljug, but it is only through the Guru's guidance that we could develop love of the True Lord. (Pause - 1)

The Guru-minded persons, who have sought the Lord within their innerself by searching within their body and soul, have attained the Lord within their hearts, and have inculcated this love of the Lord in the heart. (2)

The collyrium of knowledge is available from the Guru only and then we could perceive the Lord pervading throughout the three worlds, with that background. (3)

O Nanak ! Let us sow the seed of Lord's True Name in our hearts through the Guru's guidance and teachings, as in this age of Kaljug the True Lord is the only power and benefactor of True Name, and there is no need for any other religious formality (practice) except True Name, to be seen (practise) in this age, being out of season and not worthwhile as such. (4 -10)

Bhairou Mahala - 3 Ghar - 2 *Ik onkar satgur prasad* (*Dubidha manmukh rog viapai.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The self-willed person (faithless) is suffering from dual-mindedness, as such the (fire) passion of having more and more worldly possessions is burning with him. So this person wastes this human life in fruitless efforts and undergoes through the cycle of births and deaths, without getting peace and tranquillity. (1)

ਰੋਗੀ ਜਗਤੁ ਉਪਾਇਆ ਬਿਨੁ ਸਬਦੈ ਰੋਗੁ ਨ
ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੜਹਿ
ਮੁਨਿ ਕੇਤੇ ਬਿਨੁ ਸਬਦੈ ਸੁਰਤਿ ਨ ਪਾਈ ॥ ੩ ॥
ਗੁਣ ਸਭੇ ਰੋਗਿ ਵਿਆਪੇ ਮਮਤਾ ਸੁਰਤਿ ਗਵਾਈ
॥ ੨ ॥ ਇਕਿ ਆਪੇ ਕਾਢਿ ਲਏ ਪ੍ਰਭਿ ਆਪੇ
ਗੁਰ ਸੇਵਾ ਪ੍ਰਭਿ ਲਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੋ
ਪਾਇਆ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥ ੩ ॥
ਚਉਥੀ ਪਦਵੀ ਗੁਰਮੁਖਿ ਵਰਤਹਿ ਤਿਨ ਨਿਜ
ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਕਿਰਪਾ
ਕੀਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥ ੪ ॥ ਏਕਸੁ
ਕੀ ਸਿਰਿ ਕਾਰ ਏਕ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰ
ਉਪਾਇਆ ॥ ਨਾਨਕ ਨਿਹਚਲੁ ਸਾਚਾ ਏਕੋ ਨਾ
ਓਹੁ ਮਰੈ ਨ ਜਾਇਆ ॥ ੫ ॥ ੧ ॥ ੧੧ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖਿ ਦੁਬਿਧਾ ਸਦਾ ਹੈ ਰੋਗੀ ਰੋਗੀ ਸਗਲ
ਸੰਸਾਰਾ ॥ ਗੁਰਮੁਖਿ ਬੂਝਹਿ ਰੋਗੁ ਗਵਾਵਹਿ ਗੁਰ
ਸਬਦੀ ਵੀਚਾਰਾ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਸਤਸੰਗਤਿ
ਮੇਲਾਇ ॥ ਨਾਨਕ ਤਿਸ ਨੋ ਦੇਇ ਵਡਿਆਈ ਜੋ
ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਮਤਾ
ਕਾਲਿ ਸਭਿ ਰੋਗਿ ਵਿਆਪੇ ਤਿਨ ਜਮ ਕੀ ਹੈ
ਸਿਰਿ ਕਾਰਾ ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਜਮੁ ਨੇੜਿ ਨ
ਆਵੈ ਜਿਨ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਾ ॥ ੨ ॥
ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸੇ ਜਗ

O my beloved Lord ! May You bless me with the realisation of the secret of life through Your Grace ! The whole world has been created with the ills of egoism, and this suffering (malady) cannot be cured without the Guru's Word and guidance. (Pause - 1)

Many a mendicant (Munis) have studied various (27 in number) Smritis and (six) Shastras, but without the Guru's guidance, no one can attain the secret of the worldly drama. All the human-beings labouring under the malady of the three-pronged worldly falsehood (Maya), i.e. lust for power, greed and peace, have lost their wisdom and understanding, due to their egoism. (2)

The Guru-minded persons have been saved from the effects of egoism by engaging in the service of the Guru, by the Lord Himself, who have got the Lord's support. The persons, who have found the treasure of Lord's True Name, have attained peace and joy of mind in this world. (3)

The Guru-minded persons, who are functioning in the fourth state of "Equipoise", have attained self-realisation and inner truth within and the perfect Guru, through His Grace, has helped them to rid themselves of their egoism. (4)

There is only one True Lord controlling everybody through His Will, who has created gods like Brahma, Shiva and Vishnu also. O Nanak ! There is only one ever-existent Lord, who does not go through the cycle of births and deaths. (5 - 1 - 11)

Bhairou Mahala - 3 (Manmukh dubidha sada hai rogi...)

The (faithless), self-willed person is always a patient, suffering from dual-mindedness, and feels that the whole world is suffering from the same disease, whereas the Guru-minded person ponders over the Guru's Word through the Guru's guidance, thus getting rid of this malady. (1)

O beloved Lord ! May You bestow me with the company of holy saints ! O Nanak ! The Lord blesses such a person with honour and worldly praise who inculcates Lord's love in his heart. (Pause - 1)

The persons, who are suffering from egoism, are always pestered by the fear of death, as the Yama, god of death, is always hovering over the head. However, the Guru-minded persons are not bothered by the Yama since the god of death does not come anywhere near them as they are imbued with the love of the Lord in their hearts. (2)

What for has the person, who does not realise the value

ਮਹਿ ਕਾਹੇ ਆਇਆ ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਕਦੇ ਨ
ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ੩ ॥ ਨਾਨਕ
ਸੇ ਪੂਰੇ ਵਡਭਾਗੀ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਏ ॥ ਜੋ

ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਗੁਰਬਾਣੀ ਸੁਖ ਪਾਏ
॥ ੪ ॥ ੨ ॥ ੧੨ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਦੁਖ ਵਿਚਿ ਕਾਰ
ਕਮਾਇ ॥ ਗਰਭ ਜੋਨੀ ਵਿਚਿ ਕਦੇ ਨ ਨਿਕਲੈ
ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥ ੧ ॥ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ

ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ॥ ਪੂਰੇ ਗੁਰ ਕੀ
ਸੇਵ ਨ ਕੀਨੀ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਭਾਇਆ ॥ ੧

॥ ਰਹਾਉ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਭਿ ਰੋਗ ਗਵਾਏ
ਜਿਸ ਨੇ ਹਰਿ ਜੀਉ ਲਾਏ ॥ ਨਾਮੇ ਨਾਮਿ ਮਿਲੈ
ਵਡਿਆਈ ਜਿਸ ਨੇ ਮੰਨਿ ਵਸਾਏ ॥ ੨ ॥

ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਫਲੁ ਪਾਏ ਸਚੁ ਕਰਣੀ ਸੁਖ
ਸਾਰੁ ॥ ਸੇ ਜਨ ਨਿਰਮਲ ਜੋ ਹਰਿ ਲਾਗੇ ਹਰਿ
ਨਾਮੇ ਧਰਹਿ ਪਿਆਰੁ ॥ ੩ ॥ ਤਿਨ ਕੀ ਰੇਣੁ

ਮਿਲੈ ਤਾਂ ਮਸਤਕਿ ਲਾਈ ਜਿਨ ਸਤਿਗੁਰੁ ਪੂਰਾ
ਧਿਆਇਆ ॥ ਨਾਨਕ ਤਿਨ ਕੀ ਰੇਣੁ ਪੂਰੈ ਭਾਗਿ
ਪਾਈਐ ਜਿਨੀ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥ ੪

॥ ੩ ॥ ੧੩ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਸਬਦੁ ਬੀਚਾਰੇ ਸੇ ਜਨੁ ਸਾਚਾ ਜਿਨ ਕੈ ਹਿਰਦੈ

of Lord's True Name, been born in this world ? (His life is useless and purposeless) Such a person, who does not engage himself in the service of the Guru, wastes his life in this world.(3)

O Nanak ! The persons, who are engaged in the service of the Guru deserve all approbation and honour and get all their desires fulfilled enjoying the bliss of life by singing the Lord's Praises through the Guru's Word. (Gurbani) (4 - 2 - 12)

Bhairou Mahala - 3 (*Dukh vitch jamai dukh marai.....*)

The faithless person is born in this world suffering from various afflictions and finally faces death engrossed in the worldly (involvements) falsehood. Such a person does not escape the torture of the mother's womb, being born time and again and suffering in the fire of hell (therein), being lodged in the womb. (1)

Cursed is the faithless person, who has wasted his life in this world ! Such a self-willed person does neither engage himself in the service of the Guru nor loves the Lord's True Name. (Pause -1)

The Guru's Word enables a person to get rid of all the ills (afflictions) but one is blessed with such a boon only if it pleases the Lord. The person, who is bestowed with the boon of Lord's True Name, gets honoured in the world by reciting True Name and inculcating Lord's love in his heart. (2)

The fruit of knowledge is gained by a person if he is favoured with the company of the Guru, and such a person enjoys the bliss of life by his truthful actions through the Guru's guidance. The persons, who are engaged in the love and worship of the Lord, are really pure and they get immersed in the Lord's love and True Name. (3)

I would love to apply on my forehead the dust of the lotus-feet of those persons, who have inculcated the Lord's love in their hearts and recited True Name through the guidance of the perfect Guru.

O Nanak ! The dust of the lotus-feet of such holy saints is gained by few fortunate ones, pre-destined by the Lord's Will, who have developed the love of the Lord in their hearts. (4 - 3 - 13)

Bhairou Mahala - 3 (*Sabad bicharai so jan sa'cha.....*)

The person, who has inculcated the love of the True Lord in his heart by following the Guru's Word, is really truthful.

ਸਾਚਾ ਸੋਈ ॥ ਸਾਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ
ਤਾਂ ਤਨਿ ਦੂਖੁ ਨ ਹੋਈ ॥ ੧ ॥ ਭਗਤੁ ਭਗਤੁ
ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਭਗਤਿ
ਨ ਪਾਈਐ ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਨਮੁਖ ਮੂਲੁ ਗਵਾਵਹਿ ਲਾਭ ਮਾਰਗਿ
ਲਾਹਾ ਲਾਭੁ ਕਿਦੂ ਹੋਈ ॥ ਜਮਕਾਲੁ ਸਦਾ ਹੈ
ਸਿਰ ਉਪਰਿ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ ॥ ੨ ॥
ਬਹਲੇ ਭੇਖ ਭਵਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਰੋਗੁ ਨ
ਜਾਈ ॥ ਪੜਿ ਪੜਿ ਲੂਝਹਿ ਬਾਦੁ ਵਖਾਣਹਿ
ਮਿਲਿ ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ ॥ ੩ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਹਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ਨਾਮਿ ਮਿਲੈ
ਵਡਿਆਈ ॥ ਨਾਨਕ ਨਾਮੁ ਜਿਨਾ ਮਨਿ ਵਸਿਆ
ਦਰਿ ਸਾਰੈ ਪਤਿ ਪਾਈ ॥ ੪ ॥ ੪ ॥ ੧੪ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਆਸਾ ਨਹੀ ਉਤਰੈ ਦੂਜੈ ਭਾਇ ਖੁਆਏ
॥ ਉਦਰੁ ਨੈ ਸਾਣੁ ਨ ਭਰੀਐ ਕਬਹੂ ਤ੍ਰਿਸਨਾ
ਅਗਨਿ ਪਚਾਏ ॥ ੧ ॥ ਸਦਾ ਅਨੰਦੁ ਰਾਮ ਰਸਿ
ਰਾਤੇ ॥ ਹਿਰਦੈ ਨਾਮੁ ਦੁਬਿਧਾ ਮਨਿ ਭਾਗੀ ਹਰਿ
ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਆਪੇ ਪਾਰਬ੍ਰਹਮੁ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਿਰਿ
ਸਿਰਿ ਧੰਧੈ ਲਾਏ ॥ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ਜਿਨਿ
ਆਪੇ ਆਪੇ ਦੂਜੈ ਲਾਏ ॥ ੨ ॥ ਤਿਸ ਨੋ ਕਿਹੁ

Such persons, who are engaged day and night in the worship of the True Lord, do not suffer from any bodily ills or afflictions. (1)

Even though a person is proclaimed by everyone as a holy saint, yet the real worship of the Lord is attained through the service of the True Guru only and one could attain the True Lord only if one is fortunate enough, being pre-destined by Lord's Will. (Pause - 1)

How could a faithless person, who has lost the capital of Lord's True Name seek profit from such a losing proposition, when the profit cannot be gained without reciting True Name? Infact, such a person has lost his respect and honour due to his dual-mindedness and the Yama (the god of death) is all the time hovering over his head. (to catch hold of him.) (2)

Such persons cannot get rid of their egoism and pride by performing various formal religious functions day and night. They read many books of lore and then quarrel among themselves and get involved in wordy squabbles, being engrossed in worldly falsehood (Maya). They have lost their sense of proportion and truthfulness. (3)

One could attain the highest state of Equipoise and bliss through the service of the True Guru, an attain and honourable position by reciting True Name. O Nanak ! The persons, who have inculcated Lord's True Name in their hearts, are received with honour in the Lord's Presence. (4 - 4 - 14)

Bhairou Mahala - 3 (Manmukh asa nahi utrai.....)

The self-willed persons are lost in dual-mindedness, and are never satiated with their desire and hope for more money or possessions. Their belly is like the river, which never gets filled up, and the fire of worldly desires never gets extinguished. (1)

The persons, who are imbued with the love of the Lord, always enjoy the eternal bliss as they have rid themselves of dual-mindedness and are satiated with the nectar of True Name, which they have partaken in full measure. (Pause - 1)

The Lord has created this world Himself and then enabled all the human beings to engage themselves in various activities, as it pleases Him. Infact, the Lord has Himself engrossed men in the love of worldly falsehood (Maya) by encouraging their dual-mindedness. (2)

O Lord ! All the human beings are mingled with You alone, so how could we address our problems or sufferings to anyone

ਕਹੀਐ ਜੇ ਦੂਜਾ ਹੋਵੈ ਸਭਿ ਤੁਧੈ ਮਾਹਿ ਸਮਾਹੇ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰਾ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਏ ॥ ੩ ॥ ਸੋ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ
ਸਾਚਾ ਸਭੁ ਆਕਾਰਾ ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਸੋਝੀ
ਪਾਈ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥ ੪ ॥ ੫ ॥ ੧੫ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮੁ ਨ ਪਛਾਤਾ ਸਤਗੁਰਿ
ਪਰਮ ਹੰਸ ਬੀਚਾਰੀ ॥ ਦੁਆਪੁਰਿ ਤ੍ਰੇਤੈ ਮਾਣਸ
ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ ਮਾਰੀ ॥ ਕਲਿ ਮਹਿ
ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥ ਜੁਗਿ ਜੁਗਿ ਗੁਰਮੁਖਿ
ਏਕੋ ਜਾਤਾ ਵਿਣੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਪਾਈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹਿਰਦੈ ਨਾਮੁ ਲਖੈ ਜਨੁ ਸਾਚਾ ਗੁਰਮੁਖਿ
ਮੰਨਿ ਵਸਾਈ ॥ ਆਪਿ ਤਰੇ ਸਗਲੇ ਕੁਲ ਤਾਰੇ
ਜਿਨੀ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥ ੨ ॥ ਮੇਰਾ
ਪ੍ਰਭੁ ਹੈ ਗੁਣ ਕਾ ਦਾਤਾ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ
॥ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੇ ਜਨ ਸੋਹੇ ਹਿਰਦੈ ਨਾਮੁ
ਵਸਾਏ ॥ ੩ ॥ ਘਰੁ ਦਰੁ ਮਹਲੁ ਸਤਿਗੁਰੁ
ਦਿਖਾਇਆ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥ ਜੋ
ਕਿਛੁ ਕਹੈ ਸੁ ਭਲਾ ਕਰਿ ਮਾਨੈ ਨਾਨਕ ਨਾਮੁ
ਵਖਾਣੈ ॥ ੪ ॥ ੬ ॥ ੧੬ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ਲੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰ
॥ ਗੁਰ ਪੂਰੇ ਤੇ ਸੋਝੀ ਪਵੈ ਫਿਰਿ ਮਰੈ ਨ ਵਾਰੇ
ਵਾਰ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਆਧਾਰੁ ॥

else as there is no other power controlling us ? The Guru-minded persons have been illumined with the light of knowledge, thus realising Truth and life's secrets, so that their souls merge with the Prime-soul. (3)

The Lord is always an embodiment of Truth and always remains as True, while His creation is also real and True. O Nanak ! The persons, who have been enlightened with the light of knowledge have been enabled to cross this ocean of life successfully by reciting the Lord's True Name. (4 - 5 - 15)

Bhairou Mahala - 3 (*Kal meh prait jini Ram na.....*)

In this age of Kaljug, the persons who have not realised the True Lord, are like the devils, whereas in the earlier age of Sat-Yug, people were more thoughtful with pure hearts. In the ages of Doapar and Treta people were rather simple but during all the four ages very few people had overcome their egoism.(1)

In the age of Kaljug, it is the True Name of the Lord alone which lends honour to us by reciting this True Name. So the Guru-minded persons have attained the True Lord by reciting True Name as no one has ever gained salvation without the support of True Name. (Pause - 1)

The person, who has inculcated Lord's love and worship in his heart, recites Lord's True Name through the Guru's guidance. Such persons have themselves attained salvation and helped their families (others) as well, by inculcating the love of Lord's True Name in their hearts. (2)

My Master is the fountain-head of all virtues, and could burn (cast away) all our sins through the Guru's Message. The person, who has inculcated Lord's True Name in his heart, and then recites True Name is treated with honour everywhere.(3)

The Guru has enabled us to perceive the Lord within our innerselves and then enjoy the bliss of life, being imbued with the love of the Lord. O Nanak ! The human being thus accepts the dictates of the Lord and follows His Will with pleasure and then recites True Name. (4 - 6 - 16)

Bhairou Mahala - 3 (*Mansa maneh smaielai Gur.....*)

O my mind ! Try to ponder over the Guru's Word and curb Your worldly desires within your mind itself. The person, who has realised Truth through the Guru's guidance does not face death time and again. (1)

O my mind ! The persons, who have taken the support of

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਭ ਇਛੁ
ਪੁਜਾਵਣਹਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭ ਮਹਿ ਏਕੋ
ਰਵਿ ਰਹਿਆ ਗੁਰ ਬਿਨੁ ਬੁਝ ਨ ਪਾਇ ॥ ਗੁਰਮੁਖਿ
ਪ੍ਰਗਟੁ ਹੋਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਅਨਦਿਨੁ ਹਰਿ
ਗੁਣ ਗਾਇ ॥ ੨ ॥ ਸੁਖਦਾਤਾ ਹਰਿ ਏਕੁ ਹੈ ਹੋਰ
ਬੈ ਸੁਖੁ ਨ ਪਾਹਿ ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਆ
ਦਾਤਾ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ ॥ ੩ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ
ਧਾਇ ॥ ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ
ਜੋਤਿ ਜੋਤਿ ਸਮਾਇ ॥ ੪ ॥ ੭ ॥ ੧੭ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਬਾਝੁ ਗੁਰੂ ਜਗਤੁ ਬਉਰਾਨਾ ਭੂਲਾ ਚੋਟਾ ਖਾਈ
॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਸਦਾ ਦੁਖੁ ਪਾਏ ਦਰ ਕੀ
ਖਬਰਿ ਨ ਪਾਈ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਸਦਾ ਰਹੁ
ਸਤਿਗੁਰ ਕੀ ਸਰਣਾ ॥ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਮੀਠਾ
ਸਦ ਲਾਗਾ ਗੁਰ ਸਬਦੇ ਭਵਜਲੁ ਤਰਣਾ ॥ ੧
॥ ਰਹਾਉ ॥ ਭੇਖ ਕਰੈ ਬਹੁਤੁ ਚਿਤੁ ਡੋਲੈ ਅੰਤਰਿ
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥ ਅੰਤਰਿ ਤਿਸਾ ਭੂਖ ਅਤਿ
ਬਹੁਤੀ ਭਉਕਤ ਫਿਰੈ ਦਰ ਬਾਰੁ ॥ ੨ ॥ ਗੁਰ ਕੈ
ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਜੀਵਹਿ ਤਿਨ ਕਉ ਮੁਕਤਿ
ਦੁਆਰਿ ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਹਰਿ
ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥ ੩ ॥ ਜਿਉ ਤਿਸੁ ਭਾਵੈ
ਤਿਵੈ ਚਲਾਵੈ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਮ੍ਹਾਲੇ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ
॥ ੪ ॥ ੮ ॥ ੧੮ ॥

Lord's True Name, have attained the Lord-benefactor, who could fulfil all their desires and bestow the state of eternal bliss on them. (Pause - 1)

The Lord pervades everywhere and in all beings but this realisation comes only through the Guru's guidance and the Guru-minded person, who realises the Lord through the Guru's teachings, sings the praises of the Lord day and night. (2)

The only source of joy, peace and comforts is the Lord Himself, and we cannot find solace anywhere else. The persons, who have not served and remembered the Lord-benefactor, have to repent at the time of death. (or end of life) (3)

However, the persons, who have served the True Lord, always enjoy the bliss of life, and never undergo any sufferings.

O Nanak ! Such persons have attained the secrets of Lord's worship, and are enabled to merge with the Lord finally. (4 - 7 - 17)

Bhairou Mahala - 3 (*Bajh Guru jagat baurana bhoola...*)

The whole world is getting mad and finally faces the onslaughts of the Yama (god of death) without the support of True Name. Such persons always undergo the torture of passing through the cycle of births and deaths, without ever attaining the love of the Lord. (1)

O my mind ! Let us always take refuge at the lotus-feet of the Lord. The persons, who have inculcated the sweet love of the Lord in their hearts, are enabled to cross this ocean of life successfully. (Pause - 1)

The human being performs many formal religious acts though his mind is always wavering under the acquisition of more worldly wealth or falsehood (Maya) as his heart is beset with vicious thoughts under the influence of sexual desires, anger or egoism. With the hunger of having more worldly possessions, he moves from door to door barking like-dogs and making noise. (2)

The person, who is fully immersed in the Guru's Word (sabad) then only he is alive with enlightenment of knowledge, thus attaining the road (path) to salvation. Such persons, who have inculcated the love of the Lord in their hearts, enjoy the bliss and joy of life having peace of mind. (3)

The Lord arranges the world to function as it pleases Him as per His Will, and no one has any say in its functioning . O Nanak ! The Guru-minded persons, who have managed to follow the Guru's Word or guidance, attain all the honours and greatness of Lord's True Name. (4 - 8 - 18)

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਮਾਇਆ ਮੋਹਿ ਖੁਆਇਆ ਦੁਖ ਖਟੇ ਦੁਖ
ਖਾਇ ॥ ਅੰਤਰਿ ਲੋਭ ਹਲਕੁ ਦੁਖ ਭਾਰੀ ਬਿਨੁ
ਬਿਬੇਕ ਭਰਮਾਇ ॥ ੧ ॥ ਮਨਮੁਖਿ ਧ੍ਰਿਗੁ ਜੀਵਣੁ
ਸੈਸਾਰਿ ॥ ਰਾਮ ਨਾਮੁ ਸੁਪਨੈ ਨਹੀ ਚੇਤਿਆ ਹਰਿ
ਸਿਉ ਕਦੇ ਨ ਲਾਗੈ ਪਿਆਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪਸੂਆ ਕਰਮ ਕਰੈ ਨਹੀ ਬੂਝੈ ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੇ
ਹੋਇ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਉਲਟੀ ਹੋਵੈ ਖੋਜਿ
ਲਹੈ ਜਨੁ ਕੋਇ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ
ਸਦ ਵਸਿਆ ਪਾਇਆ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਗੁਰੁ
ਪਰਸਾਦੀ ਪੂਰਾ ਪਾਇਆ ਚੂਕਾ ਮਨ ਅਭਿਮਾਨੁ
॥ ੩ ॥ ਅਧੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ਅਧੇ ਮਾਰਗਿ
ਪਾਏ ॥ ਅਧੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਨਾਨਕ
ਨਾਮਿ ਸਮਾਏ ॥ ੪ ॥ ੯ ॥ ੧੯ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਮੇਰੀ ਪਟੀਆ ਲਿਖਹੁ ਹਰਿ ਗੋਵਿੰਦ ਗੋਪਾਲਾ ॥
ਦੂਜੈ ਭਾਇ ਫਾਥੇ ਜਮ ਜਾਲਾ ॥ ਸਤਿਗੁਰੁ ਕਰੇ
ਮੇਰੀ ਪ੍ਰਤਿਪਾਲਾ ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਮੇਰੈ ਨਾਲਾ
॥ ੧ ॥ ਗੁਰ ਉਪਦੇਸਿ ਪ੍ਰਹਿਲਾਦੁ ਹਰਿ ਉਚਰੈ ॥
ਸਾਸਨਾ ਤੇ ਬਾਲਕੁ ਗਮੁ ਨ ਕਰੈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਮਾਤਾ ਉਪਦੇਸੈ ਪ੍ਰਹਿਲਾਦ ਪਿਆਰੇ ॥ ਪੁਤ੍ਰੁ
ਰਾਮ ਨਾਮੁ ਛੋਡਹੁ ਜੀਉ ਲੇਹੁ ਉਬਾਰੇ ॥ ਪ੍ਰਹਿਲਾਦੁ
ਕਹੈ ਸੁਨਹੁ ਮੇਰੀ ਮਾਇ ॥ ਰਾਮ ਨਾਮੁ ਨ ਛੋਡਾ
ਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥ ੨ ॥ ਸੰਤਾ ਮਰਕਾ ਸਭਿ
ਜਾਇ ਪੁਕਾਰੇ ॥ ਪ੍ਰਹਿਲਾਦੁ ਆਪਿ ਵਿਗੜਿਆ

Bhairou Mahala - 3 (*Homain maya moh khoa'ya.....*)

This human being is engrossed in the love of worldly falsehood (Maya) due to his egoism, and suffers due to his vicious and sinful actions. So this man labours under the influence of his greed like a mad dog, and he is suffering without any proper thinking about his life's mission. (1)

Cursed is the life of a (faithless) self-willed person in this world, who does not recite Lord's True Name in his dreams even and has never developed the love for the Lord. (Pause-1)

This man behaves and functions like an animal and without proper realisation of Truth. He is always engaged in falsehood, thus reaping the reward of his sinful actions. If he were to join the company of the Guru, he could divert himself from falsehood towards Truth but rarely anyone tries to seek and attain the Guru's guidance. (2)

The persons, who have inculcated the love of the Lord's True Name in their hearts, have attained the treasure of virtues, the True Lord. Having cast away their egoism through the Grace of the Guru, they have attained the Supreme and Perfect Lord. (3)

The Lord Himself creates the human beings and then engages them in various functions and enables some of them to follow the right path to salvation. O Nanak ! The Guru-minded persons are blissed with the unison of the Lord by bestowing His True Name and honour on them. (4 - 9 - 19)

Bhairou Mahala - 3 (*Meri patia likhoh har Govind*)

O Teacher ! Please write the name of the True Lord, Gobind Gopala, on my wooden slate, as without the love of the Lord we get caught in the noose of Yama, due to our dual mindedness. The perfect True Guru will protect and sustain me, as the Lord benefactor of all comforts and safety is on my side always. (1)

Prahlad speaks the language of the Lord's True Name, as per the Guru's guidance, as this child is not afraid of the punishing attitude of the father. (Pause - 1)

The mother even gives a similar advice to her dear son, Prahlad.

O dear soul ! Why do you not forget the Lord's True Name and save your skin from this ruthlessness. But Prahlad replied to his mother, O my mother, "Listen to me. I cannot forsake repeating the Name of Ram, True Lord, as my Guru (Narad) had guided me towards its recitation and efficacy." (2)

The teachers Sanda and Marka, went running to the king

ਸਤਿ ਚਾਟੜੇ ਵਿਗਾੜੇ ॥ ਦੁਸਟ ਸਭਾ ਮਹਿ ਮੰਤ੍ਰ
ਪਕਾਇਆ ॥ ਪ੍ਰਹਲਾਦ ਕਾ ਰਾਖਾ ਹੋਇ
ਰਖੁਰਾਇਆ ॥ ੩ ॥ ਹਾਥਿ ਖੜਗੁ ਕਰਿ
ਧਾਇਆ ਅਤਿ ਅਹੰਕਾਰਿ ॥ ਹਰਿ ਤੇਰਾ ਕਹਾ
ਤੁਝੁ ਲਏ ਉਬਾਰਿ ॥ ਖਿਨ ਮਹਿ ਭੈਆਨ ਰੂਪੁ
ਨਿਕਸਿਆ ਬੰਮੁ ਉਪਾੜਿ ॥ ਹਰਣਾਖਸੁ ਨਖੀ
ਬਿਦਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਲੀਆ ਉਬਾਰਿ ॥ ੪ ॥
ਸੰਤ ਜਨਾ ਕੇ ਹਰਿ ਜੀਉ ਕਾਰਜ ਸਵਾਰੇ ॥
ਪ੍ਰਹਲਾਦ ਜਨ ਕੇ ਇਕੀਹ ਕੁਲ ਉਧਾਰੇ ॥ ਗੁਰ
ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੇ ॥ ਨਾਨਕ ਰਾਮ
ਨਾਮਿ ਸੰਤ ਨਿਸਤਾਰੇ ॥ ੫ ॥ ੧੦ ॥ ੨੦ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਆਪੇ ਦੈਤ ਲਾਇ ਦਿਤੇ ਸੰਤ ਜਨਾ ਕਉ ਆਪੇ
ਰਾਖਾ ਸੋਈ ॥ ਜੋ ਤੇਰੀ ਸਦਾ ਸਰਣਾਈ ਤਿਨ
ਮਨਿ ਦੁਖੁ ਨ ਹੋਈ ॥ ੧ ॥ ਜੁਗਿ ਜੁਗਿ ਭਗਤਾ
ਕੀ ਰਖਦਾ ਆਇਆ ॥ ਦੈਤ ਪੁਤ੍ਰ ਪ੍ਰਹਲਾਦੁ
ਗਾਇਤ੍ਰੀ ਤਰਪਣੁ ਕਿਛੁ ਨ ਜਾਣੈ ਸਬਦੇ ਮੇਲਿ
ਮਿਲਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਦਿਨੁ ਭਗਤਿ
ਕਰਹਿ ਦਿਨ ਰਾਤੀ ਦੁਬਿਧਾ ਸਬਦੇ ਖੋਈ ॥ ਸਦਾ
ਨਿਰਮਲ ਹੈ ਜੋ ਸਚਿ ਰਾਤੇ ਸਚੁ ਵਸਿਆ ਮਨਿ
ਸੋਈ ॥ ੨ ॥ ਮੂਰਖ ਦੁਬਿਧਾ ਪੜ੍ਹਹਿ ਮੂਲੁ ਨ
ਪਛਾਣਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ਸੰਤ
ਜਨਾ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਦੁਸਟੁ ਦੈਤੁ ਚਿੜਾਇਆ
॥ ੩ ॥ ਪ੍ਰਹਲਾਦੁ ਦੁਬਿਧਾ ਨ ਪੜ੍ਹੈ ਹਰਿ ਨਾਮੁ ਨ
ਛੋਡੈ ਭਰੈ ਨ ਕਿਸੈ ਦਾ ਭਰਾਇਆ ॥ ਸੰਤ ਜਨਾ
ਕਾ ਹਰਿ ਜੀਉ ਰਾਖਾ ਦੈਤੈ ਕਾਲੁ ਨੇੜਾ ਆਇਆ

(Harnakash) crying and saying, O King ! This child Prahlad is gone astray himself and is spoiling other boys as well, with his out burst. Then the King's Court decided on a vicious and stern punishment for Prahlad but the protector of Prahlad could only be the Lord Himself now. (3)

The father, with sword in hand and full of pride, ran towards Prahlad to kill him saying, "Where is your Lord-protector, who could only save you now ! " Then the Lord, in a dreadful form, appeared from the pillar as Narsing (half lion and half man) and killed Harnakash with His Nails, thus saving Prahlad's life. (4)

The Lord always protects His saints and their functions, thus Prahlad helped his complete family and clan to attain salvation. The vices of egoism, and attachments have been cast away, with Guru's guidance. O Nanak ! The holy saints have all been helped to cross this ocean successfully through the support of Lord's True Name. (5 - 10 - 20)

Bhairou Mahala - 3 (*Aapai dait laie dital sant jana.....*)

The Lord has Himself set certain enemies against His saints and then becomes their protector as well. O Lord ! The person, who takes refuge at Your holy feet, does not undergo any suffering of the mind. (1)

The Lord has been protecting the honour of His saints from ages, just as Prahlad was the son of a demon and (Gaitri Tarpan) did not know the recitation of Gaitri even, but due to his Guru's guidance he had been united with the Lord. (Pause - 1)

The persons, who are engaged during day and night in the worship of the Lord, have cast off their dual-mindedness with the help of the Guru's Word (sabad), such persons have become pure of heart by imbibing the love of the True Lord and have inculcated the Lord's love in their hearts. (2)

On the other hand, the foolish persons have not attained self realisation and Truth due to their involvement in dual-mindedness, thus wasting this life in fruitless efforts. They are engrossed in the vilification of the holy saints (just like Sanda and Marka against Prahlad) and are responsible for their own death like that of devil Harnakush. (3)

Prahlad was not prepared to recite the Name of the demor. Harnakush, (his father) leaving the Lord's True Name, as he was not afraid of anyone. Infact, the True Lord acts always as the protector of His holy saints and their honour, thus bestowing

॥ ੪ ॥ ਆਪਣੀ ਪੈਜ ਰਾਖੇ ਭਗਤਾਂ ਦੇਇ
ਵਡਿਆਈ ॥ ਨਾਨਕ ਹਰਣਾਖਸੁ ਨਖੀ
ਬਿਚਾਰਿਆ ਅਧੈ ਦਰ ਕੀ ਖਬਰਿ ਨ ਪਾਹੀ ॥ ੫
॥ ੧੧ ॥ ੨੧ ॥

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਜਨ ਸੰਤ ਕਰਿ ਕਿਰਪਾ ਪਗਿ ਲਾਇਨੁ ॥
ਗੁਰ ਸਬਦੀ ਹਰਿ ਭਜੁ ਸੁਰਤਿ ਸਮਾਇਨੁ ॥ ੧
॥ ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਨਾਮੁ ਨਰਾਇਨੁ ॥ ਹਰਿ
ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਭਵਜਲੁ
ਹਰਿ ਨਾਮਿ ਤਰਾਇਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਗਤਿ
ਸਾਧ ਮੇਲਿ ਹਰਿ ਗਾਇਨੁ ॥ ਗੁਰਮਤੀ ਲੇ ਰਾਮ
ਰਸਾਇਨੁ ॥ ੨ ॥ ਗੁਰ ਸਾਧੂ ਅੰਮ੍ਰਿਤੁ ਗਿਆਨ
ਸਰਿ ਨਾਇਨੁ ॥ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਏ
ਗਵਾਇਨੁ ॥ ੩ ॥ ਤੂ ਆਪੇ ਕਰਤਾ ਸ੍ਰਿਸਟਿ
ਧਰਾਇਨੁ ॥ ਜਨੁ ਨਾਨਕੁ ਮੇਲਿ ਤੇਰਾ ਦਾਸ
ਦਸਾਇਨੁ ॥ ੪ ॥ ੧ ॥

ਭੈਰਉ ਮਹਲਾ ੪ ॥

ਬੋਲਿ ਹਰਿ ਨਾਮੁ ਸਫਲ ਸਾ ਘਰੀ ॥ ਗੁਰ
ਉਪਦੇਸਿ ਸਭਿ ਦੁਖ ਪਰਹਰੀ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਹਰਿ ਭਜੁ ਨਾਮੁ ਨਰਹਰੀ ॥ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ
ਗੁਰ ਪੂਰਾ ਸਤਸੰਗਤਿ ਸੰਗਿ ਸਿੰਧੁ ਭਉ ਤਰੀ ॥
੧ ॥ ਰਹਾਉ ॥ ਜਗਜੀਵਨੁ ਧਿਆਇ ਮਨਿ ਹਰਿ
ਸਿਮਰੀ ॥ ਕੋਟ ਕੋਟੰਤਰ ਤੇਰੇ ਪਾਪ ਪਰਹਰੀ ॥ ੨
॥ ਸਤਸੰਗਤਿ ਸਾਧ ਧੂਰਿ ਮੁਖਿ ਪਰੀ ॥ ਇਸਨਾਨੁ
ਕੀਓ ਅਠਸਠਿ ਸੁਰਸਰੀ ॥ ੩ ॥ ਹਮ ਮੂਰਖ

greatness and honour on them.(4)

The Lord Himself serves the honour and lives of His saints, blessing them with honour and praise. O Nanak ! The Lord has torn apart the body of the demon Harnakush with His nails as the devil had not realised the power and Greatness of the Lord-Almighty. (5 - 1 - 21)

Rag Bhairou Mahala - 4 Choupade Ghar - 1 Ik onkar satgur prasad (Har jan sant kar kirpa pag laien.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us take refuge at the lotus-feet of the holy saints through the Grace of the Lord and remember the True Lord by reciting True Name through the Guru's guidance. (1)

O my mind ! Recite the True Name of the Lord. The True Lord helps us to cross this ocean of life successfully through His Grace by reciting the True Name of the Lord, benefactor of all joy and bliss. (Pause - 1)

Let us sing the praises of the Lord in the company of holy saints, and partake the sweet taste of the Lord's True Name through the Guru's teachings. (2)

Let us bathe in the tank of nectar of (Lord's) True Name by gaining knowledge through the company of holy saints, so that all our ills and afflictions are cast away alongwith our sins and vicious thoughts. (3)

O Lord ! You are the creator of this whole universe, and stabilise this world Yourself. O Nanak ! Pray unite me with Yourself as I am the slave of Your slaves, a humble servant. (4-1)

Bhairou Mahala - 4 (Bol har naam saphal sa ghari.....)

The time and moment is really fruitful, when the man recites Lord's True Name as the Guru's message is capable of destroying all own afflictions. (1)

O my mind ! Let us remember the True Name of the Lord, which blossoms the heart of individuals, and pray to Him. O Lord ! May You enable me to unite with the perfect Guru through Your Grace, so that I could cross this ocean of life successfully in the company of holy saints. (Pause - 1)

(O Brother !) Let us recite the True Name of the Lord, bestower of our life, with the full concentration of mind, which could wash away millions of our sins. (2)

The person, whose forehead is (favoured) smeared with the dust of the holy saints, has taken bath at almost all the sixty eight holy places of (Hindu) pilgrimage, including Ganga (3)

ਕਉ ਹਰਿ ਕਿਰਪਾ ਕਰੀ ॥ ਜਨੁ ਨਾਨਕੁ ਤਾਰਿਓ
ਤਾਰਣ ਹਰੀ ॥ ੪ ॥ ੨ ॥

ਭੈਰਉ ਮਹਲਾ ੪ ॥

ਸੁਕ੍ਰਿਤੁ ਕਰਣੀ ਸਾਰੁ ਜਪਮਾਲੀ ॥ ਹਿਰਦੈ ਫੇਰਿ
ਚਲੈ ਤੁਧੁ ਨਾਲੀ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ
ਬਨਵਾਲੀ ॥ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਸਤਸੰਗਤਿ
ਤੂਟਿ ਗਈ ਮਾਇਆ ਜਮ ਜਾਲੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਘਾਲ ਜਿਨਿ ਘਾਲੀ ॥ ਤਿਸੁ
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲੀ ॥ ੨ ॥ ਹਰਿ
ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਿ ਅਗਮ ਦਿਖਾਲੀ ॥ ਵਿਚਿ
ਕਾਇਆ ਨਗਰ ਲਧਾ ਹਰਿ ਭਾਲੀ ॥ ੩ ॥ ਹਮ
ਬਾਰਿਕ ਹਰਿ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲੀ ॥ ਜਨ ਨਾਨਕ
ਤਾਰਹੁ ਨਦਰਿ ਨਿਹਾਲੀ ॥ ੪ ॥ ੩ ॥

ਭੈਰਉ ਮਹਲਾ ੪ ॥

ਸਭਿ ਘਟ ਤੇਰੇ ਤੂ ਸਭਨਾ ਮਾਹਿ ॥ ਤੁਝ ਤੇ
ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ ॥ ੧ ॥ ਹਰਿ ਸੁਖਦਾਤਾ
ਮੇਰੇ ਮਨ ਜਾਪੁ ॥ ਹਉ ਤੁਧੁ ਸਾਲਾਹੀ ਤੂ ਮੇਰਾ
ਹਰਿ ਪ੍ਰਭੁ ਬਾਪੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਹ ਜਹ
ਦੇਖਾ ਤਹ ਹਰਿ ਪ੍ਰਭੁ ਸੋਇ ॥ ਸਭ ਤੇਰੈ ਵਸਿ
ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ੨ ॥ ਜਿਸ ਕਉ ਤੁਮ
ਹਰਿ ਰਾਖਿਆ ਭਾਵੈ ॥ ਤਿਸ ਕੈ ਨੇੜੈ ਕੋਇ ਨ
ਜਾਵੈ ॥ ੩ ॥ ਤੂ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਭ ਤੈ
ਭਰਪੂਰਿ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਜਪਿ ਹਾਜਰਾ
ਹਜੂਰਿ ॥ ੪ ॥ ੪ ॥

O Nanak ! The Lord has blessed this fool of mine with His Grace and enabled me to cross this ocean of life successfully. (4 - 2)

Bhariou Mahala - 4 (*Sukrit karni sa'r japmali.....*)

The performance of virtuous deeds is like having a necklace of beads, and the recitation of True Name constantly is the only practice of love (is the only loving practice) which would accompany an individual (at the time of death) (1)

O Gardener of the worldly Garden ! I would like to recite Your True Name only.

O Lord ! May You enable us to join the company of holy saints through Your Grace so that the noose of the Yama in the form of worldly attachment may be let loose ! (Pause - 1)

The Guru-minded person, who has served the Lord with all his might, and worked hard towards this effort, has attained Truth with a pure heart (speech), through the Guru's Word (sabad) in the company of holy saints. (2)

O Lord ! Your limitless and unapproachable Greatness has been revealed to us by the Guru and we have been enabled to realise You in our human frame itself with lot of effort. (3)

O Lord ! We are like Your children while You are sustaining us like a father. O Nanak ! May the Lord help us cross this ocean of life through His Grace ! (4 - 3)

Bhairou Mahala - 4 (*Sabh Ghat terai tu sabhna mahai..*)

O Lord ! You are pervading all the beings, being omnipresent, and all the human beings have been created by You, and none of us owe our existence to anyone else except You ! (1)

O my mind ! Try to worship and recite Lord's True Name who is our benefactor, bestowing all comforts on us. O Lord ! You are my father and guardian, and I always sing Your praises. (Pause - 1)

Wherever I look around, I perceive the same Lord pervading all around. O Lord ! The whole world is controlled by You, as there is no other power on Earth. (2)

O Lord ! The person, whom You protect through Your pleasure and Grace, can brook nobody else's help in this sustenance. (3)

O Lord ! You pervade everywhere, including all lands, oceans and skies, being omnipotent. O Nanak ! I serve the Lord-Almighty perceiving Him everywhere being omnipresent. (4 - 4)

ਭੈਰਉ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕਾ ਸੰਤੁ ਹਰਿ ਕੀ ਹਰਿ ਮੂਰਤਿ ਜਿਸੁ ਹਿਰਦੈ
ਹਰਿ ਨਾਮੁ ਮੁਰਾਰਿ ॥ ਮਸਤਕਿ ਭਾਗੁ ਹੋਵੈ ਜਿਸੁ
ਲਿਖਿਆ ਸੇ ਗੁਰਮਤਿ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਸਮੁਰਿ
॥ ੧ ॥ ਮਧੁਸੂਦਨੁ ਜਪੀਐ ਉਰ ਧਾਰਿ ॥ ਦੇਹੀ
ਨਗਰਿ ਤਸਕਰ ਪੰਚ ਧਾਤੁ ਗੁਰ ਸਬਦੀ ਹਰਿ
ਕਾਵੇ ਮਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨ ਕਾ ਹਰਿ
ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਤਿਨ ਕਾਰਜ ਹਰਿ ਆਪਿ
ਸਵਾਰਿ ॥ ਤਿਨ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ
ਅੰਗੀਕਾਰੁ ਕੀਆ ਕਰਤਾਰਿ ॥ ੨ ॥ ਮਤਾ ਮਸੂਰਤਿ
ਤਾਂ ਕਿਛੁ ਕੀਜੈ ਜੇ ਕਿਛੁ ਹੋਵੈ ਹਰਿ ਬਾਹਰਿ ॥ ਜੇ
ਕਿਛੁ ਕਰੇ ਸੇਈ ਭਲ ਹੋਸੀ ਹਰਿ ਧਿਆਵਹੁ
ਅਨਦਿਨੁ ਨਾਮੁ ਮੁਰਾਰਿ ॥ ੩ ॥ ਹਰਿ ਜੇ ਕਿਛੁ
ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ ਓਹੁ ਪੂਛਿ ਨ ਕਿਸੈ ਕਰੇ
ਬੀਚਾਰਿ ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਧਿਆਈਐ
ਜਿਨਿ ਮੇਲਿਆ ਸਤਿਗੁਰੁ ਕਿਰਪਾ ਧਾਰਿ ॥ ੪ ॥
੧ ॥ ੫ ॥

ਭੈਰਉ ਮਹਲਾ ੪ ॥

ਤੇ ਸਾਧੂ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਜਿਨ ਜਪਿਆ
ਗਤਿ ਹੋਇ ਹਮਾਰੀ ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਦੇਖਿ
ਮਨੁ ਬਿਗਸੈ ਖਿਨੁ ਖਿਨੁ ਤਿਨ ਕਉ ਹਉ
ਬਲਿਹਾਰੀ ॥ ੧ ॥ ਹਰਿ ਹਿਰਦੈ ਜਪਿ ਨਾਮੁ
ਮੁਰਾਰੀ ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਜਗਤ ਪਿਤ ਸੁਆਮੀ
ਹਮ ਦਾਸਨਿ ਦਾਸ ਕੀਜੈ ਪਨਿਹਾਰੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤਿਨ ਮਤਿ ਉਤਮ ਤਿਨ ਪਤਿ ਉਤਮ

Bhariou Mahala - 4 Ghar - 2 Ik onkar satgur prasad

(Har ka sant har ki har moorat jis hirdai har naam murar...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The person, who has inculcated the love of the Lord's True Name in his heart, is the saint of the Lord and a personification of the Lord Himself. Such a person, who is pre-destined by the Lord's Will with good fortune inculcates the True Name of the Lord in his heart through the Guru's guidance. (1)

O Brother ! Let us remember the Lord with love and devotion, who enables us to rid ourselves of our egoism. All the five thieves in the form of vices present in our body, have been thrown out by eliminating them through the Guru's Word. (Pause - 1)

The Lord Himself helps those persons, who have developed love of the Lord, towards successful completion of all their functions. Infact, they no longer look towards others for help as the Lord has protected them with His benign helping hand. (2)

We could think of some other means by pondering over the issue, provided anything happens without the approval of the Lord as per His Will. Whatever is happening as per Lord's Will should be accepted by us with pleasure as good for us, and we should recite True Name of the Lord day and night. (3)

The Lord decides everything on His own, without any consultation with anyone else. O Nanak ! Let us always remember and worship the Lord, who has united us with the True Guru, through His Grace. (4 - 1 - 5)

Bhairou Mahala - 4 (Te sadhu har mailoh soami.....)

O True Master ! Pray unite us with such holy saints, who would enable us to attain salvation by reciting True Name. I feel overjoyed by having a glimpse of such saints, and I would offer myself as a sacrifice to such holy saints every moment of my life. (1)

Let us remember the True Name of the Lord, whose love should be inculcated in the heart. O Lord-Creator and benefactor of the World ! May You bestow on me, through Your Grace, the boon of becoming a slave of Your slaves ! (be humble in Your service) (Pause - 1)

The persons, who have inculcated the love the Lord in

ਜਿਨ ਹਿਰਦੈ ਵਸਿਆ ਬਨਵਾਰੀ ॥ ਤਿਨ ਕੀ ਸੇਵਾ ਲਾਇ ਹਰਿ ਸੁਆਮੀ ਤਿਨ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ਹਮਾਰੀ ॥ ੨ ॥ ਜਿਨ ਐਸਾ ਸਤਿਗੁਰੁ ਸਾਧੁ ਨ ਪਾਇਆ ਤੇ ਹਰਿ ਦਰਗਹ ਕਾਢੇ ਮਾਰੀ ॥ ਤੇ ਨਰ ਨਿੰਦਕ ਸੋਭ ਨ ਪਾਵਹਿ ਤਿਨ ਨਕ ਕਾਟੇ ਸਿਰਜਨਹਾਰੀ ॥ ੩ ॥ ਹਰਿ ਆਪਿ ਬੁਲਾਵੈ ਆਪੇ ਬੋਲੈ ਹਰਿ ਆਪਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਨਿਰਾਹਾਰੀ ॥ ਹਰਿ ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੇ ਤੁਧੁ ਮਿਲਸੀ ਜਨ ਨਾਨਕ ਕਿਆ ਏਹਿ ਜੰਤ ਵਿਚਾਰੀ ॥ ੪ ॥ ੨ ॥ ੬ ॥

ਭੈਰਉ ਮਹਲਾ ੪ ॥

ਸਤਸੰਗਤਿ ਸਾਈ ਹਰਿ ਤੇਰੀ ਜਿਤੁ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸੁਨਣ ॥ ਜਿਨ ਹਰਿ ਨਾਮੁ ਸੁਣਿਆ ਮਨੁ ਭੀਨਾ ਤਿਨ ਹਮ ਸੇਵਹ ਨਿਤ ਚਰਣੇ ॥ ੧ ॥ ਜਗਜੀਵਨੁ ਹਰਿ ਧਿਆਇ ਤਰਣ ॥ ਅਨੇਕ ਅਸੰਖ ਨਾਮ ਹਰਿ ਤੇਰੇ ਨ ਜਾਹੀ ਜਿਹਵਾ ਇਤੁ ਗਨਣੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਹਰਿ ਗਾਵਹੁ ਲੇ ਗੁਰਮਤਿ ਹਰਿ ਜਪਣੇ ॥ ਜੋ ਉਪਦੇਸੁ ਸੁਣੇ ਗੁਰ ਕੇਰਾ ਸੇ ਜਨੁ ਪਾਵੈ ਹਰਿ ਸੁਖ ਘਣੇ ॥ ੨ ॥ ਧੰਨੁ ਸੁ ਵੰਸੁ ਧੰਨੁ ਸੁ ਪਿਤਾ ਧੰਨੁ ਸੁ ਮਾਤਾ ਜਿਨਿ ਜਨ ਜਣੇ ॥ ਜਿਨ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਇਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਸਾਚੀ ਦਰਗਹ ਹਰਿ ਜਨ ਬਣੇ ॥ ੩ ॥ ਹਰਿ ਹਰਿ ਅਗਮ ਨਾਮ ਹਰਿ ਤੇਰੇ ਵਿਚਿ ਭਗਤਾ ਹਰਿ ਧਰਣੇ ॥ ਨਾਨਕ ਜਨਿ ਪਾਇਆ ਮਤਿ ਗੁਰਮਤਿ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ ਪਵਣੇ ॥ ੪ ॥ ੩ ॥ ੭ ॥

their hearts, have attained high intelligence and great honour. O Lord ! May You enable us to serve them as we could gain salvation through their service and Your worship. (2)

The persons, who have not found such a holy saint and Guru, are thrown out of Lord's Presence. Such vilifiers are not received with honour by the Lord as they are dishonoured due to their love for worldly falsehood (Maya). (3)

O Lord ! You are present in the human frames of all the beings and by bestowing on them Your Grace You enable them to speak, rather You are Yourself speaking in their body and You alone are above the effects of Maya, without having any desire for eating or drinking. O Nanak ! The person, who is blessed with the Lord's Grace is enabled to unite with the Lord, as this human being is not capable of doing anything on his own. (4 - 2- 6)

Bhairou Mahala - 4 (Sat sangat saiee har teri.....)

O Lord ! The true association of Your holy saints is such that Your praises are being sung there and one could hear recitation of True Name there. I would serve such persons and take refuge at their lotus-feet, by enjoying the bliss of listening to Your True Name. (1)

O Lord-creator of the World ! We could swim across this ocean of life by reciting Your True Name. You have crores and crores (millions of) of Your Names, which are beyond my count and my tongue has no power to repeat them all. (Pause -1)

O Lord ! The Guru's followers (Gursikhs) repeat Your Names and sing Your praises and recite Your True Name through the Guru's guidance. Whosoever listens to the Guru's Message enjoys all the joy and bliss of life. (2)

Blessed in the family and clan of such persons, and blessed are the mother and father of the person, who gave birth to such saints. Such persons, who recite True Name with every breath or while taking each morsel of food are received with honour in the Lord's Presence. (3)

O Lord ! You are limitless with innumerable Names, which are inculcated by Your holy saints in their hearts.

O Nanak ! Such persons have crossed this ocean successfully by reciting Lord's True Name by following the Guru's guidance. (4 - 3 - 7)

ਭੈਰਉ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਗਲੀ ਥੀਤਿ ਪਾਸਿ ਡਾਰਿ ਰਾਖੀ ॥ ਅਸਟਮ

ਥੀਤਿ ਗੋਵਿੰਦ ਜਨਮਾ ਸੀ ॥ ੧ ॥ ਭਰਮਿ ਭੂਲੇ

ਨਰ ਕਰਤ ਕਚਰਾਇਣ ॥ ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ

ਨਾਰਾਇਣ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਪੰਜੀਰੁ

ਖਵਾਇਓ ਚੋਰ ॥ ਓਹੁ ਜਨਮਿ ਨ ਮਰੈ ਰੇ ਸਾਕਤ

ਢੋਰ ॥ ੨ ॥ ਸਗਲ ਪਰਾਧ ਦੇਹਿ ਲੋਰੋਨੀ ॥ ਸੇ

ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ ॥ ੩ ॥

ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ॥ ਨਾਨਕ ਕਾ

ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ ॥ ੪ ॥ ੧ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਊਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ ॥ ਭਉ ਨਹੀ

ਲਾਗੈ ਜਾਂ ਐਸੇ ਬੁਝੀਆ ॥ ੧ ॥ ਰਾਖਾ ਏਕੁ

ਹਮਾਰਾ ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸੋਇ ਅਚਿੰਤਾ ਜਾਗਿ ਅਚਿੰਤਾ

॥ ਜਹਾ ਕਹਾਂ ਪ੍ਰਭੁ ਤੂੰ ਵਰਤੰਤਾ ॥ ੨ ॥ ਘਰਿ

ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥ ਕਹੁ

ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥ ੩ ॥ ੨ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥ ਤਿਸੁ ਸੇ

ਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥ ੧ ॥ ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ

ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ

॥ ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ ॥ ਏਕੋ ਸੇਵੀ

Bhairou Mahala - 5 Ghar - 1 Ik onkar satgur prasad
(Sagli theet pas daar rakhi.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Pandit ! You say that the Lord Govind was born on the eighth day of the phases of the moon, whereas all other phases of the moon are considered by you as ordinary and not worth mentioning. (1)

Infact, the Lord is not governed by the cycle of births and deaths, whereas the man, engrossed in doubts and misgivings, is talking about such flimsy arguments. (Pause- 1)

O Man, with animal-like mentality and engrossed in falsehood (Maya) ! You have given this sweetened food to the Lord under the cover of a curtain (like a thief) whereas the Lord is not subject to births or deaths. (2)

The person, who tries to sing songs of peace to the Master, is committing sins of a gross nature, and the tongue which talks of the Lord being governed by this cycle of Rebirths, should be burnt and destroyed. (3)

O Nanak ! Our Lord is pervading everywhere and does not get born or face death going through this cycle of Rebirths. (The Lord is not subject to the cycle of Rebirths) (4 - 1)

Bhairou Mahala - 5 (Uthar sukha baideth sukha.....)

The saint of the Lord is always enjoying peace and bliss of life, whether in sitting or standing postures. Such a person, who understands and realises the Truth about Lord does not entertain any fears (about death) of any type. (1)

Our protector is the only one True Master, who is in the know of our inner feelings as He is omni-potent. (Pause - 1)

I have realised that the same Lord pervades every where, who is my True Master as such I have no worries while sleeping or being awake. (I do not worry any time). (2)

O Nanak ! I enjoy peace and bliss of life whether in my house or while moving around, as the Lord has made me realise this fact (of His Presence everywhere) through the Guru's teachings. (3 - 2)

Bhairou Mahala - 5 (Varat na rahou na meh ramdana...)

I serve the only True Lord, who protects us at the end even as such I do not observe either Hindu fasts or believe (attach any importance) in the Muslim code of fasting in the month or Ramzan. (1)

My Lord is the only one True Master, who enables us to settle all our disputes between the Hindu and Muslim (ways of thinking) codes of conduct. (Pause -1)

Neither do I visit Macca on my pilgrimage of Haj,

ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥ ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ
ਗੁਜਾਰਉ ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ
ਨਮਸਕਾਰਉ ॥ ੩ ॥ ਨਾ ਹਮ ਹਿੰਦੂ ਨ
ਮੁਸਲਮਾਨ ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥
੪ ॥ ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ
ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥ ੫ ॥ ੩ ॥
ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਦਸ ਮਿਰਗੀ ਸਹਜੇ ਬੰਧਿ ਆਨੀ ॥ ਪਾਂਚ ਮਿਰਗ
ਬੋਧੇ ਸਿਵ ਕੀ ਬਾਨੀ ॥ ੧ ॥ ਸੰਤਸੰਗਿ ਲੇ
ਚੜਿਓ ਸਿਕਾਰ ॥ ਮ੍ਰਿਗ ਪਕਰੇ ਬਿਨੁ ਘੋਰ
ਹਥੀਆਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਖੇਰ ਬਿਰਤਿ
ਬਾਹਰਿ ਆਇਓ ਧਾਇ ॥ ਅਹੇਰਾ ਪਾਇਓ ਘਰ
ਕੈ ਗਾਂਇ ॥ ੨ ॥ ਮ੍ਰਿਗ ਪਕਰੇ ਘਰਿ ਆਣੇ
ਹਾਟਿ ॥ ਚੁਖ ਚੁਖ ਲੇ ਗਏ ਬਾਂਢੇ ਬਾਟਿ ॥ ੩ ॥
ਏਹੁ ਅਹੇਰਾ ਕੀਨੋ ਦਾਨੁ ॥ ਨਾਨਕ ਕੈ ਘਰਿ
ਕੇਵਲ ਨਾਮੁ ॥ ੪ ॥ ੪ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਜੇ ਸਉ ਲੋਚਿ ਲੋਚਿ ਖਾਵਾਇਆ ॥ ਸਾਕਤ
ਹਰਿ ਹਰਿ ਚੀਤਿ ਨ ਆਇਆ ॥ ੧ ॥ ਸੰਤ
ਜਨਾ ਕੀ ਲੇਹੁ ਮਤੇ ॥ ਸਾਧਸੰਗਿ ਪਾਵਹੁ ਪਰਮ
ਗਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਥਰ ਕਉ ਬਹੁ ਨੀਰੁ
ਪਵਾਇਆ ॥ ਨਹ ਭੀਰੀ ਅਧਿਕ ਸੁਕਾਇਆ ॥

according to Muslims nor do I worship the Lord by visiting Hindu centres of holy pilgrimage, as I serve only one True Lord, without giving any importance to any other power. (2)

Neither do I worship the Hindu gods nor do I believe in Muslim prayer or Namaz as I salute the One Lord, who is formless, by inculcating His love in my heart. (3)

Neither am I a Hindu nor a Musalman as I consider the True Lord alone as my True Master, whom I would offer myself as a sacrifice even, as He is dearer to me than my life even. (4)

Says Kabir, I have already clarified by my discourses that, I have realised my True Lord through the teachings of both the (Hindu) Gurus and the Muslim saints. (5 - 3)

Bhairou Mahala - 5 (*Das Mirgi sahejai bandh a'ni.....*)

O Brother ! I have controlled all the ten senses (of the body) in the normal course of life, and have got rid of all the five vices like sexual desires by listening to the Lord's praises through the Guru's Word. (1)

I have gone on my daily routines (life) in the company of holy saints, remembering the Lord (as if going on shikar) and have controlled the five vices like sexual desires without the aid of any weapons (like horse and arrows for catching the deers as my shikar)

(I have controlled the vicious thoughts through the company of saints by reciting True Name in the routine) (Pause - 1)

I have been able to control this mind, wandering all over the place and concentrated on the Lord within my mind at peace, and have caught hold of my shikar (vicious thoughts) within my body. (2)

I have been enabled by the Lord to control vicious thoughts like encircling (controlling) vicious thoughts like the herd of deers in my innerself and all the thoughts, which had distracted my mind (like anger, worldly love, greed), have been concentrated on one Lord now. (3)

O Nanak ! The Guru has granted me this boon of Lord's love, as I have concentrated only on Lord's True Name and inculcated Lord's Love in my heart. (4 - 4)

Bhairou Mahala - 5 (*Je sou loch loch khavaya.....*)

The faithless person can never assimilate and inculcate the love of the Lord in his heart even though he is given the very best of teachings with love and enthusiasm. (1)

O Brother ! Take the advice of holy saints and practise it, as one could attain salvation only in the company of holy saints. (Pause - 1)

Even if a stone were kept in water for a long time, it may not get wet and would be taken out as dry stone. (2)

In the same manner if a fool were made to listen to the

੨ ॥ ਖਟੁ ਸਾਸਤ੍ਰ ਮੂਰਖੈ ਸੁਨਾਇਆ ॥ ਜੈਸੇ ਦਰ
ਦਿਸ ਪਵਨੁ ਝੁਲਾਇਆ ॥ ੩ ॥ ਬਿਨੁ ਕਣ
ਖਲਹਾਨੁ ਜੈਸੇ ਗਾਹਨ ਪਾਇਆ ॥ ਤਿਉ ਸਾਕਤ
ਤੇ ਕੋ ਨ ਬਰਾਸਾਇਆ ॥ ੪ ॥ ਤਿਤ ਹੀ ਲਾਗਾ
ਜਿਤੁ ਕੋ ਲਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਬਣਤ
ਬਣਾਇਆ ॥ ੫ ॥ ੫ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਜੀਉ ਪ੍ਰਾਣ ਜਿਨਿ ਰਚਿਓ ਸਰੀਰ ॥ ਜਿਨਹਿ
ਉਪਾਏ ਤਿਸ ਕਉ ਪੀਰ ॥ ੧ ॥ ਗੁਰੁ ਗੋਬਿੰਦੁ
ਜੀਅ ਕੈ ਕਾਮ ॥ ਹਲਤਿ ਪਲਤਿ ਜਾ ਕੀ ਸਦ
ਛਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭੁ ਆਰਾਧਨ ਨਿਰਮਲ
ਰੀਤਿ ॥ ਸਾਧਸੰਗਿ ਬਿਨਸੀ ਬਿਪਰੀਤਿ ॥ ੨ ॥
ਮੀਤ ਹੀਤ ਧਨੁ ਨਹ ਪਾਰਣਾ ॥ ਧੰਨਿ ਧੰਨਿ ਮੇਰੇ
ਨਾਰਾਇਣਾ ॥ ੩ ॥ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ
॥ ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਜਾਣੀ ॥ ੪ ॥ ੬ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਆਗੈ ਦਯੁ ਪਾਛੈ ਨਾਰਾਇਣ ॥ ਮਧਿ ਭਾਗਿ ਹਰਿ
ਪ੍ਰੇਮ ਰਸਾਇਣ ॥ ੧ ॥ ਪ੍ਰਭੁ ਹਮਾਰੈ ਸਾਸਤ੍ਰ ਸਉਣ
॥ ਸੂਖ ਸਹਜ ਅਨੰਦ ਗ੍ਰਿਹ ਭਉਣ ॥ ੧ ॥
ਰਹਾਉ ॥ ਰਸਨਾ ਨਾਮੁ ਕਰਨ ਸੁਣਿ ਜੀਵੇ ॥ ਪ੍ਰਭੁ
ਸਿਮਰਿ ਸਿਮਰਿ ਅਮਰ ਬਿਰੁ ਥੀਵੇ ॥ ੨ ॥ ਜਨਮ
ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੇ ॥ ਅਨਹਦ ਸਬਦ ਵਜੇ

teachings of six Shastras, nothing will be retained by him, just as the blowing wind comes from one side and passes on to the other end. (3)

Just as we cannot get a grain of food, if we want to carry out the whole operation of quaffing without the crop of wheat or rice being there, similarly no one can gain anything in the company of a faithless person. (4)

O Nanak ! The human being is engaged in those activities as it pleases the Lord since the Lord has arranged the worldly affairs in such a manner as it suits Him. (5 - 5)

Bhairou Mahala - 5 (Jiu pran jin rachiou sarir.....)

The Lord, who has created this universe, maintains this world as well, as He has granted this soul to man after creating his body. (1)

The Guru, (Gobind), who is an embodiment of the Lord, Himself arranges to look after all the functions of man, as He is the only support of human beings, blessing him with all comforts in this world or hereafter. (Pause - 1)

It is man's pure and beautiful function to remember the Lord and recite His True Name, as we can rid ourselves of all our ills and dual-mindedness in the company of holy saints. (2)

Neither any friend, worldly attachment nor wealth could render any help to this human being in crossing this ocean of life but blessed and praise-worthy is the Lord, who would render all assistance to man for attaining salvation. (3)

O Nanak ! Let us recite the nectar like True Name of the Lord through the Guru's Word (Gurbani), without recognising any other power except the Lord. (4 - 6)

Bhairou Mahala - 5 (Aagai dei pachhai Narayan.....)

There is only one power of the Lord Almighty, which will be valid during the future or even was effective in the past. It is the Lord alone, whose benevolence makes it incumbent on us to develop love of the Lord during all the present times. (1)

The Lord is our only support like the Shastras or literature of good fortune for us as the True Master is our mainstay of all joy and comforts in all the (fourteen) regions of the universe. (Pause - 1)

Our tongue by reciting and ears by listening to True Name of the Lord, carry out their functions effectively, as man could become immortal and stabilise his mind, by repeating and reciting Lord's True Name all the time. (2)

We could cast away all our afflictions of the ages by reciting True Name as the Unstrung (all pervasive) music of

ਦਰਬਾਰੇ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਲੀਏ ਮਿਲਾਏ

॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਆਏ ॥ ੪ ॥ ੭ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਮਨੋਰਥ ਆਵਹਿ ਹਾਥ ॥ ਜਮ ਮਾਰਗ ਕੈ
ਸੰਗੀ ਪਾਥ ॥ ੧ ॥ ਰੰਗਾ ਜਲੁ ਗੁਰ ਗੋਬਿੰਦ

ਨਾਮ ॥ ਜੇ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਪੀਵਤ

ਬਹੁੜਿ ਨ ਜੋਨਿ ਭ੍ਰਮਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਜਾ

ਜਾਪ ਤਾਪ ਇਸਨਾਨ ॥ ਸਿਮਰਤ ਨਾਮ ਭਏ

ਨਿਹਕਾਮ ॥ ੨ ॥ ਰਾਜ ਮਾਲ ਸਾਦਨ ਦਰਬਾਰ

॥ ਸਿਮਰਤ ਨਾਮ ਪੂਰਨ ਆਚਾਰ ॥ ੩ ॥ ਨਾਨਕ

ਦਾਸ ਇਹੁ ਕੀਆ ਬੀਚਾਰੁ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ

ਮਿਥਿਆ ਸਭ ਛਾਹੁ ॥ ੪ ॥ ੮ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਲੇਪੁ ਨ ਲਾਗੇ ਤਿਲ ਕਾ ਮੂਲਿ ॥ ਦੁਸਟ ਬ੍ਰਾਹਮਣੁ

ਮੂਆ ਹੋਇ ਕੈ ਸੂਲ ॥ ੧ ॥ ਹਰਿ ਜਨ ਰਾਖੇ

ਪਾਰਬ੍ਰਹਮਿ ਆਪਿ ॥ ਪਾਪੀ ਮੂਆ ਗੁਰ ਪਰਤਾਪਿ

॥ ੧ ॥ ਰਹਾਉ ॥ ਅਪਣਾ ਖਸਮੁ ਜਨਿ ਆਪਿ

ਧਿਆਇਆ ॥ ਇਆਣਾ ਪਾਪੀ ਓਹੁ ਆਪਿ

ਪਚਾਇਆ ॥ ੨ ॥ ਪ੍ਰਭ ਮਾਤ ਪਿਤਾ ਅਪਣੇ ਦਾਸ

ਕਾ ਰਖਵਾਲਾ ॥ ਨਿੰਦਕ ਕਾ ਮਾਥਾ ਈਹਾ ਊਹਾ

ਕਾਲਾ ॥ ੩ ॥ ਜਨ ਨਾਨਕ ਕੀ ਪਰਮੇਸਰਿ ਸੁਣੀ

ਅਰਦਾਸਿ ॥ ਮਲੇਛੁ ਪਾਪੀ ਪਚਿਆ ਭਇਆ

ਨਿਰਾਸੁ ॥ ੪ ॥ ੯ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਤੇਰੇ ਨਾਮੁ ॥ ਝੁਨੁ ਝੁਨੁ

Nature and Guru's message is constantly heard in the company of holy saints. (3)

The Lord has united such Guru-minded persons with Himself through His Grace. O Nanak ! The persons, who have sought refuge at the lotus feet of the Lord, could attain True Lord and True Name effortlessly. (4 - 7)

Bhairou Mahala - 5 (Kot manorath aveh hath.....)

By reciting True Name of the Lord, we could get all our desires fulfilled, as the Lord's True Name, is our companion and support on the path of Yama's journey to death. (1)

The Lord's True Name, attained through the Guru's (support) guidance, is as pure as waters of Ganga, and whosoever partakes this True Name attains salvation without under going the torture of going through the cycle of births and deaths. (Pause - 1)

By reciting True Name, one gains all the benefits of worship, penance, meditation or visiting and bathing at holy places of pilgrimage and one gets rid of all one's worldly desires. (2)

By reciting Lord's True Name we could lead a successful life as this practice of reciting True Name bestows on us all the pleasures of a kingdom or tasting dainty food. (3)

O Nanak ! The Lord's saints have deliberated and concluded that except True Name rest is all as useless as dust and all worldly pleasures are fruitless. (4 - 8)

Bhairou Mahala - 5 (Laip na lago til ka mool.....)

(When the Brahmin gave some food mixed with poison to (Guru) Har Gobind, this hymn relates to that incident.)

In spite of administering poisoned food to (Guru) Har Gobind, there was not even a bit of effect on the child (Guru), though the devilish Brahmin himself died of a terrible stomach pain. (1)

The Lord Himself protects His saints, whereas the sinner faces death due to the Guru's Greatness and power. (Thus the brahmin died himself) (Pause - 1)

The (Guru's followers) the Lord's slaves always remember the Lord, while the foolish sinner (the brahmin) faced death due to his dreadful action. (2)

The Lord does protect His slaves like the benign mother and father, but the vilifier is denounced both in this world and the next with blackened face. (3)

O Nanak ! The Lord has paid attention to the prayers of His slave (follower), and the devilish sinner died, having failed in his designs. (4 - 9)

Bhairou Mahala - 5 (Khub khub khub khub khub tero naam.....)

O benevolent Lord ! Your True Name is known as grand and (beautiful) wonderful throughout the four ages, whereas

ਝੂਠ ਝੂਠ ਦੁਨੀ ਗੁਮਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਗਜ
ਤੇਰੇ ਬੰਦੇ ਦੀਦਾਰੁ ਅਪਾਰੁ ॥ ਨਮ ਬਿਨਾ ਸਭ
ਦੁਨੀਆ ਛਾਰੁ ॥ ੧ ॥ ਅਚਰਜੁ ਤੇਰੀ ਕੁਦਰਤਿ
ਤੇਰੇ ਕਦਮ ਸਲਾਹ ॥ ਗਨੀਵ ਤੇਰੀ ਸਿਫਤਿ
ਸਚੇ ਪਾਤਿਸਾਹ ॥ ੨ ॥ ਨੀਧਰਿਆ ਧਰ ਪਨਹ
ਖੁਦਾਇ ॥ ਗਰੀਬ ਨਿਵਾਜੁ ਦਿਨੁ ਰੈਣਿ ਧਿਆਇ
॥ ੩ ॥ ਨਾਨਕ ਕਉ ਖੁਦਿ ਖਸਮ ਮਿਹਰਵਾਨ ॥
ਅਲਹੁ ਨ ਵਿਸਰੈ ਦਿਲ ਜੀਅ ਪਰਾਨ ॥ ੪ ॥
੧੦ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਾਚ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ ਲਹਹੁ ॥ ਪ੍ਰਭ ਕਾ ਭਾਣਾ
ਸਤਿ ਕਰਿ ਸਹਹੁ ॥ ੧ ॥ ਜੀਵਤ ਜੀਵਤ ਜੀਵਤ
ਰਹਹੁ ॥ ਰਾਮ ਰਸਾਇਣੁ ਨਿਤ ਉਠਿ ਪੀਵਹੁ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸਨਾ ਕਹਹੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਲਿਜੁਗ ਮਹਿ ਇਕ ਨਾਮਿ ਉਧਾਰੁ ॥
ਨਾਨਕੁ ਬੋਲੈ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥ ੨ ॥ ੧੧ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਰਬ ਫਲ ਪਾਏ ॥ ਜਨਮ ਜਨਮ
ਕੀ ਮੈਲੁ ਮਿਟਾਏ ॥ ੧ ॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ
ਤੇਰੇ ਨਾਉ ॥ ਪੂਰਬਿ ਕਰਮ ਲਿਖੇ ਗੁਣ ਗਾਉ ॥
੧ ॥ ਰਹਾਉ ॥ ਸਾਧੂ ਸੰਗਿ ਹੋਵੈ ਉਧਾਰੁ ॥ ਸੋਭਾ
ਪਾਵੈ ਪ੍ਰਭ ਕੈ ਦੁਆਰ ॥ ੨ ॥ ਸਰਬ ਕਲਿਆਣ
ਚਰਣ ਪ੍ਰਭ ਸੇਵਾ ॥ ਧੂਰਿ ਬਾਛਹਿ ਸਭਿ ਸੁਰਿ
ਨਰ ਦੇਵਾ ॥ ੩ ॥ ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਨਿਧਾਨੁ

the worldly pride of Maya is all false and temporary or short lived. (Pause - 1)

O limitless Lord ! The glimpse of Your saints is really worthwhile and grand whereas all the worldly grandeur and greatness, without the support of True Name, is worthless like dust. (1)

O Lord ! Your worldly drama is really wonderful and it is truly worthwhile to sing Your praises. O True King ! Your praises are truly of a grand nature, with all the virtues enshrined therein. (2)

O Lord, supporter of the helpless persons ! I have sought Your refuge and support. O Brother ! Let us remember and recite the True Name of the Lord day and night. O Nanak ! The Lord has been very kind to His saints, through His Grace. O Lord ! May I never forsake Your True Name from my heart and remember You always as You are the protector of my body and soul. (4 - 10)

Bhairou Mahala - 5 (Sach padarath Gurmukh laho....)

O Brother ! Let us try and seek the invaluable True Name and Lord's knowledge through the Guru's guidance ! Let us accept the Lord's Will as true and eternal ! (1)

Let us drink (partake) the nectar of Lord's True Name every morning being fully awake, so that we could become immortal throughout the ages by reciting True Name constantly and recite Lord's True Name with our tongue all the time. (Pause - 1)

During this age of Kalyug, True Name is the only saving factor in life; O Nanak ! I am prescribing the mode of functioning for attaining the True Lord through my teachings. (2 - 11)

Bhairou Mahala - 5 (Satgur save sarab phal paie....)

The person, who serves the True Guru, gains all the rewards of his efforts, and is enabled to wash away the filth of all his sins of various forms of life during the cycle of Rebirths. (1)

O True Master ! You are known as the Lord-purifier of all the sinners, and we are enabled to sing Your praises according to our fortune as per Your pre-destined Will, based on our earlier actions. (Pause - 1)

Infact, we could gain salvation in the company of holy saints, and we would be received with honour in the Lord's Presence. (2)

O Lord ! We could get all the joy and bliss of life by serving Your holy feet or by reciting True Name, as all the human beings and even gods, big and small, are longing to be blessed with the dust of Your lotus-feet. (for applying on their

॥ ਹਰਿ ਜਪਿ ਜਪਿ ਉਧਰਿਆ ਸਗਲ ਜਹਾਨੁ ॥

੪ ॥ ੧੨ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਅਪਣੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਗਾਵੈ ॥ ਨਿੰਦਕ ਕਉ
ਅਗਨਿ ਮਹਿ ਪਾਵੈ ॥ ੧ ॥ ਪਾਪੀ ਤੇ ਰਾਖੇ
ਨਾਰਾਇਣ ॥ ਪਾਪੀ ਕੀ ਗਤਿ ਕਤਹੂ ਨਾਹੀ ਪਾਪੀ
ਪਚਿਆ ਆਪ ਕਮਾਇਣ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦਾਸ ਰਾਮ ਜੀਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਨਿੰਦਕ ਕੀ
ਹੋਈ ਬਿਪਰੀਤਿ ॥ ੨ ॥ ਪਾਰਬ੍ਰਹਮਿ ਅਪਣਾ
ਬਿਰਦੁ ਪ੍ਰਗਟਾਇਆ ॥ ਦੇਖੀ ਅਪਣਾ ਕੀਤਾ
ਪਾਇਆ ॥ ੩ ॥ ਆਇ ਨ ਜਾਈ ਰਹਿਆ
ਸਮਾਈ ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥
੪ ॥ ੧੩ ॥

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸ੍ਰੀਧਰ ਮੋਹਨ ਸਗਲ ਉਪਾਵਨ ਨਿਰੰਕਾਰ
ਸੁਖਦਾਤਾ ॥ ਐਸਾ ਪ੍ਰਭੁ ਛੋਡਿ ਕਰਹਿ ਅਨ ਸੇਵਾ
ਕਵਨ ਬਿਖਿਆ ਰਸ ਮਾਤਾ ॥ ੧ ॥ ਰੇ ਮਨ ਮੇਰੇ
ਤੂ ਗੋਵਿੰਦ ਭਾਜੁ ॥ ਅਵਰ ਉਪਾਵ ਸਗਲ ਮੈ
ਦੇਖੇ ਜੋ ਚਿਤਵੀਐ ਤਿਤੁ ਬਿਗਰਸਿ ਕਾਜੁ ॥ ੧
ਰਹਾਉ ॥ ਠਾਕੁਰੁ ਛੋਡਿ ਦਾਸੀ ਕਉ ਸਿਮਰਹਿ
ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨਾ ॥ ਹਰਿ ਕੀ ਭਗਤਿ
ਕਰਹਿ ਤਿਨ ਨਿੰਦਹਿ ਨਿਗੁਰੇ ਪਸੂ ਸਮਾਨਾ ॥ ੨
॥ ਜੀਉ ਪਿੰਡੁ ਤਨੁ ਧਨੁ ਸਭੁ ਪ੍ਰਭੁ ਕਾ ਸਾਕਤ

foreheads) (3)

O Nanak ! I have attained the treasure of Lord's True Name, which has enabled the whole world to cross this ocean of life successfully by reciting this True Name. (4 - 12)

Bhairou Mahala - 5 (*Apnai das kaou kanth lagavai.....*)

The Lord protects His followers (slaves) by embracing them with love, and the vilifiers are thrown in the fire. (of hell) (1)

The Lord protects His saints from the onslaughts of sinners (like Sulhi Khan) as the sinner finds no solace anywhere, and the sinner gets burnt (destroyed) due to his own sinful and vile actions. (Pause - 1)

The Lord's follower is imbued with the love of the True Lord, whereas the vilifier is dishonoured and destroyed by the Lord. (2)

The True Master has fulfilled His role of Lord-protector by protecting His True followers, while the sinner has to face the consequences of his own (sinful) actions. (3)

O Nanak ! I have sought refuge at the lotus-feet of the Lord, who pervades everywhere and in all beings and is not subject to the cycle of births and deaths. (like human beings). (4 -13)

Rag Bhairou Mahala - 5 Choupade Ghar - 2 Ik onkar
satgur prasad (Sridhar mohan sagal upavan nirankar)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord, who is controlling the worldly falsehood, (Maya) which enamours all the beings, is the formless creator of this universe and the bestower of all joy and comforts to us. O Man ! Why are you engrossed in the false worldly pleasures and serving some one else leaving the True Lord-benefactor ?

O my mind ! Remember the True Lord, and recite True Name. I have tried all other avenues and found them fruitless which could spoil all your efforts except reciting Lord's True Name ! (Pause -1)

O ignorant and foolish faithless person ! Why are you worshipping some slave of the Lord, (Maya) leaving the recitation of True Name of the Lord ? This blind faithless person is engrossed in vilifying the Lord's saints as such persons are behaving like animals or like one without the support of the Guru. (2)

In fact, this body and soul or this body and wealth all belong to the Lord. (everything is bestowed on man by the Lord).

ਕਹਤੇ ਮੇਰਾ ॥ ਅਹੰਬੁਧਿ ਦੁਰਮਤਿ ਹੈ ਮੈਲੀ ਬਿਨੁ
ਗੁਰ ਭਵਜਲਿ ਫੇਰਾ ॥ ੩ ॥ ਹੋਮ ਜਗ ਜਪ ਤਪ
ਸਭਿ ਸੰਜਮ ਤਟਿ ਤੀਰਥਿ ਨਹੀ ਪਾਇਆ ॥
ਮਿਟਿਆ ਆਪੁ ਪਏ ਸਰਣਾਈ ਗੁਰਮੁਖਿ ਨਾਨਕ
ਜਗਤੁ ਤਰਾਇਆ ॥ ੪ ॥ ੧ ॥ ੧੪ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਬਨ ਮਹਿ ਪੇਖਿਓ ਤ੍ਰਿਣ ਮਹਿ ਪੇਖਿਓ ਗ੍ਰਿਹਿ
ਪੇਖਿਓ ਉਦਾਸਾਏ ॥ ਦੰਡਧਾਰ ਜਟਧਾਰੈ ਪੇਖਿਓ
ਵਰਤ ਨੇਮ ਤੀਰਥਾਏ ॥ ੧ ॥ ਸੰਤਸੰਗਿ ਪੇਖਿਓ
ਮਨ ਮਾਏ ॥ ਉਭ ਪਾਇਆਲ ਸਰਬ ਮਹਿ ਪੂਰਨ
ਰਸਿ ਮੰਗਲ ਗੁਣ ਗਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋਗ
ਭੇਖ ਸੰਨਿਆਸੈ ਪੇਖਿਓ ਜਤਿ ਜੰਗਮ ਕਾਪੜਾਏ
॥ ਤਪੀ ਤਪੀਸੁਰ ਮੁਨਿ ਮਹਿ ਪੇਖਿਓ ਨਟ ਨਾਟਿਕ
ਨਿਰਤਾਏ ॥ ੨ ॥ ਚਹੁ ਮਹਿ ਪੇਖਿਓ ਖਟ ਮਹਿ
ਪੇਖਿਓ ਦਸ ਅਸਟੀ ਸਿੰਮ੍ਰਿਤਾਏ ॥ ਸਭ ਮਿਲਿ
ਏਕੋ ਏਕੁ ਵਖਾਨਹਿ ਤਉ ਕਿਸ ਤੇ ਕਹਉ ਦੁਰਾਏ
॥ ੩ ॥ ਅਗਹ ਅਗਹ ਬੇਅੰਤ ਸੁਆਮੀ ਨਹ
ਕੀਮ ਕੀਮ ਕੀਮਾਏ ॥ ਜਨ ਨਾਨਕ ਤਿਨ ਕੈ
ਬਲਿ ਬਲਿ ਜਾਈਐ ਜਿਹ ਘਟਿ ਪਰਗਟੀਆਏ
॥ ੪ ॥ ੨ ॥ ੧੫ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਿਕਟਿ ਬੁਝੈ ਸੇ ਬੁਰਾ ਕਿਉ ਕਰੈ ॥ ਬਿਖੁ ਸੰਚੈ

Whereas the faithless person claims that everything belongs to him alone. The self-willed persons, who have become impure with a dirty mind are made to suffer by going through the cycle of births and deaths, without the Guru's guidance. (3)

The Lord cannot be attained by formal observances like Yagna, meditation, penance, disciplined life or bathing at holy places of pilgrimage. O Nanak ! The Guru-minded persons, who have rid themselves of their egoism and taken refuge at the lotus-feet of the Guru, have been enabled to cross this ocean of life successfully through the Guru's guidance. (4 - 1 - 14)

Bhairou Mahala - 5 (Ban meh paikhiou trin meh.....)

We have perceived the Lord pervading in the jungles, in green pastures, among the house holders and the mendicants (sadhhus) equally. The same Lord has been seen prevailing among the sadhus carrying staff, or those with a tuft of hair or observing fasts and those Yogis with formal practices or at the holy places of pilgrimage. (1)

The Lord has been realised within our mind even, in the company of holy saints. The same Lord Almighty has been perceived everywhere by singing His praises in the lands, oceans and the skies, as He pervades in perfection all over. (Pause - 1)

The Lord pervades all the Yogis, Sanyasis, or mendicants with many garbs including celibates or sadhus with (coloured) robes. Even He has been perceived among those undergoing penance, in meditation, Munis, magicians or persons engaged in dramatics and dances. (2)

The Lord has been realised in studying the four Vedas, six Shastras or twenty seven Smritis and eighteen Puranas. All these books of lore consider the same Lord as the True Master of all the beings and pervading in perfection everywhere which cannot be kept secret from anyone. (3)

The Lord cannot be described by speech or inculcated in our hearts as He is limitless, beyond our comprehension, prevailing in all the three ages whose greatness cannot be gauged or evaluated. O Nanak ! Let us sacrifice ourselves to those persons who have inculcated the love of the Lord in their hearts. (4 - 2- 15)

Bhairou Mahala - 5 (Nikat bujhai so bura kiun karai.....)

How could the person think ill of others, if he considers the Lord abiding within or close to him ? The person , who

ਨਿਤ ਡਰਤਾ ਫਿਰੈ ॥ ਹੈ ਨਿਕਟੇ ਅਰੁ ਭੇਦੁ ਨ
ਪਾਇਆ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੋਹੀ ਮਾਇਆ
॥ ੧ ॥ ਨੇੜੈ ਨੇੜੈ ਸਭੁ ਕੋ ਕਹੈ ॥ ਗੁਰਮੁਖਿ ਭੇਦੁ
ਵਿਰਲਾ ਕੋ ਲਹੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਕਟਿ ਨ
ਦੇਖੈ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ ॥ ਦਰਬੁ ਹਿਰੈ ਮਿਥਿਆ
ਕਰਿ ਖਾਇ ॥ ਪਈ ਨਗਉਰੀ ਹਰਿ ਸੰਗਿ ਨ
ਜਾਨਿਆ ॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਨਿਆ ॥
੨ ॥ ਨਿਕਟਿ ਨ ਜਾਨੈ ਬੋਲੈ ਕੂੜੁ ॥ ਮਾਇਆ
ਮੋਹਿ ਮੂਠਾ ਹੈ ਮੂੜੁ ॥ ਅੰਤਰਿ ਵਸਤੁ ਦਿਸੰਤਰਿ
ਜਾਇ ॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਇ ॥ ੩ ॥
ਜਿਸੁ ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਆ ਲਿਲਾਟ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਖੁਲ੍ਹੇ ਕਪਾਟ ॥ ਅੰਤਰਿ ਬਾਹਰਿ
ਨਿਕਟੇ ਸੋਇ ॥ ਜਨ ਨਾਨਕ ਆਵੈ ਨ ਜਾਵੈ ਕੋਇ
॥ ੪ ॥ ੩ ॥ ੧੬ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਕਉਨੁ ਮਾਰੈ ॥ ਸਭ ਤੁਝ
ਹੀ ਅੰਤਰਿ ਸਗਲ ਸੰਸਾਰੈ ॥ ਕੋਟਿ ਉਪਾਵ
ਚਿਤਵਤ ਹੈ ਪ੍ਰਾਣੀ ॥ ਸੋ ਹੋਵੈ ਜਿ ਕਰੈ ਚੋਜ
ਵਿਡਾਣੀ ॥ ੧ ॥ ਰਾਖਹੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥
ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਦਰਵਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਿਨਿ ਸੇਵਿਆ ਨਿਰਭਉ ਸੁਖਦਾਤਾ ॥ ਤਿਨਿ ਭਉ
ਦੂਰਿ ਕੀਆ ਏਕੁ ਪਰਾਤਾ ॥ ਜੋ ਤੂ ਕਰਹਿ ਸੋਈ
ਵੁਨਿ ਹੋਇ ॥ ਮਾਰੈ ਨ ਰਾਖੈ ਦੂਜਾ ਕੋਇ ॥ ੨ ॥

amasses the load of vicious thoughts and sinful actions and dreads the approaching death or the onslaughts of Maya never becomes fearless without the Guru's support. The world has not realised or understood His secrets, as the whole world without the Guru's guidance, is enamoured by the worldly falsehood (Maya). (1)

Everyone says that the Lord is abiding within us or very close by, but few Guru-minded persons only appreciate His secrets and the worldly drama. (Pause - 1)

The person, who considers the Lord as a distant entity not abiding close to us, wanders in different homes or goes after other's women and he steals other's wealth and whatever he eats, is obtained by his false or untrue speech. He is so much over-powered and enamoured by worldly falsehood (Maya) that he could never perceive the Lord pervading within him as without the Guru's support one roams around labouring under his misgivings or dual-mindedness. (2)

The foolish human being, engrossed in worldly falsehood, (Maya) does not realise the Lord within himself and speaks untruth or tells lies. Though the wealth of True Name lies hidden within himself, he wanders around in its search in other countris, as without following the Guru's teachings, he is lost in doubts and dual-mindedness. (3)

The person, who is fortunate enough and pre-destined by the Lord's Will for doing good actions, attains salvation and self-realisation through the service of the Guru. (removing the curtain between his soul and Prime-soul).

O Nanak ! Such persons, who have always considered the Lord within their hearts close by and pervading all over, do not have to pass through the cycle of births and deaths. (4 - 3 - 16)

Bhairou Mahala - 5 (Jis tu rakheh tis koun marai.....)

O Lord ! How could anyone kill a person, who is blessed with Your protection. Infact, the whole world is functioning as per Your Will and dictates. This human being considers many proposals of profit.

O Lord ! Whatever pleases You as per Your wonderful drama, takes place in this world. (1)

O benevolent Lord ! Pray protect my honour and save me, as I have sought Your protection in the company of holy saints ! (Pause - 1)

O fearless Lord ! Whosoever has served You, rids himself of all fears of the cycle of births and deaths, having realised Your Greatness. Whatever You ordain comes to pass as there is

ਕਿਆ ਤੂ ਸੋਚਹਿ ਮਾਣਸ ਬਾਣਿ ॥ ਅੰਤਰਜਾਮੀ
ਪੁਰਖੁ ਸੁਜਾਣੁ ॥ ਏਕ ਏਕ ਏਕੋ ਆਧਾਰੁ ॥ ਸਭ
ਕਿਛੁ ਜਾਣੈ ਸਿਰਜਣਹਾਰੁ ॥ ੩ ॥ ਜਿਸੁ ਊਪਰਿ
ਨਦਰਿ ਕਰੇ ਕਰਤਾਰੁ ॥ ਤਿਸੁ ਜਨ ਕੇ ਸਭਿ ਕਾਜ
ਸਵਾਰਿ ॥ ਤਿਸ ਕਾ ਰਾਖਾ ਏਕੋ ਸੋਇ ॥ ਜਨ
ਨਲਕ ਅਪੜਿ ਨ ਸਾਕੈ ਕੋਇ ॥ ੪ ॥ ੪ ॥ ੧੭ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਤਉ ਕੜੀਐ ਜੇ ਹੋਵੈ ਬਾਹਰਿ ॥ ਤਉ ਕੜੀਐ ਜੇ
ਵਿਸਰੈ ਨਰਹਰਿ ॥ ਤਉ ਕੜੀਐ ਜੇ ਦੂਜਾ ਭਾਏ
॥ ਕਿਆ ਕੜੀਐ ਜਾਂ ਰਹਿਆ ਸਮਾਏ ॥ ੧ ॥
ਮਾਇਆ ਮੋਹਿ ਕੜੇ ਕੜਿ ਪਚਿਆ ॥ ਬਿਨੁ ਨਾਵੈ
ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਖਪਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਉ
ਕੜੀਐ ਜੇ ਦੂਜਾ ਕਰਤਾ ॥ ਤਉ ਕੜੀਐ ਜੇ
ਅਨਿਆਇ ਕੋ ਮਰਤਾ ॥ ਤਉ ਕੜੀਐ ਜੇ ਕਿਛੁ
ਜਾਣੈ ਨਾਹੀ ॥ ਕਿਆ ਕੜੀਐ ਜਾਂ ਭਰਪੂਰਿ
ਸਮਾਹੀ ॥ ੨ ॥ ਤਉ ਕੜੀਐ ਜੇ ਕਿਛੁ ਹੋਇ
ਧਿਛਾਣੈ ॥ ਤਉ ਕੜੀਐ ਜੇ ਭੂਲਿ ਰੰਵਾਣੈ ॥ ਗੁਰਿ
ਕਹਿਆ ਜੇ ਹੋਇ ਸਭੁ ਪ੍ਰਭ ਤੇ ॥ ਤਬ ਕਾੜਾ
ਛੋਡਿ ਅਚਿੰਤ ਹਮ ਸੋਤੇ ॥ ੩ ॥ ਪ੍ਰਭ ਤੂਹੈ ਠਾਕੁਰੁ
ਸਭੁ ਕੋ ਤੇਰਾ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਹਿ
ਨਿਬੇਰਾ ॥ ਦੁਤੀਆ ਨਾਸਤਿ ਇਕੁ ਰਹਿਆ
ਸਮਾਇ ॥ ਰਾਖਹੁ ਪੈਜ ਨਾਨਕ ਸਰਣਾਇ ॥ ੪ ॥
੫ ॥ ੧੮ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਬਾਜੈ ਕੈਸੇ ਨਿਰਤਿਕਾਰੀ ॥ ਬਿਨੁ ਕੰਠੈ ਕੈਸੇ
ਗਾਵਨਹਾਰੀ ॥ ਜੀਲ ਬਿਨਾ ਕੈਸੇ ਬਜੈ ਰਬਾਬ ॥
ਨਾਮ ਬਿਨਾ ਬਿਰਥੇ ਸਭਿ ਕਾਜ ॥ ੧ ॥ ਨਾਮ

none else or another one who could cause births or deaths. (2)

O Brother ! What are you contemplating by your human (weak) way of thinking, as the Lord is omni-scient, knowing all your secret thoughts ? Let us take the support of one Lord both in body and mind, as the Lord-Creator knows everything. (3)

The Lord enables the person, who is bestowed with His Grace, to complete all his functions successfully.

O Nanak ! The Lord protects all of us, and none could harm a person under the Lord's protective care. (4 - 4 - 17)

Bhairou Mahala - 5 (*Tou kariai je hovai bahir....*)

O Lord ! We could grudge only if anything happens outside Your Will, or we could feel dejected only when man forgets to remember the True Lord. We might grudge when we labour under dual-mindedness or if there be any other power except You. How could we feel depressed when the Lord Almighty pervades everywhere being omni-present ? (1)

O Lord ! This human being is burning in the love of worldly falsehood (Maya) and worldly desires. This man is totally lost in the cycle of births and deaths, wandering in various forms of life. (Pause - 1)

O Lord ! We could grudge only if there were another creator or if someone were to die due to Your injustice or if You were unaware of anything happening to us. How could we feel dejected when the same Lord pervades everywhere and in every being ? We could grudge only if anything were to happen with force, or if someone were to cause trouble or suffering to another person. The Guru has explained to us that everything is happening as per Lord's Will, so that now we could relax without having any worry. (3)

O True Master ! You are the Master of all the beings, and everyone belongs to You. You are functioning with full justice, as it pleases You. You are pervading in all beings, as there is no other power.

O Nanak ! May You protect my honour as I have sought You support only ! (4 - 5 - 18)

Bhairou Mahala - 5 (*Bin ba'jai kaisai niratkari.....*)

What sort of dance could anyone perform without the accompaniment of proper instruments or what is the value of any singer without having a good voice ? How could the rebab function properly without its strings ? Similarly all our actions are worthless without reciting Lord's True Name. (1)

ਬਿਨਾ ਕਹਹੁ ਕੋ ਤਰਿਆ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕੈਸੇ
ਪਾਰਿ ਪਰਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਨੁ ਜਿਹਵਾ
ਕਹਾ ਕੋ ਬਕਤਾ ॥ ਬਿਨੁ ਸ੍ਵਨਾ ਕਹਾ ਕੋ ਸੁਨਤਾ
॥ ਬਿਨੁ ਨੇੜਾ ਕਹਾ ਕੋ ਪੇਖੈ ॥ ਨਾਮ ਬਿਨਾ ਨਹੁ
ਕਹੀ ਨ ਲੇਖੈ ॥ ੨ ॥ ਬਿਨੁ ਬਿਦਿਆ ਕਹਾ ਕੋਈ
ਪੰਡਿਤ ॥ ਬਿਨੁ ਅਮਰੈ ਕੈਸੇ ਰਾਜ ਮੰਡਿਤ ॥ ਬਿਨੁ
ਬੂਝੈ ਕਹਾ ਮਨੁ ਠਹਰਾਨਾ ॥ ਨਾਮਿ ਬਿਨਾ ਸਭੁ
ਜਗੁ ਬਉਰਾਨਾ ॥ ੩ ॥ ਬਿਨੁ ਬੈਰਾਗ ਕਹਾ
ਬੈਰਾਗੀ ॥ ਬਿਨੁ ਹਉ ਤਿਆਗਿ ਕਹਾ ਕੋਉ
ਤਿਆਗੀ ॥ ਬਿਨੁ ਬਸਿ ਪੰਚ ਕਹਾ ਮਨ ਚੂਰੇ ॥
ਨਾਮ ਬਿਨਾ ਸਦ ਸਦ ਹੀ ਝੂਰੇ ॥ ੪ ॥ ਬਿਨੁ
ਗੁਰ ਦੀਖਿਆ ਕੈਸੇ ਗਿਆਨੁ ॥ ਬਿਨੁ ਪੇਖੇ ਕਹੁ
ਕੈਸੇ ਧਿਆਨੁ ॥ ਬਿਨੁ ਭੈ ਕਥਨੀ ਸਰਬ ਬਿਕਾਰ
॥ ਕਹੁ ਨਾਨਕ ਦਰ ਕਾ ਬੀਚਾਰ ॥ ੫ ॥ ੬ ॥
੧੯ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥ ਕਾਮ ਰੋਗਿ
ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥ ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ
ਪਤੰਗਾ ॥ ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥ ੧ ॥
ਜੇ ਜੇ ਦੀਸੈ ਸੇ ਸੇ ਰੋਗੀ ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ
ਸਤਿਗੁਰੁ ਜੋਗੀ ॥ ੨ ॥ ਰਹਾਉ ॥ ਜਿਹਵਾ ਰੋਗਿ
ਮੀਨੁ ਰੁਸਿਆਨੇ ॥ ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੇ
॥ ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥ ਤ੍ਰਿਬਿਧਿ ਰੋਗ
ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥ ੨ ॥ ਰੋਗੇ ਮਰਤਾ ਰੋਗੇ

O Brother ! How could anyone cross this ocean of life successfully without the guidance of the True Guru ? Is there anyone who has attained salvation without the support of True Name ? (Pause - 1)

How could anyone speak without the tongue, or listen to others without the ears, or see everything without the eyes ? Infact, without the support of True Name, this human being is of no value ! (2)

How could anyone become a pandit without knowledge ? How could any king function with honour unless his writ runs throughout the kingdom and his dictates are respected by the people ? How could one have peace and stability of mind without knowing the Lord's secrets of life ? Infact, without the support of True Name the whole world is going astray with madness ! (3)

How could anyone become a bairagi (a detached person) having no worldly attachments ? How could anyone be called a detached saint, without giving up his egoism ? How could anyone control his mind without overcoming his five vices like sexual desires ? Infact, without the support of True Name, this human being is completely lost in his efforts time and again. (4)

How could anyone gain knowledge without the guidance of the Guru ? How could we concentrate on anything without having seen the particular thing ?

O Nanak ! All the discourses given by us are worthless without developing the love and wonder-awe of the Lord. I am giving my views on the Greatness of the Lord Almighty, and His court. (5 - 6 - 19)

Bhairou Mahala - 5 (*Homai rog manukh kau dina.....*)

The Lord has bestowed the malady of egoism on the human being, just as the elephant is suffering and controlled by the ailment of sexual pleasures. The moth loses its life by being burnt due to its love for the light (lamp) whereas the deer faces death because of its love for the musical sound of the hunter's drum. (1)

Every one, to be seen around us, is suffering with some or other ailment, except the True Lord, who is above and without such maladies. (Pause - 1)

The love of the tongue's taste leads to the death of the fish, being caught in the water, whereas the wasp loses its life because of its love for the flower's aroma. The whole world is suffering from the malady of its worldly attachments and the world is suffering under the pangs of the three-pronged (Maya) worldly falsehood, resulting in increased vices and sinful actions. (2)

The human being gets born in the world and then faces

ਜਨਮੈ ॥ ਰੋਗੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੈ ॥ ਰੋਗ
ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ
ਕਤਹਿ ਨ ਜਾਵੈ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ
ਦਇਆ ॥ ਬਾਹ ਪਕੜਿ ਰੋਗੁ ਕਢਿ ਲਇਆ
॥ ਤੂਟੇ ਬੰਧਨ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ
ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ ॥ ੪ ॥ ੭ ॥ ੨੦ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਚੀਤਿ ਆਵੈ ਤਾਂ ਮਹਾ ਅਨੰਦ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ
ਸਭਿ ਦੁਖ ਭੰਜ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਰਧਾ ਪੂਰੀ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਕਬਹਿ ਨ ਝੂਰੀ ॥ ੧ ॥ ਅੰਤਰਿ
ਰਾਮ ਰਾਇ ਪ੍ਰਗਟੇ ਆਇ ॥ ਗੁਰਿ ਪੂਰੈ ਦੀਓ
ਰੰਗੁ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ
ਸਰਬ ਕੋ ਰਾਜਾ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ ਪੂਰੇ ਕਾਜਾ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਰੰਗਿ ਗੁਲਾਲ ॥ ਚੀਤਿ ਆਵੈ
ਤਾਂ ਸਦਾ ਨਿਹਾਲ ॥ ੨ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦ
ਧਨਵੰਤਾ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦ ਨਿਭਰੰਤਾ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਭਿ ਰੰਗ ਮਾਣੇ ॥ ਚੀਤਿ ਆਵੈ
ਤਾਂ ਚੂਕੀ ਕਾਣੇ ॥ ੩ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਹਜ
ਘਰੁ ਪਾਇਆ ॥ ਚੀਤਿ ਆਵੈ ਤਾਂ ਸੁੰਨਿ ਸਮਾਇਆ
॥ ਚੀਤਿ ਆਵੈ ਸਦ ਕੀਰਤਨੁ ਕਰਤਾ ॥ ਮਨੁ
ਮਾਨਿਆ ਨਾਨਕ ਭਗਵੰਤਾ ॥ ੪ ॥ ੮ ॥ ੨੧ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਬਾਪੁ ਹਮਾਰਾ ਸਦ ਚਰੰਜੀਵੀ ॥ ਭਾਈ ਹਮਾਰੇ
ਸਦ ਹੀ ਜੀਵੀ ॥ ਮੀਤ ਹਮਾਰੇ ਸਦਾ ਅਭਿਨਾਸੀ

death due to his malady of ignorance and suffers through this cycle of births and deaths in various forms of life due to this lack of knowledge. This ignorant man does not survive for long in the world because of his ignorance and love of worldly falsehood but this malady cannot be eliminated without accepting and following in Guru's teachings. (3)

The Lord saves and protects the person, bestowed with His Grace and benevolence, by grasping him with the arms and protecting him from this ailment. Once the individual joins the company of holy saints, he gets emancipated from the worldly bondage. O Nanak ! The Guru enables us to get rid of our malady of egoism and ignorance, through His Grace. (4 - 7 - 20)

Bhairou Mahala - 5 (Cheet avai ta maha anand.....)

We can enjoy the bliss of life by remembering the Lord and reciting True Name, as all the afflictions disappear by reciting Lord's True Name. We could fulfil our desires by reciting Lord's True Name and we do get depressed if we were to recite True Name. (1)

The Guru has enabled us to inculcate the Lord's love in our hearts so that we could perceive the Lord's presence within our innerselves. (Pause - 1)

If someone were to recite Lord's True Name, he would become the king of the rest; by remembering the Lord, one is enabled to complete all his functions successfully. If someone remembers the Lord, one is imbued with the love of the Lord like the gulal hue) and one gets rid of all his afflictions by reciting True Name. (2)

By remembering the Lord, one becomes wealthy and one becomes full of virtues by reciting True Name. One enjoys all the worldly pleasures by remembering the Lord and one becomes free from others obligations by reciting True Name.(3)

By remembering the Lord, one attains the Lord within oneself in the state of Equipoise, and one merges with the Lord in a state of aloofness by reciting True Name. O Nanak ! One becomes interested in the worship of the Lord, thus attaining the Lord and one sings the praises of the Lord constantly by reciting Lord's True Name. (4 - 8 - 21)

Bhairou Mahala - 5 (Baap hamara sad chiranjivi.....)

By remembering the Lord, we realise that our father, the True Lord, is ever-existent being immortal, and our brothers are also immortal. All our friends and colleagues are also free from destruction (death) and our whole family enjoys joy and

॥ ਕੁਟੰਬੁ ਹਮਾਰਾ ਨਿਜ ਘਰਿ ਵਾਸੀ ॥ ੧ ॥ ਹਮ
ਸੁਖੁ ਪਾਇਆ ਤਾਂ ਸਭਹਿ ਸੁਹੇਲੇ ॥ ਗੁਰਿ ਪੂਰੈ
ਪਿਤਾ ਸੰਗਿ ਮੇਲੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੰਦਰ ਮੇਰੇ
ਸਭ ਤੇ ਉਚੇ ॥ ਦੇਸ ਮੇਰੇ ਬੇਅੰਤ ਅਪੂਛੇ ॥ ਰਾਜੁ
ਹਮਾਰਾ ਸਦ ਹੀ ਨਿਹਚਲੁ ॥ ਮਾਲੁ ਹਮਾਰਾ ਅਖੁਟੁ
ਅਬੇਚਲੁ ॥ ੨ ॥ ਸੋਭਾ ਮੇਰੀ ਸਭ ਜੁਗ ਅੰਤਰਿ
॥ ਬਾਜ ਹਮਾਰੀ ਥਾਨ ਥਨੰਤਰਿ ॥ ਕੀਰਤਿ ਹਮਰੀ
ਘਰਿ ਘਰਿ ਹੋਈ ॥ ਭਗਤਿ ਹਮਾਰੀ ਸਭਨੀ ਲੋਈ
॥ ੩ ॥ ਪਿਤਾ ਹਮਾਰੇ ਪ੍ਰਗਟੇ ਮਾਝ ॥ ਪਿਤਾ ਪੂਤ
ਰਲਿ ਕੀਨੀ ਸਾਂਝ ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਤਾ
ਪਤੀਨੇ ॥ ਪਿਤਾ ਪੂਤ ਏਕੈ ਰੰਗਿ ਲੀਨੇ ॥ ੪ ॥ ੯
॥ ੨੨ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਿਰਵੈਰ ਪੁਰਖ ਸਤਿਗੁਰ ਪ੍ਰਭ ਦਾਤੇ ॥ ਹਮ
ਅਪਰਾਧੀ ਤੁਮ੍ਹ ਬਖਸਤੇ ॥ ਜਿਸੁ ਪਾਪੀ ਕਉ ਮਿਲੈ
ਨ ਢੋਈ ॥ ਸਗਣਿ ਆਵੈ ਤਾਂ ਨਿਰਮਲੁ ਹੋਈ ॥
੧ ॥ ਸੁਖੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਮਨਾਇ ॥ ਸਭ
ਫਲ ਪਾਏ ਗੁਰੂ ਧਿਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰ ਆਦੇਸੁ ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ
ਸਭੁ ਤੇਰਾ ਦੇਸੁ ॥ ਚੂਕਾ ਪੜਦਾ ਤਾਂ ਨਦਰੀ
ਆਇਆ ॥ ਖਸਮੁ ਤੂਹੈ ਸਭਨਾ ਕੇ ਰਾਇਆ ॥
੨ ॥ ਤਿਸੁ ਭਾਣਾ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥ ਤਿਸੁ
ਭਾਣਾ ਤਾਂ ਥਲ ਸਿਰਿ ਸਰਿਆ ॥ ਤਿਸੁ ਭਾਣਾ ਤਾਂ
ਸਭਿ ਫਲ ਪਾਏ ॥ ਚਿੰਤ ਗਈ ਲਗਿ ਸਤਿਗੁਰ

comforts of life by reciting True Name. (1)

The perfect Guru has enabled us to unite with the True Lord, our father, and we enjoy the bliss of life, so that all worldly comforts are available to us. (Pause - 1)

The (palace) abode of my love and detachment is the highest place (for the Lord) and my knowledge of the Lord is limitless and is ever-evident. The enlightenment of my innerself is ever-existent and the mind is stabilised whereas the treasure of singing Lord's praises is constant and imperishable. (2)

I am then honoured in the whole world, and my fame is spread all over the universe. With True Name as my support, I am being praised by all the individuals in each and every home, and our worship of the Lord is recognised by one and all. (3)

The Lord has been then realised within our innerself and the father and son have now joined hands in singing the Lord's praises by reciting True Name. O Nanak ! Once the Lord, our father, was pleased with me, then both the father and the son (Lord and myself) mingled with each other, enjoying the eternal bliss. (4 - 9 -22)

Bhairou Mahala - 5 (Nirvair purakh prabh datai.....)

O fearless Lord with enmity to none ! You are the True Guru and our benefactor; we are great sinners, whereas You alone pardon all our sins. The sinner, who has no place of safety to fall back upon, could be purified of all his sins by seeking refuge at the lotus-feet of the Lord. (1)

By accepting the Guru's guidance and following His teachings, we have enjoyed all the comforts and all our desires were fulfilled by following the Guru's guidance. (Pause - 1)

O True Guru ! You are the personification of the Lord and we salute You ! Our body and soul belongs to You and all the ten senses are indebted to You ! We could perceive the Lord in person, by removing the wall of ignorance between us and the Lord. O Lord ! You are our creator and the True Master or Lord-spouse. (2)

The dried up and parched leaves of this human frame blossomed forth once the Lord was pleased with us and this man became enstrined with all the virtues through the love of the Lord. Once the Lord got pleased with us and accepted our prayers, we fulfilled all our desires (of kam, mokh) by casting away all our worries and doubts through the Guru's support.

ਪਾਏ ॥ ੩ ॥ ਹਰਮਖੋਰ ਨਿਰਗੁਣ ਕਉ ਤੂਠਾ
॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭਏ ਦਇਆਲਾ ॥ ਨਾਨਕ
ਦਾਸ ਦੇਖਿ ਭਏ ਨਿਹਾਲਾ ॥ ੪ ॥ ੧੦ ॥ ੨੩ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰੁ ਮੇਰਾ ਬੇਮੁਹਤਾਜੁ ॥ ਸਤਿਗੁਰੁ ਮੇਰੇ
ਸਚਾ ਸਾਜੁ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਭਸ ਕਾ ਦਾਤਾ
॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ੧ ॥ ਗੁਰੁ
ਜੈਸਾ ਨਾਹੀ ਕੋ ਦੇਵ ॥ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਸੁ
ਲਾਗਾ ਸੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ
ਸਰਬ ਪ੍ਰਤਿਪਾਲੈ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ
॥ ਸਤਿਗੁਰੁ ਮੇਰੇ ਕੀ ਵਡਿਆਈ ॥ ਪ੍ਰਗਟੁ ਭਈ
ਹੈ ਸਭਨੀ ਥਾਈ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਤਾਣੁ
ਨਿਤਾਣੁ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਘਰਿ ਦੀਬਾਣੁ ॥
ਸਤਿਗੁਰੁ ਕੈ ਹਉ ਸਦ ਬਲਿ ਜਾਇਆ ॥ ਪ੍ਰਗਟੁ
ਮਾਰਗੁ ਜਿਨਿ ਕਰਿ ਦਿਖਲਾਇਆ ॥ ੩ ॥
ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਭਉ ਨ ਬਿਆਪੈ ॥
ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ
ਨਾਹੀ ਭੇਦ ॥ ੪ ॥ ੧੧ ॥ ੨੪ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਲੈਤ ਮਨੁ ਪਰਗਟੁ ਭਇਆ ॥ ਨਾਮੁ ਲੈਤ
ਪਾਪੁ ਤਨ ਤੇ ਗਇਆ ॥ ਨਾਮੁ ਲੈਤ ਸਗਲ
ਪੁਰਬਾਇਆ ॥ ਨਾਮੁ ਲੈਤ ਅਠਸਠਿ
ਮਜਨਾਇਆ ॥ ੧ ॥ ਤੀਰਥੁ ਹਮਰਾ ਹਰਿ ਕੋ
ਨਾਮੁ ॥ ਗੁਰਿ ਉਪਦੇਸਿਆ ਤਤੁ ਗਿਆਨੁ ॥ ੧

O Lord ! Our mind, full of the pride of egoism, got mellowed down with (the river of) Your Grace, when it pleases You ! (3)

Once the Guru got pleased with this ungrateful and virtueless person like me, I was completely satiated in body and mind with the nectar of True Name. O Nanak ! Once the True Lord bestowed His benevolence on us, we became overjoyed by perceiving the True Lord -Guru within us. (4 - 10 - 23)

Bhairou Mahala - 5 (Satgur mera bemohtaj.....)

My True Lord is our benefactor, who does not seek anyone's help as He is the creator of this universe, which is equally real. The Lord is the bestower of all benedictions on mankind and the True Guru and True Lord, fulfilling all our desires. (1)

There is no other god as great as the Guru, and the person who is fortunate and pre-destined by the Lord's Will, is engaged in the service of the Lord. (Pause - 1)

My Lord sustains the whole creation and is capable of bringing life to dead persons even. The greatness and Vastness of my True Lord is known all over the world and all the places are vibrating with His Presence. (2)

The Lord is the strength of the poor and powerless, and the True Lord is the only abode of solace for my disturbed mind. I would offer myself as a sacrifice to the Lord, who has shown me the right path for attaining Him. (3)

Whosoever has served the Guru, does not entertain any fear (of death) nor he suffers any afflictions in the world. O Nanak ! I have deliberated on all the Vedas and Shastras with full understanding and realised that there is no distinction between the Guru and the True Lord, both being equally omniscient. (4 - 11 - 24)

Bhairou Mahala - 5 (Naam lait ma'n pargat bheia.....)

O Man ! By reciting Lord's True Name, one becomes known all over and the mind gets enlightened; by repeating True Name all the sins of the body disappear; by reciting True Name one gets the benefit of visiting all the holy places of pilgrimage and by remembering the Lord's True Name one enjoys the same joy as bathing at all the sixty-eighty holy places of (Hindu) pilgrimage. (1)

The Guru has revealed to me the real knowledge through His message that True Name (recitation) of the Lord is our holy

॥ ਰਹਾਉ ॥ ਨਾਮੁ ਲੈਤ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥
 ਨਾਮੁ ਲੈਤ ਅਤਿ ਮੂੜੁ ਸੁਗਿਆਨਾ ॥ ਨਾਮੁ ਲੈਤ
 ਪਰਗਟਿ ਉਜੀਆਰਾ ॥ ਨਾਮੁ ਲੈਤ ਛੁਟੇ ਜੰਜਾਰਾ
 ॥ ੨ ॥ ਨਾਮੁ ਲੈਤ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥ ਨਾਮੁ
 ਲੈਤ ਦਰਗਹ ਸੁਖੁ ਪਾਵੈ ॥ ਨਾਮੁ ਲੈਤ ਪ੍ਰਭੁ ਕਹੈ
 ਸਾਬਾਸਿ ॥ ਨਾਮੁ ਹਮਾਰੀ ਸਾਚੀ ਰਾਸਿ ॥ ੩ ॥
 ਗੁਰਿ ਉਪਦੇਸੁ ਕਹਿਓ ਇਹੁ ਸਾਰੁ ॥ ਹਰਿ
 ਕੀਰਤਿ ਮਨ ਨਾਮੁ ਅਧਾਰੁ ॥ ਨਾਨਕ ਉਧਰੇ ਨਾਮ
 ਪੁਨਹਾਰ ॥ ਅਵਰਿ ਕਰਮ ਲੋਕਹ ਪਤੀਆਰ ॥
 ੪ ॥ ੧੨ ॥ ੨੫ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਮਸਕਾਰ ਤਾ ਕਉ ਲਖ ਬਾਰ ॥ ਇਹੁ ਮਨੁ
 ਦੀਜੈ ਤਾ ਕਉ ਵਾਰਿ ॥ ਸਿਮਰਨਿ ਤਾ ਕੈ ਮਿਟਹਿ
 ਸੰਤਾਪ ॥ ਹੋਇ ਅਨੰਦੁ ਨ ਵਿਆਪਹਿ ਤਾਪ ॥ ੧
 ॥ ਐਸੇ ਹੀਰਾ ਨਿਰਮਲ ਨਾਮ ॥ ਜਾਸੁ ਜਪਤ
 ਪੂਰਨ ਸਭਿ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੀ
 ਦ੍ਰਿਸਟਿ ਦੁਖ ਭੇਰਾ ਢਹੈ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੀਤਲੁ
 ਮਨਿ ਰਹੈ ॥ ਅਨਿਕ ਭਗਤ ਜਾ ਕੇ ਚਰਨ ਪੂਜਾਰੀ
 ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨਹਾਰੀ ॥ ੨ ॥ ਖਿਨ
 ਮਹਿ ਉਣੇ ਸੁਭਰ ਭਰਿਆ ॥ ਖਿਨ ਮਹਿ ਸੂਕੇ
 ਕੀਨੇ ਹਰਿਆ ॥ ਖਿਨ ਮਹਿ ਨਿਬਾਣੇ ਕਉ ਦੀਨੇ
 ਥਾਨੁ ॥ ਖਿਨ ਮਹਿ ਨਿਮਾਣੇ ਕਉ ਦੀਨੇ ਮਾਨੁ ॥
 ੩ ॥ ਸਭਿ ਮਹਿ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰਾ ॥ ਸੋ
 ਜਾਪੈ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ਹਰਿ ਕੀਰਤਨੁ ਤਾ
 ਕੇ ਆਧਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਆਪਿ ਦਇਆਰੁ

place. (Pause - 1)

O Man ! By reciting True Name, all our afflictions disappear; by repeating True Name even the greatest fool becomes full of knowledge; by remembering the Lord one becomes enlightened and inculcates True Name in his heart; and finally one becomes free from all worldly bondage. (2)

By reciting True Name, the Yama even does not come anywhere near us; and one enjoys the bliss in the Lord's presence by repeating True Name; the Lord bestows His Grace acclaiming the individual who recites True Name, as True Name is our real capital in the business of life. (3)

The Guru has given this wonderful message (of True Name) that we should always sing the praises of the Lord with True Name as our main support. O Nanak ! The only worthwhile repentance in life is the recitation of True Name, which is my only support, as all other avenues of formal religious practices is all a showpiece for winning the acclaim of the world. (4 - 12 - 25)

Bhairou Mahala - 5 (Namaskar ta kou lakh bar.....)

Let us salute the True Lord a million times and offer this body as a sacrifice to the Lord. By reciting Lord's True Name we could get rid of all our sufferings, and finally we may enjoy the eternal bliss of life by reciting True Name; getting rid of all worldly desires and the accompanying fire of worldly falsehood. (1)

This True Name is such a jewel of the Lord, by reciting such a Name we get all our desires fulfilled and all our efforts are crowned with success. (Pause - 1)

The load of ignorance of mind and worldly falsehood is cast away through the Grace of True Name and all our sufferings come to an end; when the nectar of True Name is inculcated in the heart. Many a saint worship the lotus-feet of such persons, who remember the Lord who could fulfil all our desires. (2)

The Lord has arranged to fill upto the brim the empty vessels (hearts) in a moment and all the dried and parched up minds blossom forth with life. The Lord bestows honour to persons who are without any support, and bestows respect and honour to those without any value in the world. (3)

The (only one) Lord pervades all the beings and the person, who is united with the Lord recites the True Name.

O Nanak ! The person, who is blessed with the Lord's

॥ ੪ ॥ ੧੩ ॥ ੨੬ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਮੋਹਿ ਦੁਹਾਗਨਿ ਆਪਿ ਸੀਗਾਰੀ ॥ ਰੂਪ ਰੰਗ ਦੇ
ਨਾਮਿ ਸਵਾਰੀ ॥ ਮਿਟਿਓ ਦੁਖੁ ਅਰੁ ਸਗਲ
ਸੰਤਾਪ ॥ ਗੁਰੁ ਹੋਏ ਮੇਰੇ ਮਾਈ ਬਾਪ ॥ ੧ ॥
ਸਖੀ ਸਹੇਰੀ ਮੇਰੈ ਗ੍ਰਸਤਿ ਅਨੰਦ ॥ ਕਰਿ ਕਿਰਪਾ
ਭੇਟੇ ਮੋਹਿ ਕੰਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਪਤਿ ਬੁਝੀ
ਪੂਰਨ ਸਭ ਆਸਾ ॥ ਮਿਟੇ ਅੰਧੋਰ ਭਏ ਪਰਗਾਸਾ
॥ ਅਨਹਦ ਸਬਦ ਅਚਰਜ ਬਿਸਮਾਦ ॥ ਗੁਰੁ
ਪੂਰਾ ਪੂਰਾ ਪਰਸਾਦ ॥ ੨ ॥ ਜਾ ਕਉ ਪ੍ਰਗਟ ਭਏ
ਗੋਪਾਲ ॥ ਤਾ ਕੈ ਦਰਸਨਿ ਸਦਾ ਨਿਹਾਲ ॥
ਸਰਬ ਗੁਣਾ ਤਾ ਕੈ ਬਹੁਤੁ ਨਿਧਾਨ ॥ ਜਾ ਕਉ
ਸਤਿਗੁਰਿ ਦੀਓ ਨਾਮੁ ॥ ੩ ॥ ਜਾ ਕਉ ਭੇਟਿਓ
ਠਾਕੁਰੁ ਅਪਨਾ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹਰਿ ਹਰਿ
ਜਪਨਾ ॥ ਕਹੁ ਨਾਨਕ ਜੋ ਜਨ ਪ੍ਰਭ ਭਾਏ ॥ ਤਾ
ਕੀ ਰੇਨੁ ਬਿਰਲਾ ਕੋ ਪਾਏ ॥ ੪ ॥ ੧੪ ॥ ੨੭ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਕੁ ਆਵੈ ॥ ਬੇਸੁਆ
ਭਜਤ ਕਿਛੁ ਨਹ ਸਰਮਾਵੈ ॥ ਸਾਰੇ ਦਿਨਸੁ ਮਜੂਰੀ
ਕਰੈ ॥ ਹਰਿ ਸਿਮਰਨ ਕੀ ਵੇਲਾ ਬਜਰ ਸਿਰਿ
ਪਰੈ ॥ ੧ ॥ ਮਾਇਆ ਲਗਿ ਭੂਲੇ ਸੰਸਾਰੁ ॥
ਆਪਿ ਭੁਲਾਇਆ ਭੁਲਾਵਣਹਾਰੈ ਰਾਚਿ ਰਹਿਆ
ਬਿਰਥਾ ਬਿਉਹਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੇਖਤ
ਮਾਇਆ ਰੰਗ ਬਿਹਾਇ ॥ ਗੜਬੜ ਕਰੈ ਕਉਡੀ

Grace and benevolence, seeks the support of the Lord through singing His praises with Guru's Word. (4 - 13 - 26)

Bhairou Mahala - 5 (*Mohai dohagin aap sigari.....*)

The Lord-spouse has bestowed all virtues on this forsaken person like the deserted woman, and embellished me with all sorts of beautiful ornaments, and granted me the boon of True Name alongwith a beautiful face or a pure heart. Now all my afflictions and ills have disappeared, when the Guru took me into His care like the father and mother. (1)

O my friends and comrades ! Now I enjoy all the bliss of life even as a house-holder since the Lord-spouse has united me with Himself through the Guru's Grace. (Pause-- 1)

Now I have been enabled to extinguish the fire of separation (from the Lord) having fulfilled all my desires. The darkness of ignorance has been dispelled giving rise to the light of knowledge. The Unstrung music of Nature is heard through the Grace of the wonderful and unapproachable Lord as the perfect Guru through His Grace and guidance had helped me to attain the True Lord. (2)

Whosoever gets a glimpse of the True Lord (Gopal) helps others as well to attain the Lord through his person, and the person blessed with True Name by the Guru, gains the treasure of all the virtues. (3)

Whosoever is blessed with a union with the Lord (True Master), has gained peace and tranquillity of body and mind by reciting Lord's True Name. O Nanak ! Few persons could seek the dust of the lotus-feet of the person, whom the Lord is pleased with. (4 - 14 - 27)

Bhairou Mahala - 5 (*Chitwat pap n alak avai.....*)

This human being does not feel even (grudge) lazy while committing sins, neither feels ashamed of himself while enjoying the company of prostitutes and is engrossed in worldly chores throughout the day without remembering the Lord or while reciting True Name he is pestered by sleep. (1)

The whole world is lost being engrossed in worldly falsehood (Maya), since the Lord Himself has arranged to lead him astray by keeping him involved in futile efforts as the Lord controls all his movements (Pause - 1)

The individual knows fully well that the charm of worldly falsehood (Maya) is transient, yet he is engrossed in the love

ਰੰਗੁ ਲਾਇ ॥ ਅੰਧ ਬਿਉਹਾਰ ਬੰਧ ਮਨੁ ਧਾਵੈ ॥
ਕਰਣੈਹਾਰੁ ਨ ਜੀਅ ਮਹਿ ਆਵੈ ॥ ੨ ॥ ਕਰਤ
ਕਰਤ ਇਵ ਹੀ ਦੁਖੁ ਪਾਇਆ ॥ ਪੂਰਨ ਹੋਤ ਨ
ਕਾਰਜ ਮਾਇਆ ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮਨੁ ਲੀਨਾ
॥ ਤੜਫਿ ਮੂਆ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ ॥ ੩ ॥
ਜਿਸ ਕੇ ਰਾਖੇ ਹੋਏ ਹਰਿ ਆਪਿ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਸਦਾ ਜਪੁ ਜਾਪਿ ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ
ਗੁਣ ਗਾਇਆ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ
॥ ੪ ॥ ੧੫ ॥ ੨੮ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਅਪਣੀ ਦਇਆ ਕਰੇ ਸੋ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਮੰਨਿ ਵਸਾਏ ॥ ਸਾਚ ਸਬਦੁ ਹਿਰਦੇ ਮਨ ਮਾਹਿ
॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਜਾਹਿ ॥ ੧ ॥
ਰਾਮੁ ਨਾਮੁ ਜੀਅ ਕੇ ਆਧਾਰੁ ॥ ਗੁਰ ਪਰਸਾਦਿ
ਜਪਹੁ ਨਿਤ ਭਾਈ ਤਾਰਿ ਲਏ ਸਾਗਰ ਸੰਸਾਰੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਜਿਨ ਕਉ ਲਿਖਿਆ ਹਰਿ ਏਹੁ
ਨਿਧਾਨੁ ॥ ਸੇ ਜਨ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਖ
ਸਹਜ ਆਨੰਦ ਗੁਣ ਗਾਉ ॥ ਆਗੈ ਮਿਲੈ ਨਿਬਾਵੇ
ਥਾਉ ॥ ੨ ॥ ਜੁਗਹ ਜੁਗੰਤਰਿ ਇਹੁ ਤਤੁ ਸਾਰੁ
॥ ਹਰਿ ਸਿਮਰਣੁ ਸਾਚਾ ਬੀਚਾਰੁ ॥ ਜਿਸੁ ਲੜਿ
ਲਾਇ ਲਏ ਸੋ ਲਾਗੈ ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ
ਜਾਗੈ ॥ ੩ ॥ ਤੇਰੇ ਭਗਤ ਭਗਤਨ ਕਾ ਆਪਿ ॥
ਅਪਣੀ ਮਹਿਮਾ ਆਪੇ ਜਾਪਿ ॥ ਜੀਅ ਜੰਤ ਸਭਿ
ਤੇਰੈ ਹਾਥਿ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦ ਹੀ ਸਾਥਿ ॥ ੪

of worldly falsehood creating unnecessary fuss. The human being does not remember the Lord-Creator and remains busy involved in worldly bondage like a blind man forgetting the power causing everything. (2)

Thus the man suffers engrossed in worldly chores or futile jobs, as the worldly involvement does not come to an end any time. Finally this individual dies fluttering like a fish out of water, being controlled by the influence of sexual desires, anger and greed and feeling the pinch of their absence. (3)

The man, who is saved by the Lord-protector Himself, remembers the Lord by reciting True Name all the time. O Nanak ! The person, who has attained the True Guru, keeps on singing the praises of the Lord in the company of holy saints. (4 - 15 -28)

Bhairou Mahala - 5 (Apni daya karai so paie.....)

The person, who is blessed by the Lord's benevolence, inculcates Lord's True Name in his heart through the Grace of the Guru. Thus the individual develops the love of the Guru's Word, the Truth Lord, as he has inculcated the True Name within his mind or innerself and got rid of all his sins or vicious actions committed during the ages in various forms of life. (1)

O Brother ! The Lord's True Name is the only support of the soul. Let us therefore, recite Lord's True Name always through the Grace of the Guru, which would help us cross this ocean of life successfully. (Pause - 1)

The persons, who are bestowed by the Lord with this treasure of True Name, being pre-destined by the Lord's Will, are received with honour in the Lord's Presence. Let us sing the praises of the Lord, an embodiment of all joy, equipoise, and bliss, so that we, the supportless and humble persons, may find refuge in the Lord's lotus-feet in the next world. (2)

The remembrance of the Lord, and recitation of True Name alongwith contemplation of Truth is the only fruitful function we could perform, as revealed during the ages. The person whom the Lord enables to unite with Him gets merged with the Lord, so that this individual sleeping in the slumber of ignorance, during the ages wakes up to knowledge and Lord's attainment. (3)

O Lord ! The saints belong to You thus serving You, as You are their protector as You alone know Your Greatness and Your benevolence. O Nanak ! All the beings, big and small,

॥ ੧੬ ॥ ੨੯ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਹਮਾਰੈ ਅੰਤਰਜਾਮੀ ॥ ਨਾਮੁ ਹਮਾਰੈ ਆਵੈ
ਕਾਮੀ ॥ ਰੋਮਿ ਰੋਮਿ ਰਵਿਆ ਹਰਿ ਨਾਮੁ ॥
ਸਤਿਗੁਰ ਪੂਰੈ ਕੀਨੋ ਦਾਨੁ ॥ ੧ ॥ ਨਾਮੁ ਰਤਨੁ
ਮੇਰੈ ਭੰਡਾਰ ॥ ਅਗਮ ਅਮੋਲਾ ਅਪਰ ਅਪਾਰ ॥
੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਹਮਾਰੈ ਨਿਹਚਲ ਧਨੀ ॥
ਨਾਮ ਕੀ ਮਹਿਮਾ ਸਭ ਮਹਿ ਬਨੀ ॥ ਨਾਮੁ ਹਮਾਰੈ
ਪੂਰਾ ਸਾਹੁ ॥ ਨਾਮੁ ਹਮਾਰੈ ਬੇਪਰਵਾਹੁ ॥ ੨ ॥
ਨਾਮੁ ਹਮਾਰੈ ਭੋਜਨ ਭਾਉ ॥ ਨਾਮੁ ਹਮਾਰੈ ਮਨ
ਕਾ ਸੁਆਉ ॥ ਨਾਮੁ ਨ ਵਿਸਰੈ ਸੰਤ ਪ੍ਰਸਾਦਿ ॥
ਨਾਮੁ ਲੈਤ ਅਨਹਦ ਪੂਰੇ ਨਾਦ ॥ ੩ ॥ ਪ੍ਰਭ
ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਨਾਮ ਸਿਉ ਬਨਿ ਆਈ ॥ ਧਨਵੰਤੇ ਸੇਈ
ਪਰਧਾਨ ॥ ਨਾਨਕ ਜਾ ਕੈ ਨਾਮੁ ਨਿਧਾਨ ॥ ੪ ॥
੧੭ ॥ ੩੦ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਮੇਰਾ ਮਾਤਾ ॥ ਤੂੰ ਮੇਰੇ ਜੀਅ
ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ॥ ਤੂੰ ਮੇਰਾ ਠਾਕੁਰੁ ਹਉ ਦਾਸੁ
ਤੇਰਾ ॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਹੀ ਕੋ ਮੇਰਾ ॥ ੧ ॥
ਕਰਿ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤਿ ॥ ਤੁਮਰੀ ਉਸਤਤਿ
ਕਰਉ ਦਿਨ ਰਾਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ ਤੇਰੇ
ਜੰਤ ਤੂੰ ਬਜਾਵਨਹਾਰਾ ॥ ਹਮ ਤੇਰੇ ਭਿਖਾਰੀ ਦਾਨੁ
ਦੇਹਿ ਦਾਤਾਰਾ ॥ ਤਉ ਪਰਸਾਦਿ ਰੰਗ ਰਸ ਮਾਣੇ
॥ ਘਟ ਘਟ ਅੰਤਰਿ ਤੁਮਹਿ ਸਮਾਣੇ ॥ ੨ ॥

are under Your control. O True Master ! You are our mainstay and support being beside us all the time. (4 - 16 - 29)

Bhairou Mahala - 5 (*Naam hamarai antarjami.....*)

We have inculcated the love of the True Name of the Lord in our hearts, who is omni-scient, as True Name is our only support at all times and everywhere, We would recite the True name of the Lord, which pervades our innerself completely, and this boon of True Name has been bestowed on us by the True Guru. (1)

The True Name is the only jewel in the treasure of my heart, which is too deep, invaluable and limitless beyond our comprehension. (Pause - 1)

We have become wealthy with the treasure of Lord's True Name, and the value of True Name is known all over the world. The True Name is the only wealth of the person, known to us as the main capitalist and the True Name of the care free Lord is our only strength or support. (2)

True Name is our only food (for thought) and the source of love, and attainment of True Name is our ideal of life. We cannot afford to forsake True Name through the Grace of holy saints, and we could always hear the unstrung (all-pervasive) music of Nature by reciting True Name. (3)

We have attained the treasure of True Name through the Grace of the Lord, and have developed love of True Name through the Guru's Grace.

O Nanak ! The persons, who have inculcated the wealth of True Name in their hearts, are truly great and wealthy. (4 - 17-30)

Bhairou Mahala - 5 (*Tu Mera pita tu hain mera mata....*)

O Lord ! You are my only protector like my father and mother, and You are the source of all joy and bliss for my body and soul. You are my True Master and I am Your slave, and there is no other support for me except You. (1)

O True Master ! May I be blessed with Your benevolence through Your Grace, so that I could always sing Your praises. (Pause - 1)

O Lord ! You are the player of the musical instruments (our sustainer) like me, and You are the benefactor of the beggars like us, giving us Your gifts. (alms). We could enjoy the bliss of Your love through Your Grace and perceive You pervading equally in all the beings everywhere. (2)

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥ ਸਾਧਸੰਗਿ ਤੁਮਰੇ
ਗੁਣ ਗਾਉ ॥ ਤੁਮਰੀ ਦਇਆ ਤੇ ਹੋਇ ਦਰਦ
ਬਿਨਾਸੁ ॥ ਤੁਮਰੀ ਮਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ
॥੩॥ ਹਉ ਬਲਿਹਾਰਿ ਜਾਉ ਗੁਰਦੇਵ ॥ ਸਫਲ
ਦਰਸਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ ॥ ਦਇਆ ਕਰਹੁ
ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਨਿਤ
ਤੇਰੇ ॥੪॥੧੮॥੩੧॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਭ ਤੇ ਊਚ ਜਾ ਕਾ ਦਰਬਾਰੁ ॥ ਸਦਾ ਸਦਾ ਤਾ
ਕਉ ਜੋਹਾਰੁ ॥ ਊਚੇ ਤੇ ਊਚਾ ਜਾ ਕਾ ਥਾਨ ॥
ਕੋਟਿ ਅਘਾ ਮਿਟਹਿ ਹਰਿ ਨਾਮ ॥੧॥ ਤਿਸੁ
ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਕਰਿ ਕਿਰਪਾ ਜਾ
ਕਉ ਮੇਲੈ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ ਜਾ ਕੇ ਕਰਤਬ
ਲਖੇ ਨ ਜਾਹਿ ॥ ਜਾ ਕਾ ਭਰਵਾਸਾ ਸਭ ਘਟ
ਮਾਹਿ ॥ ਪ੍ਰਗਟ ਭਇਆ ਸਾਧੂ ਕੈ ਸੰਗਿ ॥ ਭਗਤ
ਅਰਾਧਿ ਅਨਦਿਨੁ ਰੀਗਿ ॥੨॥ ਦੇਦੇ ਤੋਟਿ
ਨਹੀ ਭੰਡਾਰ ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰ
॥ ਜਾ ਕਾ ਹੁਕਮੁ ਨ ਮੈਟੈ ਕੋਇ ॥ ਸਿਰਿ ਪਾਤਿਸਾਹਾ
ਸਾਚਾ ਸੋਇ ॥੩॥ ਜਿਸ ਕੀ ਓਟ ਤਿਸੈ ਕੀ
ਆਸਾ ॥ ਦੁਖੁ ਸੁਖੁ ਹਮਰਾ ਤਿਸ ਹੀ ਪਾਸਾ ॥
ਰਾਖਿ ਲੀਨੋ ਸਭੁ ਜਨ ਕਾ ਪੜਦਾ ॥ ਨਾਨਕੁ
ਤਿਸ ਕੀ ਉਸਤਤਿ ਕਰਦਾ ॥੪॥੧੯॥੩੨॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਰੋਵਨਹਾਰੀ ਰੋਜੁ ਬਨਾਇਆ ॥ ਬਲਨ ਬਰਤਨ
ਕਉ ਸਨਬੰਧੁ ਚਿਤਿ ਆਇਆ ॥ ਬੁਝਿ ਬੈਰਾਗੁ
ਕਰੇ ਜੇ ਕੋਇ ॥ ਜਨਮ ਮਰਣ ਫਿਰਿ ਸੋਗੁ ਨ

O Lord ! It is only through Your Grace that we recite True Name, and sing Your praises in the company of holy saints. All our afflictions and sufferings come to an end through Your benevolence and our heart blossoms forth like the lotus flower through Your munificence. (3)

O Guru ! I offer myself as a sacrifice to You, whose service is pure and whose glimpse leads to success in life.

O True Master ! Pray grant me Your Grace and benevolence! O Nanak! May I always sing the praises of the Lord ! (4 - 18 - 31)

Bhairou Mahala - 5 (Sabh te uch jaka darbar.....)

Let us always salute the Lord (with body and mind) whose abode, the form of holy congregations, is of the highest order. By reciting Lord's True Name, we could cast away millions of our sins, as He is really Great, with His position of the highest form. (1)

By seeking refuge at the lotus-feet of the Lord, we could attain joy and bliss all the time, but the person, who is united by Him with Himself enjoys this bliss, through His Grace. (Pause - 1)

The Lord cannot be realised by any one as He is beyond our comprehension, and everyone reposes faith in Him The Lord could be realised and perceived only in the company of holy saints and His saints sing His praises day and night, being imbued with His love. (2)

There is no dearth of Lord's treasures of True Name and He bestows this treasure on us with no loss to Him as He could create or destroy this universe at will in no time. The Lord is the true king of kings, and no one dare cancel or ignore His dictates. (3)

We have His support only to depend upon, and have great hopes of His support as He alone cares for our joys and sorrows. O Nanak ! I always sing the praises of the Lord who protects the honour of each one of us. (4 - 19 - 32)

Bhairou Mahala - 5 (Rovanhari roj banaya.....)

This world is always, crying and wailing for what is naught, and is always reminded of the Lord-companion only when it has certain requirements of worldly desires or possessions just as the wife thinks of her spouse only when she feels the need for certain requirements of daily use. But if someone were to remember the Lord and cry in real pain for

ਹੋਇ ॥ ੧ ॥ ਬਿਖਿਆ ਕਾ ਸਭੁ ਧੰਧੁ ਪਸਾਰੁ ॥
ਵਿਰਲੈ ਕੀਨੋ ਨਾਮ ਅਧਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਰਹੀ ਬਿਆਪਿ ॥ ਜੋ ਲਪਟਾਨੋ
ਤਿਸੁ ਦੂਖ ਸੰਤਾਪ ॥ ਸੁਖੁ ਨਾਹੀ ਬਿਨੁ ਨਾਮ
ਧਿਆਏ ॥ ਨਾਮ ਨਿਧਾਨੁ ਬਡਭਾਰੀ ਪਾਏ ॥ ੨
॥ ਸ੍ਵਾਗੀ ਸਿਉ ਜੋ ਮਨੁ ਰੀਝਾਵੈ ॥ ਸ੍ਵਾਗਿ
ਉਤਾਰਿਐ ਫਿਰਿ ਪਛੁਤਾਵੈ ॥ ਮੇਘ ਕੀ ਛਾਇਆ
ਜੈਸੇ ਬਰਤਨਹਾਰ ॥ ਤੈਸੇ ਪਰਪੰਚੁ ਮੋਹ ਬਿਕਾਰ
॥ ੩ ॥ ਏਕ ਵਸਤੁ ਜੋ ਪਾਵੈ ਕੋਇ ॥ ਪੂਰਨ ਕਾਜੁ
ਤਾਹੀ ਕਾ ਹੋਇ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਿਨਿ ਪਾਇਆ
ਨਾਮੁ ॥ ਨਾਨਕ ਆਇਆ ਸੋ ਪਰਵਾਨੁ ॥ ੪ ॥
੨੦ ॥ ੩੩ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸੰਤ ਕੀ ਨਿੰਦਾ ਜੋਨੀ ਭਵਨਾ ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ
ਰੋਗੀ ਕਰਨਾ ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੂਖ ਸਹਾਮ ॥
ਡਾਨੁ ਦੈਤ ਨਿੰਦਕ ਕਉ ਜਾਮ ॥ ੧ ॥ ਸੰਤਸੰਗਿ
ਕਰਹਿ ਜੋ ਬਾਦੁ ॥ ਤਿਨ ਨਿੰਦਕ ਨਾਹੀ ਕਿਛੁ
ਸਾਦੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਗਤ ਕੀ ਨਿੰਦਾ
ਕੰਧੁ ਛੇਦਾਵੈ ॥ ਭਗਤ ਕੀ ਨਿੰਦਾ ਨਰਕੁ ਭੁੰਚਾਵੈ
॥ ਭਗਤ ਕੀ ਨਿੰਦਾ ਗਰਭ ਮਹਿ ਗਲੈ ॥ ਭਗਤ
ਕੀ ਨਿੰਦਾ ਰਾਜ ਤੇ ਟਲੈ ॥ ੨ ॥ ਨਿੰਦਕ ਕੀ
ਗਤਿ ਕਤਹੂ ਨਾਹਿ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ
ਖਾਹਿ ॥ ਚੋਰ ਜਾਰ ਜੁਆਰ ਤੇ ਬੁਰਾ ॥ ਅਣਹੋਦਾ
ਭਾਰੁ ਨਿੰਦਕਿ ਸਿਰਿ ਧਰਾ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ

his separation (from the Lord) then the individual will not be made to suffer through the cycle of births and deaths. (1)

It is only a few persons, who have taken the support of Lord's True Name, as the whole world is lost in the bondage of worldly falsehood and vicious thoughts. (Pause - 1)

This worldly falsehood (Maya) in the form of its three-pronged activity (of lust for power, greed and peace) has engulfed the whole world and the human beings suffer due to their worldly attachments. In fact, there is no peace of mind without reciting True Name but there are a few fortunate persons, pre-destined by the Lord's Will, who attain this treasure of True Name. (2)

The persons, who are enamoured by the love of worldly pleasures, will have to repent later as soon as the temporary joy and charm of these pleasures and possessions fades away. The person, who is thrilled by the charm of the five vices like sexual desires, will feel the pain of their loss being transient, just as the shade of a tree moves away from the person enjoying its comforts, leaving him repenting at his loss. (3)

The person, who attains the bliss of True Name, makes a success of this life with all his actions being fruitful. O Nanak! The person, who is bestowed with True Name through the Grace of the Lord, leads a successful life, enjoying the bliss of a unison with the Lord. (4 - 20 - 33)

Bhairou Mahala - 5 (*Sant ki ninda joni bhavna.....*)

One has to suffer through the cycle of births and deaths by vilifying the saints and one suffers body ailments even due to his vilification of the saints. The faithless persons are made to suffer due to their vilification of saints and the vilifier is punished by the Yama, god of death. (1)

The persons, who enter into wranglings against the saints and their company; do not enjoy the bliss of life due to their vilification. (Pause - 1)

The vilification of holy saints leads one to suffer through body afflictions and ailments (just like making painful body wounds) it leads even one to suffer the pangs of hell, due to vilification. Due to the vilification of saints, one suffers through the mother's womb, being born time and again and the vilifier even loses the control of one's kingdom or loses the charm of life. (2)

The vilifier does not gain anything fruitful in life, and has to bear the fruit of his vicious actions. (He has to reap whatever he has sown) The vilifier is worse than the thieves and gamblers even, and carries the load of his sins like the

ਭਗਤ ਨਿਰਵੈਰ ॥ ਸੇ ਨਿਸਤਰੈ ਜੋ ਪੂਜੈ ਪੈਰ ॥
ਆਦਿ ਪੁਰਖਿ ਨਿੰਦਕੁ ਭੋਲਾਇਆ ॥ ਨਾਨਕ
ਕਿਰਤੁ ਨ ਜਾਇ ਮਿਟਾਇਆ ॥ ੪ ॥ ੨੧ ॥
੩੪ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਹਮਾਰੈ ਬੇਦ ਅਰੁ ਨਾਦ ॥ ਨਾਮੁ ਹਮਾਰੈ
ਪੂਰੇ ਕਾਜ ॥ ਨਾਮੁ ਹਮਾਰੈ ਪੂਜਾ ਦੇਵ ॥ ਨਾਮੁ
ਹਮਾਰੈ ਗੁਰ ਕੀ ਸੇਵ ॥ ੧ ॥ ਗੁਰਿ ਪੂਰੈ ਦ੍ਰਿੜਿਓ
ਹਰਿ ਨਾਮੁ ॥ ਸਭ ਤੇ ਉਤਮੁ ਹਰਿ ਹਰਿ ਕਾਮੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਹਮਾਰੈ ਮਜਨ ਇਸਨਾਨੁ ॥
ਨਾਮੁ ਹਮਾਰੈ ਪੂਰਨ ਦਾਨੁ ॥ ਨਾਮੁ ਲੈਤ ਤੇ ਸਗਲ
ਪਵੀਤ ॥ ਨਾਮੁ ਜਪਤ ਮੇਰੇ ਭਾਈ ਮੀਤ ॥ ੨ ॥
ਨਾਮੁ ਹਮਾਰੈ ਸਉਣ ਸੰਜੋਗ ॥ ਨਾਮੁ ਹਮਾਰੈ
ਤ੍ਰਿਪਤਿ ਸੁਭੋਗ ॥ ਨਾਮੁ ਹਮਾਰੈ ਸਗਲ ਆਚਾਰ
॥ ਨਾਮੁ ਹਮਾਰੈ ਨਿਰਮਲ ਬਿਉਹਾਰੁ ॥ ੩ ॥ ਜਾ
ਕੈ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਏਕੁ ॥ ਸਗਲ ਜਨਾ ਕੀ
ਹਰਿ ਹਰਿ ਟੇਕ ॥ ਮਨਿ ਤਨਿ ਨਾਨਕ ਹਰਿ ਗੁਣ
ਗਾਉ ॥ ਸਾਧਸੰਗਿ ਜਿਸੁ ਦੇਵੈ ਨਾਉ ॥ ੪ ॥
੨੨ ॥ ੩੫ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਿਰਧਨ ਕਉ ਤੁਮ ਦੇਵਹੁ ਧਨਾ ॥ ਅਨਿਕ ਪਾਪ
ਜਾਹਿ ਨਿਰਮਲ ਮਨਾ ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ
ਕਾਮ ॥ ਭਗਤ ਅਪੁਨੇ ਕਉ ਦੇਵਹੁ ਨਾਮ ॥ ੧ ॥
ਸਫਲ ਸੇਵਾ ਗੋਪਾਲ ਰਾਇ ॥ ਕਰਨ
ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਤਾ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨ
ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੋਗੀ ਕਾ ਪ੍ਰਭੁ ਖੰਡਹੁ

unwanted load, and wastes his life. (3)

The saints of the Lord do not entertain enmity against anyone, and the person, who worships and serves the lotus-feet of the holy saints, attains salvation. O Nanak ! The vilifier has been led astray by the True Lord Himself from the very beginning and no one could ever try to undo this sort of punishment for his vicious actions. (4 - 21 - 34)

Bhairou Mahala - 5 (*Naam hamarai beid or na'd....*)

The reciting of Lord's True Name is like studying Vedas or hearing of musical notes of Nature, and True Name makes a success of this life, by completing our functions successfully True Name is just like worshipping the gods and recitation of True Name is just like serving the Guru. (1)

The perfect Guru has enabled us to inculcate the love of True Name in our hearts, as this function is the most noble act, greater than any other function. (Pause - 1)

The recitation of True Name gives us the same benefit as bathing at holy places or giving alms to the poor. The persons, who recite True Name, become purified in all respects, and are like my brothers or friends. (2)

By reciting True Name we could gain the company of the Shastras or get satiated with the enjoyment of all worldly possessions or different dainty foods. The recitation of True Name gives us the same satisfaction as practising virtuous deeds or performing clean and pure actions in our daily behaviour. (3)

The person, who inculcates the True Name in his heart, takes the support of the Lord as His mainstay. O Nanak ! Let us sing the praises of the Lord with concentration of mind and devotion and if it pleases the Lord, we are bestowed with the company of holy saints for reciting True Name. (4 - 12 - 35)

Bhairou Mahala - 5 (*Nirdhan kau tum devoh dhana...*)

O Lord ! You bestow the treasure of True Name on persons, devoid of this wealth, as all our sins are cast away and we are purified with True Name. By blessing Your saints with True Name, all their desires are fulfilled and their functions completed successfully. (1)

O Lord-creator ! Your service leads to our success in life. You are capable of creating cause and effect of all our actions, as such no one is denied any support by You, who seeks Your help. (Pause - 1)

O Lord ! You are carrying (eliminating) the maladies of all

ਰੋਗੁ ॥ ਦੁਖੀਏ ਕਾ ਮਿਟਾਵਹੁ ਪ੍ਰਭ ਸੋਗੁ ॥ ਨਿਬਾਵੇ
ਕਉ ਤੁਮ੍ਹ ਥਾਨਿ ਬੈਠਾਵਹੁ ॥ ਦਾਸ ਅਪਨੇ ਕਉ
ਭਗਤੀ ਲਾਵਹੁ ॥ ੨ ॥ ਨਿਮਾਣੇ ਕਉ ਪ੍ਰਭ ਦੇਤੋ
ਮਾਨੁ ॥ ਮੂੜ ਮੁਗਧੁ ਹੋਇ ਚਤੁਰ ਸੁਗਿਆਨੁ ॥
ਸਗਲ ਭਇਆਨ ਕਾ ਭਉ ਨਸੈ ॥ ਜਨ ਅਪਨੇ
ਕੈ ਹਰਿ ਮਨਿ ਬਸੈ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਸੂਖ
ਨਿਧਾਨੁ ॥ ਤਤੁ ਗਿਆਨੁ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮ ॥
ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਟਹਲੈ ਲਾਏ ॥ ਨਾਨਕ ਸਾਧੂ
ਸੰਗਿ ਸਮਾਏ ॥ ੪ ॥ ੨੩ ॥ ੩੬ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥ ਸੰਤ ਮੰਡਲ
ਮਹਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ
ਨਿਰਮਲ ਰੀਤਿ ॥ ਸੰਤਸੰਗਿ ਹੋਇ ਏਕ ਪਰੀਤਿ
॥ ੧ ॥ ਸੰਤ ਮੰਡਲੁ ਤਹਾ ਕਾ ਨਾਉ ॥ ਪਾਰਬ੍ਰਹਮ
ਕੇਵਲ ਗੁਣ ਗਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਮੰਡਲ
ਮਹਿ ਜਨਮ ਮਰਣੁ ਰਹੈ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ
ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ ॥ ਸੰਤਸੰਗਿ ਹੋਇ ਨਿਰਮਲ
ਬਾਣੀ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਾਮੁ ਵਖਾਣੀ ॥ ੨
॥ ਸੰਤ ਮੰਡਲ ਕਾ ਨਿਹਚਲ ਆਸਨੁ ॥ ਸੰਤ
ਮੰਡਲ ਮਹਿ ਪਾਪ ਬਿਨਾਸਨੁ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ
ਨਿਰਮਲ ਕਥਾ ॥ ਸੰਤਸੰਗਿ ਹਉਮੈ ਦੁਖ ਨਸਾ ॥
੩ ॥ ਸੰਤ ਮੰਡਲ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥ ਸੰਤ
ਮੰਡਲ ਮਹਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥ ਸੰਤ ਮੰਡਲ
ਠਾਕੁਰ ਬਿਸਾਮੁ ॥ ਨਾਨਕ ਓਤਿ ਪੋਤਿ ਭਗਵਾਨੁ
॥ ੪ ॥ ੨੪ ॥ ੩੭ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਰੋਗੁ ਕਵਨੁ ਜਾਂ ਰਾਖੈ ਆਪਿ ॥ ਤਿਸੁ ਜਨ ਹੋਇ

sufferers while ridding them of all their sufferings. You are bestowing Your worship to Your saints and giving refuge to persons, who have no body to look forward to, by uniting them with Yourself. (2)

O True Master ! You are blessing persons with status and honour, who had no respect in the world; and bestow knowledge on fools even, making them learned people with all cleverness. You are abiding in the hearts of those persons who worship You, so that they could get rid of all their fear of death. (3)

O Lord, the ocean of all joy and bliss ! Your True Name is like the nectar and real knowledge leading to all Your secrets.

O Nanak ! May You bless us with the service of Your holy saints, so that we could gain union with You in the company of holy saints ! (4 - 23 - 36)

Bhairou Mahala - 5 (*Sant mandal mehn har ma'n vasai..*)

We could inculcate the Lord's love in our hearts by keeping company of the holy saints, and all our sins could be cast off with this company of holy saints. We could become pure of action (of heart) in the company of holy saints, and develop the love of the One supreme Lord in their company. (1)

The place, where we sing the praises of the Lord-Creator, is known as the abode of the holy saints. (Pause - 1)

In the company of holy saints, we could cast away the cycle of births and deaths; and the Yama, god of death, does not bother as anymore. We could gain the knowledge about True Name in the company of holy saints, and become pure of speech even. (in their company.) (2)

The company of holy saints establishes us itself in a stabilised position, where all our sins are cast away. We could hear pure discourses in the company of holy saints, and we could get rid of all our ills and sins in their company. (3)

The company of holy saints is ever-lasting without any loss, and we could get the treasure of virtues in the company of holy saints. O Nanak ! The True Master abides in the company of the holy saints (congregations) and we could mingle with the Lord (like the warp and woof of weaver) thoroughly. (4 - 24 - 37)

Bhairou Mahala - 5 (*Rog kavan ja rakhai aap.....*)

How could we suffer any ailments, when the Lord is our protector ? The person, who is bestowed by the Lord's Grace,

ਨ ਦੂਖ ਸੰਤਾਪੁ ॥ ਜਿਸੁ ਉਪਰਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੈ

॥ ਤਿਸੁ ਉਪਰ ਤੇ ਕਾਲੁ ਪਰਹਰੈ ॥ ੧ ॥ ਸਦਾ

ਸਖਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥ ਜਿਸੁ ਚੀਤਿ ਆਵੈ

ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਨਿਕਟਿ ਨ ਆਵੈ ਤਾ ਕੈ

ਜਾਮੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਇਹੁ ਨ ਸੋ ਤਬ

ਕਿਨਹਿ ਉਪਾਇਆ ॥ ਕਵਨ ਮੂਲ ਤੇ ਕਿਆ

ਪ੍ਰਗਟਾਇਆ ॥ ਆਪਹਿ ਮਾਰਿ ਆਪਿ ਜੀਵਾਲੈ

॥ ਅਪਨੇ ਭਗਤ ਕਉ ਸਦਾ ਪ੍ਰਤਿਪਾਲੈ ॥ ੨ ॥

ਸਭ ਕਿਛੁ ਜਾਣਹੁ ਤਿਸ ਕੈ ਹਾਥ ॥ ਪ੍ਰਭੁ ਮੇਰੇ

ਅਨਾਥ ਕੋ ਨਾਥ ॥ ਦੁਖ ਭੰਜਨੁ ਤਾ ਕਾ ਹੈ ਨਾਉ ॥

ਸੁਖ ਪਾਵਹਿ ਤਿਸ ਕੇ ਗੁਣ ਗਾਉ ॥ ੩ ॥ ਸੁਣਿ

ਸੁਆਮੀ ਸੰਤਨ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ

ਤੁਮ੍ਹਰੈ ਪਾਸਿ ॥ ਇਹੁ ਜਗੁ ਤੇਰਾ ਸਭ ਤੁਝਹਿ

ਧਿਆਏ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਸੁਖੁ ਪਾਏ ॥ ੪

॥ ੨੫ ॥ ੩੮ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਤੇਰੀ ਟੇਕ ਰਹਾ ਕਲਿ ਮਾਹਿ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰੇ

ਗੁਣ ਗਾਹਿ ॥ ਤੇਰੀ ਟੇਕ ਨ ਪੈਰੈ ਕਾਲੁ ॥ ਤੇਰੀ

ਟੇਕ ਬਿਨਸੈ ਜੰਜਾਲੁ ॥ ੧ ॥ ਦੀਨ ਦੁਨੀਆ

ਤੇਰੀ ਟੇਕ ॥ ਸਭ ਮਹਿ ਰਵਿਆ ਸਾਹਿਬੁ ਏਕ ॥

੧ ॥ ਰਹਾਉ ॥ ਤੇਰੀ ਟੇਕ ਕਰਉ ਆਨੰਦ ॥

ਤੇਰੀ ਟੇਕ ਜਪਉ ਗੁਰ ਮੰਤ ॥ ਤੇਰੀ ਟੇਕ ਤਰੀਐ

ਭਉ ਸਾਰਗੁ ॥ ਰਾਖਣਹਾਰੁ ਪੂਰਾ ਸੁਖ ਸਾਰਗੁ ॥

੨ ॥ ਤੇਰੀ ਟੇਕ ਨਾਹੀ ਭਉ ਕੋਇ ॥ ਅੰਤਰਜਾਮੀ

could not suffer from any afflictions, as he has lost all fear of death even. (1)

The True Name is our true friend always, and the person, who inculcates the love of the Lord in his heart, enjoys the bliss of life all the time as the Yama, god of death, even does not come near him to bother him any more. (Pause - 1)

O man ! Who had protected you and brought you to life in this world from the mother's womb, when you had no existence as such ? Who has created this beautiful body from nothingness, (by the combination of blood and dirty water) except the Lord ? The Lord alone could take away this life (by worldly detachment) and unite man with Himself, thus giving life again, as the Lord, Himself sustains and protects His saints all the time. (2)

The Lord is the protector of all helpless beings, so we should always consider Him as our saviour in all cases. The Lord is known as the protector from all our sufferings and we could enjoy all the joy and peace of mind by singing His praises. (3)

O True Master ! Pray listen to the prayers of Your saints, as You are protecting us, having full control of our body, soul and wealth !

O Nanak ! This whole world has been created by the Lord, and all the beings pray to Him. We could enjoy the bliss of life through the Grace of the Lord only. (4 - 25 - 38)

Bhairou Mahala - 5 (Teri tek rahan kal mahai.....)

O Lord ! I could save myself from the onslaught of this (Maya) worldly falsehood in Kalyug by taking Your support only, and sing Your praises by seeking refuge at Your lotus-feet. Even the Yama, god of death, could not harm me and come anywhere near me by reposing faith in You and all my worldly bondage could be cut off with Your support. (1)

There is only one supreme True Master, who pervades all the beings and I have sought His support only in this world and the next one. (Pause - 1)

O Lord ! I enjoy the bliss of life with Your help and always recite Your True Name with the Guru's guidance. We could cross this tortuous ocean of life successfully with Your support as You are the only perfect protector, bestowing all worldly joy and comforts on us. (2)

O Lord ! With Your support we do not entertain any fear (of death) as You are the limitless Truth, (True Lord) knowing

ਸਾਚਾ ਸੋਇ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਮਨਿ ਤਾਣੁ ॥
ਈਹਾਂ ਉਹਾਂ ਤੂ ਦੀਬਾਣੁ ॥ ੩ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ

ਭਰਵਾਸਾ ॥ ਸਗਲ ਧਿਆਵਹਿ ਪ੍ਰਭ ਗੁਣਤਾਸਾ
॥ ਜਪਿ ਜਪਿ ਅਨਦੁ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ ॥ ਸਿਮਰਿ
ਨਾਨਕ ਸਾਚੇ ਗੁਣਤਾਸਾ ॥ ੪ ॥ ੨੬ ॥ ੩੯ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਪ੍ਰਥਮੇ ਛੋਡੀ ਪਰਾਈ ਨਿੰਦਾ ॥ ਉਤਰਿ ਗਈ ਸਭ
ਮਨ ਕੀ ਰਿੰਦਾ ॥ ਲੋਭੁ ਮੋਹੁ ਸਭੁ ਕੀਨੋ ਦੂਰਿ ॥
ਪਰਮ ਬੈਸਨੋ ਪ੍ਰਭ ਪੇਖਿ ਹਜੂਰਿ ॥ ੧ ॥ ਐਸੇ
ਤਿਆਗੀ ਵਿਰਲਾ ਕੋਇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ
ਜਨੁ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਹੰਬੁਧਿ ਕਾ ਛੋਡਿਆ
ਸੰਗੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਕਾ ਉਤਰਿਆ ਰੰਗੁ ॥ ਨਾਮ
ਧਿਆਏ ਹਰਿ ਹਰਿ ਹਰੇ ॥ ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ
ਨਿਸਤਰੇ ॥ ੨ ॥ ਬੈਰੀ ਮੀਤ ਹੋਏ ਸੀਮਾਨ ॥
ਸਰਬ ਮਹਿ ਪੂਰਨ ਭਗਵਾਨ ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ
ਮਾਨਿ ਸੁਖੁ ਪਾਇਆ ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਇਆ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖੈ
ਆਪਿ ॥ ਸੋਈ ਭਗਤੁ ਜਪੈ ਨਾਮ ਜਾਪ ॥ ਮਨਿ
ਪ੍ਰਗਾਸੁ ਗੁਰ ਤੇ ਮਤਿ ਲਈ ॥ ਕਹੁ ਨਾਨਕ ਤਾ
ਕੀ ਪੂਰੀ ਪਈ ॥ ੪ ॥ ੨੭ ॥ ੪੦ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸੁਖੁ ਨਾਹੀ ਬਹੁਤੈ ਧਨਿ ਖਾਟੇ ॥ ਸੁਖੁ ਨਾਹੀ ਪੇਖੇ
ਨਿਰਤਿ ਨਾਟੇ ॥ ਸੁਖੁ ਨਾਹੀ ਬਹੁ ਦੇਸ ਕਮਾਏ ॥
ਸਰਬ ਸੁਖਾ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥ ੧ ॥ ਸੁਖ
ਸਹਜ ਆਨੰਦ ਲਹਹੁ ॥ ਸਾਧਸੰਗਤਿ ਪਾਈਐ

our inner feelings, being omni-scient. I have reposed faith in
Your support only both in body and mind as You are our
mainstay both in this and the next world. (3)

O Lord ! The whole world seeks refuge at Your lotus-feet
and all the beings sing Your praises as You are the treasure of
virtues. O Nanak ! All the human beings (Your disciples) recite
the Lord's True Name, enjoying the bliss of His remembrance.

O Lord, the ocean of virtues ! We are always engaged in
singing Your praises by reciting Your True Name. (4 - 26 - 39)

Bhairou Mahala - 5 (*Prathmai chhodi praiie ninda....*)

The person, who has got rid of vilification of others at
the first instant has got over all his worries of the mind. Such a
person perceives the Lord beside himself by developing love
and devotion for the Lord, having got rid of his five vices like
greed and worldly attachments. (1)

There is hardly anybody who has completely detached
himself from the whole world (worldly falsehood) and recites
Lord's True Name leaving all other activities. (Pause - 1)

There are a few persons, who have cast off the love of
their egoism and got rid of their sexual desires and anger even.
Such persons could cross this ocean of life successfully by
reciting Lord's True Name always in the company of holy
saints. (2)

He looks upon friends and foes with equal love and regard
and love being on par, as he perceives the same perfect Lord
pervading all individuals equally. Such a person enjoys the
bliss of life by following Lord's dictates as per His Will as the
perfect Guru has enabled him to recite True Name by inculcating
its love in his heart. (3)

The person, who is protected by the Lord through His
Grace, recites the True Name of the Lord like a saint all the
time. O Nanak ! Such a person leads a successful life in this
world as his mind has been enlightened with the knowledge
of the Lord, through the Guru's guidance. (4 - 27 - 40)

Bhairou Mahala - 5 (*Sukh nahi bohtai dhan khatai..*)

We cannot feel happy by earning more money or rejoice
at seeing lot of fun and frolic or dances. Neither can we have
peace of mind by having control over many countries but we
could surely enjoy all the bliss of life by singing the praises of
the Lord. (1)

O Brother ! We could enjoy peace, eternal bliss and
tranquillity of mind through a peaceful living. It is only through

ਵਡਭਾਗੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਹਹੁ ॥

੧ ॥ ਰਹਾਉ ॥ ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ

॥ ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕਰਤਾ ॥ ਬੰਧਨ

ਕਾਟਨਹਾਰੁ ਮਨਿ ਵਸੈ ॥ ਤਉ ਸੁਖੁ ਪਾਵੈ ਨਿਜ

ਘਰਿ ਬਸੈ ॥ ੨ ॥ ਸਭਿ ਜਾਚਿਕ ਪ੍ਰਭ ਦੇਵਨਹਾਰ

॥ ਗੁਣ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ ॥ ਜਿਸ ਨੋ ਕਰਮੁ

ਕਰੇ ਪ੍ਰਭੁ ਅਪਨਾ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨੈ ਜਨਿ

ਜਪਨਾ ॥ ੩ ॥ ਗੁਰ ਅਪਨੇ ਆਗੈ ਅਰਦਾਸਿ ॥

ਕਰਿ ਕਿਰਪਾ ਪੁਰਖ ਗੁਣਤਾਸਿ ॥ ਕਹੁ ਨਾਨਕ

ਤੁਮਰੀ ਸਰਣਾਈ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ

ਗੁਸਾਈ ॥ ੪ ॥ ੨੮ ॥ ੪੧ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ਦੂਜਾ ਭਾਉ ॥ ਗੁਰਮੁਖਿ

ਜਪਿਓ ਹਰਿ ਕਾ ਨਾਉ ॥ ਬਿਸਰੀ ਚਿੰਤ ਨਾਮਿ

ਰੰਗੁ ਲਾਗਾ ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ

॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਏ ॥ ਸਾਧੂ

ਸੰਗਿ ਸਰਬ ਸੁਖ ਪਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੋਗ

ਦੋਖ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਨਾਮ ਅਉਖਧੁ ਮਨ

ਭੀਤਰਿ ਸਾਰੇ ॥ ਗੁਰ ਭੇਟਤ ਮਨਿ ਭਇਆ

ਅਨੰਦ ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਮ ਭਗਵੰਤ ॥ ੨ ॥

ਜਨਮ ਮਰਣ ਕੀ ਮਿਟੀ ਜਮ ਤ੍ਰਾਸ ॥ ਸਾਧਸੰਗਤਿ

ਉਧੁ ਕਮਲ ਬਿਗਾਸ ॥ ਗੁਣ ਗਾਵਤ ਨਿਹਚਲੁ

ਬਿਸ੍ਰਾਮ ॥ ਪੂਰਨ ਹੋਏ ਸਗਲੇ ਕਾਮ ॥ ੩ ॥

ਦੁਲਭ ਦੇਹ ਆਈ ਪਰਵਾਨੁ ॥ ਸਫਲ ਹੋਈ

ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ

great fortune that we get the company of the holy saints, and recite Lord's True Name with the Guru's guidance. (Pause - 1)

The love and attachment of the mother, father, son or wife is a sort of bondage and even various actions of religious type with egoism lead to worldly bondage. Infact, the human being could enjoy perfect peace through self-realisation and by inculcating the love of the Lord, could cut off this worldly bondage. (2)

The Lord is the only benefactor whereas all others are seeking favours from Him like beggars; and the Lord is truly great and limitless, being the treasure of all virtues. The person, who is blessed with the Lord's Grace, is enabled by the Lord to recite True Name. (3)

Let us therefore, pray to the Lord for His benevolence and seek the blessings of the Lord, the treasure of all virtues. O Nanak ! I seek refuge at the lotus-feet of the Lord, and pray for his protection as it pleases Him. (4 - 28 - 41)

Bhairou Mahala - 5 (*Gur mil tiagiou dooja bhaou.....*)

We have cast away our dual-mindedness by uniting with the Guru and have recited Lord's True Name in the company of the Guru-minded persons (by following the Guru's teachings) Now I have developed love for True Name and overcome all my worries of death, when my mind got enlightened with the knowledge of the Lord by waking up from the slumber of ignorance of ages. (1)

The Lord through His Grace, has utilised us in His service and we have enjoyed perfect bliss in the company of holy saints. (Pause - 1)

The malady of ignorance and the vices like sexual desires were cast off through the Guru's Message and guidance, when we inculcated the love of the Lord as the panacea for all our ills. We were thrilled with joy by meeting the Guru, as the Lord's True Name is the treasure of all worldly pleasures. (2)

Now the fear of Yama's punishment and the cycle of births and deaths is completely got rid of, as the mind has blossomed forth like the lotus flower which was lying upside down earlier in the company of holy saints. We have realised peace and tranquillity of mind by singing the praises of the Lord and all our functions (life's mission) got completed successfully. (3)

This human frame has been accepted by the Lord and

ਕਰੀ ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਉ ਹਰਿ ਹਰੀ ॥ ੪
॥ ੨੯ ॥ ੪੨ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਭ ਤੇ ਉਚਾ ਜਾ ਕਾ ਨਾਉ ॥ ਸਦਾ ਸਦਾ ਤਾ ਕੇ
ਗੁਣ ਗਾਉ ॥ ਜਿਸੁ ਸਿਮਰਤ ਸਗਲਾ ਦੁਖ ਜਾਇ
॥ ਸਰਬ ਸੁਖ ਵਸਹਿ ਮਨਿ ਆਇ ॥ ੧ ॥
ਸਿਮਰਿ ਮਨਾ ਤੂ ਸਾਚਾ ਸੋਇ ॥ ਹਲਤਿ ਪਲਤਿ
ਤੁਮਰੀ ਗਤਿ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੁਰਖ
ਨਿਰੰਜਨ ਸਿਰਜਨਹਾਰ ॥ ਜੀਅ ਜੰਤ ਦੇਵੈ
ਆਹਾਰ ॥ ਕੋਟਿ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰ ॥
ਭਗਤਿ ਭਾਇ ਸਦਾ ਨਿਸਤਾਰ ॥ ੨ ॥ ਸਾਚਾ
ਧਨੁ ਸਾਚੀ ਵਡਿਆਈ ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਨਿਹਚਲ
ਮਤਿ ਪਾਈ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖਨਹਾਰਾ ॥
ਤਾ ਕੀ ਸਗਲ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥ ੩ ॥
ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੋ ਧਿਆਨ ॥ ਪੂਰਨ ਪੂਰਿ
ਰਹਿਓ ਨਿਰਬਾਨ ॥ ਭ੍ਰਮ ਭਉ ਮੋਟਿ ਮਿਲੇ
ਗੋਪਾਲ ॥ ਨਾਨਕ ਕਉ ਗੁਰ ਭਏ ਦਇਆਲ ॥
੪ ॥ ੩੦ ॥ ੪੩ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥ ਮਿਟਹਿ
ਕਲੇਸ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ
ਜਿਸੁ ਪ੍ਰਭੁ ਦੇਇ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਪਾਏ ਸੇਵ ॥ ੧
॥ ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੇ ਨਾਉ ॥ ਆਨ ਪਹਰ
ਮੇਰੇ ਮਨ ਗਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਇਛੈ ਸੋਈ
ਫਲੁ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਹਰਿ ਧਿਆਇ ॥ ਭਗਤਿ

this life has been made successful by reciting the True Name of the Lord. O Nanak ! The Lord has bestowed His Grace and munificence on us, so that we could recite His True Name with each breath and while taking each morsel of food. (4 - 29 - 42)
Bhairou Mahala - 5 (*Sabh te ucha jaka naou.....*)

Let us always sing the praises of the Lord, whose True Name is truly great and the highest boon of life. By reciting Lord's True Name we could get rid of all our maladies and the joy and eternal bliss is felt within our mind. (1)

O my mind ! Let us remember the True Lord which would bring us peace in this world and the next by casting off all our ills. (Pause - 1)

The Lord, free from the worldly falsehood (Maya), is the creator of the whole world and sustains all the beings, big and small, with their needs (of food and drinks). Millions of our sins are pardoned by the Lord in a moment and we could attain salvation with love and prayers. (2)

We could realise the true wealth (of True Name) and real greatness with the Guru's guidance by following the Guru's teachings. The person, who is protected by the Lord, through His Grace, gets enlightened by getting rid of the darkness of ignorance. (3)

O Nanak ! The Guru has been very kind to me and enabled me to unite with the Lord ridding me of all doubts and misgivings. I have concentrated on the Lord with devotion, who pervades the whole universe with perfection being free from all ills. (4 - 30 - 43)

Bhairou Mahala - 5 (*Jis simrat ma'n hoiai pargas.....*)

The Lord is great as we get illumined with the light of His knowledge through reciting True Name and all our sufferings come to an end with peace and joy prevailing all over. But this treasure of True Name is bestowed on individuals by the Lord Himself, as it pleases Him, and is gained by persons who serve the Lord. (1)

O my mind ! Let us sing the praises of the Lord all the twenty-four hours, as the Lord's True Name is the harbinger of all bliss and joy. (Pause - 1)

By inculcating Lord's True Name in the heart, we could get all over desires fulfilled. By remembering the Lord we could get over the cycle of births and deaths and get engaged in the

ਭਾਇ ਪ੍ਰਭ ਕੀ ਲਿਵ ਲਾਇ ॥ ੨ ॥ ਬਿਨਸੇ love and devotion of the Lord fully. (2)

ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ॥ ਤੂਟੇ ਮਾਇਆ ਮੋਹ ਪਿਆਰ By seeking the support of the Lord day and night, we could rid ourselves of our sexual desires, anger and egoism and destroy the attachment and love of the worldly falsehood, but all this could be attained only through the Grace of the Lord. (3)

ਕਰੇ ਜਿਸੁ ਦਾਤਿ ॥ ੩ ॥ ਕਰਨ ਕਰਾਵਨਹਾਰ The Lord knows our inner feelings, being omni-scient and is Himself the cause and effect of everything happening. O Nanak ! May the Lord enable us to serve Him through His Grace ! I have sought support of the Lord as His humble slave. (4 - 31 - 44)

ਸੁਆਮੀ ॥ ਸਚਾਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥ ਕਰਿ ਭਾਉ ਮਹਲਾ ੫ ॥ Bhairou Mahala - 5 (Laj marai jo naam na levai.....)

ਲਾਜ ਮਰੈ ਜੋ ਨਾਮੁ ਨ ਲੇਵੈ ॥ ਨਾਮ ਬਿਹੂਨੁ ਸੁਖੀ The person, who does not recite Lord's True Name, feels ashamed of himself and is miserable to the extent of death, (and such a person cannot rest in peace.) How could such a person have peace of mind ? How could a person, having forsaken the True Name, seek salvation just as without the trunk of a tree, how could there be any branches of the tree ?

ਕਿਉ ਸੋਵੈ ॥ ਹਰਿ ਸਿਮਰਨੁ ਛਾਡਿ ਪਰਮ ਗਤਿ O my mind ! Let us remember the Guru, an embodiment of the True Lord, as He could wash away the filth of our sins of ages and unite us with the Lord by removing the worldly bondage ! (Pause - 1)

ਚਾਹੈ ॥ ਮੂਲ ਬਿਨਾ ਸਾਖਾ ਕਤ ਆਹੈ ॥ ੧ ॥ How could anyone purify oneself by bathing at holy places and enjoy peace of mind as it is engulfed and beset with the dirt of egoism and worldly attachment ? All our actions of religious observance lead us to worldly bondage as it is futile to perform penance without the support of True Name.(2)

ਗੁਰੁ ਗੋਵਿੰਦੁ ਮੇਰੇ ਮਨ ਧਿਆਇ ॥ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਾਰੈ ਬੰਧਨ ਕਾਟਿ ਹਰਿ ਸੰਗਿ We cannot rid ourselves of the hunger of worldly desires without the (food of) True Name, just as the malady of the cycle of births and deaths cannot be cast off without the elimination of the ills of ignorance. This human being is engrossed so much in the vices of sexual desires, anger, greed and worldly attachments that he does not remember the Lord, who has created him. (3)

ਮਿਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੀਰਥਿ ਨਾਇ ਕਹਾ Blessed are the holy saints and equally praise worthy is the True Name ! I am engaged in singing the praises of the Lord all the twenty-four hours.

ਸੁਚਿ ਸੈਲੁ ॥ ਮਨ ਕਉ ਵਿਆਪੈ ਹਉਮੈ ਮੈਲੁ ॥ O Lord ! Blessed is the worship and blessed is the creator of such saints ! O Nanak ! I have sought refuge at the lotus-feet of the Lord, the True Master. (4 - 32 - 45)

ਕੋਟਿ ਕਰਮ ਬੰਧਨ ਕਾ ਮੂਲੁ ॥ ਹਰਿ ਕੇ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਪੂਲੁ ॥ ੨ ॥ ਬਿਨੁ ਖਾਏ ਬੂਝੈ ਨਹੀ ਭੂਖ ॥ ਰੋਗੁ ਜਾਇ ਤਾਂ ਉਤਰਹਿ ਦੂਖ ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹਿ ਬਿਆਪਿਆ ॥ ਜਿਨਿ ਪ੍ਰਭਿ ਕੀਨਾ ਸੇ ਪ੍ਰਭੁ ਨਹੀ ਜਾਪਿਆ ॥ ੩ ॥ ਧਨੁ ਧਨੁ ਸਾਧ ਧੰਨੁ ਹਰਿ ਨਾਉ ॥ ਆਠ ਪਹਰ ਕੀਰਤਨੁ ਗੁਣ ਗਾਉ ॥ ਧਨੁ ਹਰਿ ਭਗਤਿ ਧਨੁ ਕਰਣੈਹਾਰ ॥ ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਅਪਾਰ ॥ ੪ ॥ ੩੨ ॥ ੪੫ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਗੁਰ ਸੁਪ੍ਰਸੰਨ ਹੋਏ ਭਉ ਗਏ ॥ ਨਾਮ ਨਿਰੰਜਨ
ਮਨ ਮਹਿ ਲਏ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ
ਕਿਰਪਾਲ ॥ ਬਿਨਸਿ ਗਏ ਸਗਲੇ ਜੰਜਾਲ ॥ ੧
॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇ ॥ ਸਾਧਸੰਗਿ ਮਿਟੇ
ਭੈ ਭਰਮਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਰਸਨ ਭਨੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਹੋਤੁ ॥
ਖਿਨ ਮਹਿ ਬਿਨਸਿਓ ਮਹਾ ਪਰੇਤੁ ॥ ਆਠ ਪਹਰ
ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪਿ ॥ ਰਾਖਨਹਾਰ ਗੋਵਿੰਦ
ਗੁਰ ਆਪਿ ॥ ੨ ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਸਦਾ
ਪ੍ਰਤਿਪਾਰੈ ॥ ਭਗਤ ਜਨਾ ਕੇ ਸਾਸ ਨਿਹਾਰੈ ॥
ਮਾਨਸ ਕੀ ਕਹੁ ਕੇਤਕ ਬਾਤ ॥ ਜਮ ਤੇ ਰਾਖੈ ਦੇ
ਕਰਿ ਹਾਥ ॥ ੩ ॥ ਨਿਰਮਲ ਸੋਭਾ ਨਿਰਮਲ
ਗੀਤਿ ॥ ਪਾਰਬ੍ਰਹਮੁ ਆਇਆ ਮਨਿ ਚੀਤਿ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਦੀਨੋ ਦਾਨੁ ॥ ਨਾਨਕ
ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥ ੪ ॥ ੩੩ ॥ ੪੬ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਗੁਰੁ ਮੇਰਾ ॥ ਜੀਅ ਪ੍ਰਾਣ
ਸੁਖਦਾਤਾ ਨੇਰਾ ॥ ਭੈ ਭੰਜਨ ਅਬਿਨਾਸੀ ਰਾਇ ॥
ਦਰਸਨਿ ਦੇਖਿਐ ਸਭੁ ਦੁਖੁ ਜਾਇ ॥ ੧ ॥ ਜਤ
ਕਤ ਪੇਖਉ ਤੇਰੀ ਸਰਣਾ ॥ ਬਲਿ ਬਲਿ ਜਾਈ
ਸਤਿਗੁਰ ਚਰਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਰਨ ਕਾਮ
ਮਿਲੇ ਗੁਰਦੇਵ ॥ ਸਭਿ ਫਲਦਾਤਾ ਨਿਰਮਲ
ਸੇਵ ॥ ਕਹੁ ਗਹਿ ਲੀਨੇ ਅਪੁਨੇ ਦਾਸ ॥ ਰਾਮ
ਨਾਮੁ ਰਿਦ ਦੀਓ ਨਿਵਾਸ ॥ ੨ ॥ ਸਦਾ ਅਨੰਦੁ
ਨਾਹੀ ਕਿਛੁ ਸੋਗੁ ॥ ਦੂਖੁ ਦਰਦੁ ਨਹ ਬਿਘਾਪੈ

Bhairou Mahala - 5 (*Gur so persan hoiai bhau gayai....*)

By inculcating the love of the Lord, who is above the effects of Maya, we could rid ourselves of all the fear (of death) through the Grace of the Guru, and by reciting True Name. The Lord has been so kind and benevolent to us, that all our bondage of worldly falsehood was cast off. (1)

We have got rid of all our doubts and fears (of death) through the company of holy saints, by reciting the nectar of True Name with the tongue; thus enjoying the perfect bliss and peace of mind. (Pause - 1)

We have taken refuge at the lotus-feet of the Lord with love and devotion, so that the evil of the demon of bad behaviour has been set right and now we recite the Lord's True Name all the time. The Guru, as a personification of the Lord, has acted as our protector Himself. (2)

The Lord sustains His saints always and arranges for the safety and comforts of His saints always. What could we say about the position of this human being, who is protected by the Lord Himself from the clutches of the Yama ? (3)

We always remember and pray to the Lord whose status is pure and enviable, having an honourable position among His saints. O Nanak ! The Lord has bestowed on us the boon of True Name, through His Grace and benevolence. (4 - 33 - 46)

Bhairou Mahala - 5 (*Karan ka'ran samrath gur mera....*)

The Guru is the cause and effect of everything happening in the world, who is very powerful and bestower of our body and soul alongwith all the comforts. The Guru is the destroyer of our fear and sufferings and a personification of the ever-existent Lord, whose glimpse rids us of all our ills and afflictions. (1)

O Lord ! I always seek Your support everywhere, wherever I look around and I offer myself as a sacrifice to the True Guru. (Pause - 1)

All our functions would be successful on uniting with the Guru, as the Guru is the benefactor of all virtues and His service is of pure nature. The Guru helps His followers to cross this ocean of life successfully as He enables us to inculcate the love of the Lord's True Name in our hearts. (2)

On meeting the Guru, one enjoys the bliss of life getting rid of all sorrows; and one does not suffer from any afflictions

ਰੋਗੁ ॥ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਕਰਣੈਹਾਰੁ ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਅਗਮ ਅਪਾਰ ॥ ੩ ॥ ਨਿਰਮਲ
ਸੋਭਾ ਅਚਰਜ ਬਾਣੀ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਮਨਿ
ਭਾਣੀ ॥ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਇ
॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਤੇ ਹੋਇ ॥ ੪ ॥ ੩੪
॥ ੪੭ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਰੰਗਿ ਚਰਣੇ ॥ ਸਰਬ
ਮਨੋਰਥ ਪੂਰਨ ਕਰਣੇ ॥ ਆਠ ਪਹਰ ਗਾਵਤ
ਭਗਵੰਤੁ ॥ ਸਤਿਗੁਰਿ ਦੀਨੋ ਪੂਰਾ ਮੰਤੁ ॥ ੧ ॥
ਸੇ ਵਡਭਾਗੀ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ ॥ ਤਿਸ ਕੈ
ਸੰਗਿ ਤਰੈ ਸੰਸਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੋਈ
ਗਿਆਨੀ ਜਿ ਸਿਮਰੈ ਏਕ ॥ ਸੋ ਧਨਵੰਤਾ ਜਿਸੁ
ਬੁਧਿ ਬਿਬੇਕ ॥ ਸੋ ਕੁਲਵੰਤਾ ਜਿ ਸਿਮਰੈ ਸੁਆਮੀ
॥ ਸੋ ਪਤਿਵੰਤਾ ਜਿ ਆਪੁ ਪਛਾਨੀ ॥ ੨ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥ ਗੁਣ ਗ੍ਰੰਥਾਲ
ਦਿਨੁ ਰੈਨਿ ਪਿਆਇਆ ॥ ਤੂਟੇ ਬੰਧਨ ਪੂਰਨ
ਆਸਾ ॥ ਹਰਿ ਕੇ ਚਰਣ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ ॥
੩ ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮਾ ॥ ਸੋ ਜਨੁ
ਆਇਆ ਪ੍ਰਭ ਕੀ ਸਰਨਾ ॥ ਆਪਿ ਪਵਿਤ੍ਰ ਪਾਵਨ
ਸਭਿ ਕੀਨੇ ॥ ਰਾਮ ਰਸਾਇਣੁ ਰਸਨਾ ਚੀਨੇ ॥ ੪
॥ ੩੫ ॥ ੪੮ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਲੈਤ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਨਾਮੁ ਸੁਣਤ
ਜਮੁ ਦੂਰਹੁ ਭਾਗੈ ॥ ਨਾਮੁ ਲੈਤ ਸਭ ਦੁਖਹੁ
ਨਾਸੁ ॥ ਨਾਮੁ ਜਪਤ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ ॥ ੧

or the torture of the cycle of Rebirths. O Lord ! You are the controller of all our actions, as everything in this world belongs to You, and You are the greatest, limitless and unfathomable Lord-Creator. (3)

O Lord ! Your greatness is pure and wonderful is Your Word, through the Guru, and Your working is perfect which appeals to my mind. O Lord ! You are pervading everywhere including all lands, oceans, and the skies. O Nanak ! The whole universe is Lord's creation as everything is controlled by Him. (4 - 34 - 47)

Bhairou Mahala - 5 (*Ma'n ta'n rata Ram rung charnai...*)

My body and mind is completely imbued with the love of the Lord who is capable of fulfilling all my desires. (by taking His support) The person, who is blessed with the Guru's Message, is always (twenty-four hours) singing the praises of the Lord through the Guru's Grace. (1)

The person, who has developed love for the Lord, is really fortunate and pre-destined by Lord's Will, who helps the whole world even, to cross this ocean successfully. (Pause - 1)

The person, who recites Lord's True Name, is truly learned (gyani) and a wealthy man with a thoughtful attitude and reasoning. Whosoever remember the True Master, belongs to the highest order of men; and the person, who has attained self realisation, deserves all praise and honour. (2)

We would gain the highest status in life the salvation, through the Guru's Grace, by reciting the Lord's True Name day and night. We could rid ourselves of the bondage of the cycle of Rebirths and fulfil our ideal of life by inculcating the love of the Lord's lotus-feet in our hearts. (3)

O Nanak ! The person, who is fortunate and pre-destined by Lord's Will, takes the support of the Lord, by taking refuge at His lotus-feet. The Lord has purified the whole world, as He is pure Himself, so that they recite True Name by singing the praises of the Lord with the tongue. (4 - 35 - 48)

Bhairou Mahala - 5 (*Naam lait kichh bighan na lagai....*)

O Brother ! We do not face any difficulties or sufferings by reciting True Name and the Yama also shuns away from the persons, who listen to the Lord's True Name. We could get rid of all our ills and afflictions by reciting True Name and take refuge at the lotus-feet of the Lord by remembering the

॥ ਨਿਰਬਿਘਨ ਭਗਤਿ ਭਜੁ ਹਰਿ ਹਰਿ ਨਾਉ ॥
ਰਸਕਿ ਰਸਕਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹਰਿ ਸਿਮਰਤ ਕਿਛੁ ਚਾਖੁ ਨ ਜੋਹੈ ॥
ਹਰਿ ਸਿਮਰਤ ਦੈਤ ਦੇਉ ਨ ਪੋਹੈ ॥ ਹਰਿ ਸਿਮਰਤ
ਮੋਹੁ ਮਾਨੁ ਨ ਬਧੈ ॥ ਹਰਿ ਸਿਮਰਤ ਗਰਭ ਜੋਨਿ
ਨ ਰੁਧੈ ॥ ੨ ॥ ਹਰਿ ਸਿਮਰਨ ਕੀ ਸਗਲੀ ਬੇਲਾ
॥ ਹਰਿ ਸਿਮਰਨੁ ਬਹੁ ਮਾਹਿ ਇਕੇਲਾ ॥ ਜਾਤਿ
ਅਜਾਤਿ ਜਪੈ ਜਨੁ ਕੋਇ ॥ ਜੋ ਜਪੈ ਤਿਸ ਕੀ
ਗਤਿ ਹੋਇ ॥ ੩ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪੀਐ
ਸਾਧਸੰਗਿ ॥ ਹਰਿ ਕੇ ਨਾਮ ਕਾ ਪੂਰਨ ਰੰਗੁ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰਿ ॥ ਸਾਸਿ ਸਾਸਿ
ਹਰਿ ਦੇਹੁ ਚਿਤਾਰਿ ॥ ੪ ॥ ੩੬ ॥ ੪੯ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਆਪੇ ਸਾਸਤੁ ਆਪੇ ਬੇਦੁ ॥ ਆਪੇ ਘਟਿ ਘਟਿ
ਜਾਣੈ ਭੇਦੁ ॥ ਜੋਤਿ ਸਰੂਪ ਜਾ ਕੀ ਸਭ ਵਖੁ ॥
ਕਰਣ ਕਾਰਣ ਪੂਰਨ ਸਮਰਥੁ ॥ ੧ ॥ ਪ੍ਰਭ ਕੀ
ਓਟ ਗਹਹੁ ਮਨ ਮੇਰੇ ॥ ਚਰਨ ਕਮਲ ਗੁਰਮੁਖਿ
ਆਰਾਧਹੁ ਦੁਸਮਨ ਦੂਖੁ ਨ ਆਵੈ ਨੇਰੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਆਪ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਨ ਸਾਰੁ ॥ ਜਾ
ਕੈ ਸੂਤਿ ਪਰੋਇਆ ਸੰਸਾਰੁ ॥ ਆਪੇ ਸਿਵ ਸਕਤੀ
ਸੰਜੋਗੀ ॥ ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗੀ ॥ ੨ ॥
ਜਤ ਕਤ ਪੋਖਉ ਤਤ ਤਤ ਸੋਇ ॥ ਤਿਸੁ ਬਿਨੁ
ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਸਾਗਰੁ ਤਰੀਐ ਨਾਮ ਕੈ
ਰੰਗਿ ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਸਾਧਸੰਗਿ ॥ ੩ ॥
ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਵਸਿ ਜਾ ਕੈ ॥ ਊਣਾ

Lord. (1)

O Man ! Let us remember the Lord and recite Lord's True Name as that is His true worship without any hindrance; and sing the praises of the Lord with love and devotion. (Pause - 1)

O Man ! By reciting True Name, even the devil dares not face or bother you and gods or demons cannot come near you. Neither the vices of worldly attachment and egoism control you by reciting True Name, nor you would face the torture of the mother's womb in the cycle of births and deaths. (2)

Every time is ideal few remembering the Lord as the True Name alone could save you from all sufferings. Any person, belonging to a high or low caste, could recite True Name of the Lord and thus attain salvation by worshipping the Lord. (3)

Let us, therefore, recite True Name of the Lord in the company of holy saints and enjoy the eternal bliss through repeating True Name.

O Nanak ! May the Lord bless me with His Grace so that I could always remember the Lord and recite His True Name with every breath or morsel of food being taken ! (4 - 36 - 49)

Bhairou Mahala - 5 (Aapai sasat aapai baid.....)

The Lord Himself is an embodiment of the Shastras and the Vedas or learning and He alone knows inner feelings of every human being. The Lord is the living example of enlightenment, as He controls everything, and is all powerful, being the cause and effect of everything happening. (1)

O my mind ! Take the support of the Lord Almighty and remember the Lord all the time by taking refuge at the lotus-feet of the Guru, so that no enemy or suffering could come near you. (Pause - 1)

The Lord Himself sustains all the three worlds including the whole vegetation, as the whole world is woven in the common string of the True Master. He Himself is responsible for the combination of worldly falsehood and godliness in the universe. He Himself remains aloof, detached from the world, and Himself enjoys all the worldly pleasures as a householder. (2)

Whenever I look around, I perceive the same Lord pervading all over, as there is no second power on Earth, except the Lord. O Nanak ! I always sing the praises of the Lord in the company of holy saints, and we could cross this ocean of

ਨਾਹੀ ਕਿਛੁ ਜਨ ਤਾ ਕੈ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ
ਹੋਇ ਸੁਪ੍ਰਸੰਨ ॥ ਨਾਨਕ ਦਾਸ ਸੇਈ ਜਨ ਧੰਨ ॥
੪ ॥ ੩੭ ॥ ੫੦ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਗੋਬਿੰਦ ॥ ਅਸਥਿਤਿ ਭਏ
ਬਿਨਸੀ ਸਭ ਚਿੰਦ ॥ ਭੈ ਭ੍ਰਮ ਬਿਨਸਿ ਗਏ ਖਿਨ
ਮਾਹਿ ॥ ਪਾਰਬ੍ਰਹਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ੧ ॥
ਰਾਮ ਰਾਮ ਸੰਤ ਸਦਾ ਸਹਾਇ ॥ ਘਰਿ ਬਾਹਰਿ
ਨਾਲੇ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ ਪੂਰਨ ਸਭ ਠਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਧਨੁ ਮਾਲੁ ਜੋਬਨੁ ਜੁਗਤਿ
ਗੋਪਾਲ ॥ ਜੀਅ ਪ੍ਰਾਣ ਨਿਤ ਸੁਖ ਪ੍ਰਤਿਪਾਲ ॥
ਅਪਨੇ ਦਾਸ ਕਉ ਦੇ ਰਾਖੈ ਹਾਥ ॥ ਨਿਮਖ ਨ
ਛੋਡੈ ਸਦ ਹੀ ਸਾਥ ॥ ੨ ॥ ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ
ਅਵਰੁ ਨ ਕੋਇ ॥ ਸਾਰਿ ਸਮਾਲੇ ਸਾਚਾ ਸੋਇ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧੁ ਨਰਾਇਣੁ ॥ ਆਦਿ ਜੁਗਾਦਿ
ਭਗਤ ਗੁਣ ਗਾਇਣੁ ॥ ੩ ॥ ਤਿਸ ਕੀ ਧਰ ਪ੍ਰਭ
ਕਾ ਮਨਿ ਜੋਰੁ ॥ ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਹੋਰੁ ॥
ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਪੁਰਖਾਰਥੁ ॥ ਪ੍ਰਭੁ ਹਮਾਰਾ
ਸਾਰੇ ਸੁਆਰਥੁ ॥ ੪ ॥ ੩੮ ॥ ੫੧ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਭੈ ਕਉ ਭਉ ਪੜਿਆ ਸਿਮਰਤ ਹਰਿ ਨਾਮ ॥
ਸਗਲ ਬਿਆਧਿ ਮਿਟੀ ਤ੍ਰਿਹੁ ਗੁਣ ਕੀ ਦਾਸ ਕੇ
ਹੋਏ ਪੂਰਨ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਲੋਕ
ਸਦਾ ਗੁਣ ਗਾਵਹਿ ਤਿਨ ਕਉ ਮਿਲਿਆ ਪੂਰਨ
ਧਾਮ ॥ ਜਨ ਕਾ ਦਰਸੁ ਬਾਛੈ ਦਿਨ ਰੋਤੀ ਹੋਇ
ਪੁਨੀਤ ਧਰਮ ਰਾਇ ਜਾਮ ॥ ੧ ॥ ਕਾਮ ਕ੍ਰੋਧ
ਲੋਭ ਮਦ ਨਿੰਦਾ ਸਾਧਸੰਗਿ ਮਿਟਿਆ ਅਭਿਮਾਨ

life successfully by imbibing True Name. (3)

The Lord controls everything, including salvation, worship or the art of fruitful living, as there is no dearth of anything in His Presence. O Nanak ! Blessed are the persons, whom the Lord is pleased with, through His Grace ! (4 - 37 -50)

Bhairou Mahala - 5 (Bhagtan ma'n anand Gobind.....)

The saints of the Lord always enjoy the eternal bliss, as they remain in peace, immersed in the Lord's True Name, having overcome their worries. They have overcome their fear (of death) and the misgivings in no time, as they have inculcated the love of the Lord in their hearts. (1)

The Lord always supports and helps His saints, as the Lord abides with His saints all the time, being present inside and outside as he pervades everywhere in perfection. (Pause - 1)

The Lord controls the wealth, youth, beauty and the mode of our living as He Himself sustains the human beings by granting them all the comforts of life. The Lord protects His saints through personal care, and does not leave their company even for a moment. (2)

There is no other power so dear to us as the Lord, who looks after us like a True Master. The saints always sing the praises of the Lord from the beginning of time and during the ages, as the Lord is dearer to them than the mother, father, son or other relatives. (3)

The saints always look upon the Lord as their mainstay for their strength and support as there is no other second power apart from the one supreme Lord. O Nanak ! The Lord is our only support in our mind, as the Lord always helps us to complete all our functions successfully. (4 - 38 - 51)

Bhairou Mahala - 5 (Bhae bhou kou bhou par'ia)

By reciting the Lord's True Name, all our fear (of death) has disappeared, and the torture of the three-pronged Maya (worldly falsehood) is also cast away having completed successfully all our functions. (Pause - 1)

The saints, who belong to the Lord, always sing the praises of the Lord as they have been united with the perfect Lord, who is the beckoning light for them. Even the god of justice, Dharam Raj, is keenly looking forward to having a glimpse of the saints day and night to purify himself (during the twenty-four hours). (1)

The force of all the vices like the sexual desires, anger, greed,

॥ ਐਸੇ ਸੰਤ ਭੋਟਹਿ ਵਡਭਾਰੀ ਨਾਨਕ ਤਿਨ ਕੈ
ਸਦ ਕੁਰਬਾਨ ॥ ੨ ॥ ੩੯ ॥ ੫੨ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਪੰਚ ਮਜਮੀ ਜੋ ਪੰਚਨ ਰਾਖੈ ॥ ਮਿਥਿਆ ਰਸਨਾ
ਨਿਤ ਉਠਿ ਭਾਖੈ ॥ ਚਕ੍ਰ ਬਣਾਇ ਕਰੈ ਪਾਖੰਡ ॥
ਝੁਰਿ ਝੁਰਿ ਪਰੈ ਜੈਸੇ ਤ੍ਰਿਅ ਰੰਡ ॥ ੧ ॥ ਹਰਿ ਕੇ
ਨਾਮ ਬਿਨਾ ਸਭ ਝੂਠੁ ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਮੁਕਤਿ
ਨ ਪਾਈਐ ਸਾਚੀ ਦਰਗਹਿ ਸਾਕਤ ਮੂਠੁ ॥ ੧
॥ ਰਹਾਉ ॥ ਸੋਈ ਕੁਚੀਲੁ ਕੁਦਰਤਿ ਨਹੀ ਜਾਨੈ
॥ ਲੀਪਿਐ ਥਾਇ ਨ ਸੁਚਿ ਹਰਿ ਮਾਨੈ ॥ ਅੰਤਰੁ
ਮੈਲਾ ਬਾਹਰੁ ਨਿਤ ਧੋਵੈ ॥ ਸਾਚੀ ਦਰਗਹਿ
ਅਪਨੀ ਪਤਿ ਖੋਵੈ ॥ ੨ ॥ ਮਾਇਆ ਕਾਰਣਿ ਕਰੈ
ਉਪਾਉ ॥ ਕਬਹਿ ਨ ਘਾਲੈ ਸੀਧਾ ਪਾਉ ॥ ਜਿਨਿ
ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥ ਕੂੜੀ ਕੂੜੀ ਮੁਖਹੁ
ਵਖਾਣੈ ॥ ੩ ॥ ਜਿਸ ਨੇ ਕਰਮੁ ਕਰੇ ਕਰਤਾਰੁ ॥
ਸਾਧਸੰਗਿ ਹੋਇ ਤਿਸੁ ਬਿਉਹਾਰੁ ॥ ਹਰਿ ਨਾਮ
ਭਗਤਿ ਸਿਉ ਲਾਗਾ ਰੰਗੁ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ
ਜਨ ਨਹੀ ਭੰਗੁ ॥ ੪ ॥ ੪੦ ॥ ੫੩ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਿੰਦਕ ਕਉ ਫਿਟਕੇ ਸੰਸਾਰੁ ॥ ਨਿੰਦਕ ਕਾ ਝੂਠਾ
ਬਿਉਹਾਰੁ ॥ ਨਿੰਦਕ ਕਾ ਮੈਲਾ ਆਚਾਰੁ ॥ ਦਾਸ
ਅਪੁਨੇ ਕਉ ਰਾਖਨਹਾਰੁ ॥ ੧ ॥ ਨਿੰਦਕੁ ਮੁਆ
ਨਿੰਦਕ ਕੈ ਨਾਲਿ ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਜਨ
ਰਾਖੇ ਨਿੰਦਕ ਕੈ ਸਿਰਿ ਕੜਕਿਓ ਕਾਲੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਨਿੰਦਕ ਕਾ ਕਹਿਆ ਕੋਇ ਨ ਮਾਨੈ ॥
ਨਿੰਦਕ ਝੂਠੁ ਬੋਲਿ ਪਛੁਤਾਨੈ ॥ ਹਾਥ ਪਛੋਰਹਿ

vilification or egoism has been overcome in the company of holy saints. O Nanak ! I offer myself as a sacrifice to those saints with whom we could unite through great fortune. (2 - 39 - 52)

Bhairou Mahala - 5 (*Panch majami jo panchan rakhai...*)

The person, who does not control the five vices, is having five masters to guide him; and he speaks untruth by telling lies with his tongue as the first thing in the morning. He performs various acts of religious observance like making a circular mark of saffron on his fore head to show off his religious fervour. He frets and fumes like a widow, having lost his balance. (1)

Except the Lord's True Name, everything else is full of falsehood, and the faithless person is robbed by the effects of Maya as no one could attain salvation in the Lord's Court guidance without the guidance of the perfect Guru. (Pause - 1)

The person, who does not understand the laws of Nature, is truly impure, as the Lord does not recognise the place as pure just by embellishing it with an overhaul of pure Earth. The person, who is impure of heart, but washes his outer body (frame), loses his honour in the Lord's presence. (2)

This man makes lot of efforts in collecting (money) wealth but never puts his right foot forward (makes an honest attempt at virtuous deeds). He does not remember the Lord, who has created, this universe, though he poses to recite Lord's True Name, Ram, in his falsehood. (3)

The person, who is blessed with the Grace of the Lord, always leads a pure life in the company of holy saints. O Nanak! Whosoever develops love of the Lord's True Name and His worship, does not come to grief because of any difficulties. (4 - 40 - 53)

Bhairou Mahala - 5 (*Nindak kou phitkai sansar.....*)

The vilifier is discredited and cursed by the world, as the vilifier's dealings are false and impure, having a mean and base character whereas the Lord protects His follower or slave. (1)

The Lord protects His follower whereas the vilifier faces death alongwith his companion as the Yama (the god of death) is always ready to pounce on the vilifier to engulf him. (Pause-1)

Nobody believes the vilifier as the vilifier repents having suffered due to his falsehood. The Lord does not pardon the vilifier even though he repents by striking his head on the ground clasping his hands. (2)

ਸਿਰੁ ਧਰਨਿ ਲਗਾਹਿ ॥ ਨਿੰਦਕ ਕਉ ਦਈ ਛੋਡੈ
ਨਾਹਿ ॥ ੨ ॥ ਹਰਿ ਕਾ ਦਾਸੁ ਕਿਛੁ ਬੁਰਾ ਨ
ਮਾਰੈ ॥ ਨਿੰਦਕ ਕਉ ਲਾਗੈ ਦੁਖ ਸਾਰੈ ॥ ਬਗੁਲੇ
ਜਿਉ ਰਹਿਆ ਪੰਖ ਪਸਾਰਿ ॥ ਮੁਖ ਤੇ ਬੋਲਿਆ
ਤਾਂ ਕਢਿਆ ਬੀਚਾਰਿ ॥ ੩ ॥ ਅੰਤਰਜਾਮੀ ਕਰਤਾ
ਸੋਇ ॥ ਹਰਿ ਜਨੁ ਕਰੈ ਸੁ ਨਿਹਚਲੁ ਹੋਇ ॥
ਹਰਿ ਕਾ ਦਾਸੁ ਸਾਚਾ ਦਰਬਾਰਿ ॥ ਜਨ ਨਾਨਕ
ਕਹਿਆ ਤਤੁ ਬੀਚਾਰਿ ॥ ੪ ॥ ੪੧ ॥ ੫੪ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਦੁਇ ਕਰ ਜੋਰਿ ਕਰਉ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ
ਧਨੁ ਤਿਸ ਕੀ ਰਾਸਿ ॥ ਸੋਈ ਮੇਰਾ ਸੁਆਮੀ
ਕਰਨੈਹਾਰੁ ॥ ਕੋਟਿ ਬਾਰ ਜਾਈ ਬਲਿਹਾਰ ॥ ੧
॥ ਸਾਧੂ ਧੂਰਿ ਪੁਨੀਤ ਕਰੀ ॥ ਮਨ ਕੇ ਬਿਕਾਰ
ਮਿਟਹਿ ਪ੍ਰਭ ਸਿਮਰਤ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ
ਹਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਗ੍ਰਿਹ ਮਹਿ ਸਗਲ
ਨਿਧਾਨ ॥ ਜਾ ਕੀ ਸੇਵਾ ਪਾਈਐ ਮਾਨੁ ॥ ਸਗਲ
ਮਨੋਰਥ ਪੂਰਨਹਾਰ ॥ ਜੀਅ ਪ੍ਰਾਨ ਭਗਤਨ
ਆਧਾਰ ॥ ੨ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਗਲ ਪ੍ਰਗਾਸ
॥ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਭਗਤ ਗੁਣਤਾਸ ॥ ਜਾ
ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਇ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਏ
ਕੁ ਧਿਆਇ ॥ ੩ ॥ ਗੁਰ ਉਪਦੇਸਿ ਦਇਆ
ਸੰਤੋਖੁ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮਲੁ ਇਹੁ ਥੋਕੁ ॥
ਕਰਿ ਕਿਰਪਾ ਲੀਜੈ ਲੜਿ ਲਾਇ ॥ ਚਰਨ ਕਮਲ
ਨਾਨਕ ਨਿਤ ਧਿਆਇ ॥ ੪ ॥ ੪੨ ॥ ੫੫ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਅਪੁਨੇ ਸੁਨੀ ਅਰਦਾਸਿ ॥ ਕਾਰਜੁ
ਆਇਆ ਸਗਲਾ ਰਾਸਿ ॥ ਮਨ ਤਨ ਅੰਤਰਿ

The Lord's saint (follower) does not think ill of others slightly even but the vilifier suffers due to the piercing arrow of vilification. The vilifier behaves innocently like a crane with spread out wings (showing off his innocence) but manages to plan and distract people away from the company of holy saints. (3)

The Lord is omni-scient, knowing our inner feelings, and whatever the Lord's saint does, is of a stable and permanent nature. O Nanak ! The saints have said the real thing, with proper thought, that the Lord's saint is accepted in the Lord's presence as most truthful. (4 - 41 - 54)

Bhairou Mahala - 5 (Doeai kar jor karou ardas.....)

I beseech and pray to the Lord with folded hands as He has bestowed this wealth of the body and soul on us Himself. I offer myself as a sacrifice to the True Lord a million times, who is the sole creator of this universe and arranges everything to happen according to His Will. (1)

The dust of the lotus-feet of the holy saints purifies us as the vicious thoughts of the mind are cast away by remembering the Lord and the filth of ages is washed away. (Pause - 1)

The saints have always considered the Lord as the only support of their body and soul, as He controls the treasure of all virtues, and we get honoured by serving Him, and He is capable of fulfilling all our desires. (2)

The Lord illumines our inner souls, and the saints live a meaningful life by serving and worshipping (remembering the Lord). Let us remember and pray to the one Lord-Sublime, as all His service is fruitful and never goes to waste ! (3)

With the Guru's Message and teachings we could develop kindness and contentment within us, as the treasure of True Name is the purest acquisition. O Nanak ! May the Lord unite me with Himself through His Grace, and I always pray and worship the lotus-feet of the Lord ! (4 - 42 - 55)

Bhairou Mahala - 5 (Satgur apnai sunni ardas.....)

All our actions have been successful, as the Lord has accepted our prayers as true and genuine, having listened to them.

ਪ੍ਰਭੂ ਧਿਆਇਆ ॥ ਗੁਰ ਪੂਰੇ ਡਰੁ ਸਗਲ
ਚੁਕਾਇਆ ॥ ੧ ॥ ਸਭ ਤੇ ਵਡ ਸਮਰਥ
ਗੁਰਦੇਵ ॥ ਸਭਿ ਸੁਖ ਪਾਈ ਤਿਸ ਕੀ ਸੇਵ ॥
ਰਹਾਉ ॥ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥ ਤਿਸ
ਕਾ ਅਮਰੁ ਨ ਮੈਟੈ ਕੋਇ ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ
ਅਨੂਪੁ ॥ ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਤਿਸ ਕਾ ਰੂਪੁ ॥ ੨
॥ ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਹਰਿ ਨਾਮੁ ॥ ਜੇ ਜੇ ਪੇਖੈ ਸੁ
ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ ਬੀਸ ਬਿਸੁਏ ਜਾ ਕੈ ਮਨਿ
ਪਰਗਾਸੁ ॥ ਤਿਸੁ ਜਨ ਕੈ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ
॥ ੩ ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਕਰੀ ਨਮਸਕਾਰ ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਜਾਉ ਬਲਿਹਾਰ ॥ ਸਤਿਗੁਰ
ਕੇ ਚਰਨ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥ ਗੁਰ ਨਾਨਕ ਜਪਿ
ਜਪਿ ਸਦ ਜੀਵਾ ॥ ੪ ॥ ੪੩ ॥ ੫੬ ॥
ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੫ ਪੜਤਾਲ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਰਤਿਪਾਲ ਪ੍ਰਭੂ ਕ੍ਰਿਪਾਲ ਕਵਨ ਗੁਨ ਗਾਨੀ ॥
ਅਨਿਕ ਰੰਗ ਬਹੁ ਤਰੰਗ ਸਰਬ ਕੋ ਧਨੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅਨਿਕ ਗਿਆਨ ਅਨਿਕ ਧਿਆਨ
ਅਨਿਕ ਜਾਪ ਜਾਪ ਤਾਪ ॥ ਅਨਿਕ ਗੁਨਿਤ
ਗੁਨਿਤ ਲਲਿਤ ਅਨਿਕ ਧਾਰ ਮੁਨੀ ॥ ੧ ॥
ਅਨਿਕ ਨਾਦ ਅਨਿਕ ਬਾਜ ਨਿਮਖ ਨਿਮਖ
ਅਨਿਕ ਸ੍ਰਾਵ ਅਨਿਕ ਦੇਖ ਅਨਿਕ ਰੋਗ ਮਿਟਹਿ
ਜਸ ਸੁਨੀ ॥ ਨਾਨਕ ਸੇਵ ਅਪਾਰ ਦੇਵ ਤਟਹ
ਖਟਹ ਬਰਤ ਪੂਜਾ ਗਵਨ ਭਵਨ ਜਾਤੁ ਕਰਨ
ਸਗਲ ਫਲ ਪੁਨੀ ॥ ੨ ॥ ੧ ॥ ੫੭ ॥ ੮ ॥

The Lord has managed to cast off all our fears (of death), when we worshipped the Lord with concentration of mind. (1)

The Guru is all powerful, and Greatest of all and we could gain all the bliss and joy by serving Him. (Pause - 1)

No one could dare undo the effects of Lord's Will, as everything takes place as per His Will. The Lord is the most beautiful creator of us all, and the Guru is the true personification of the Lord, whose glimpse is fruitful. (2)

The person, who has inculcated Lord's True Name in his heart, perceives the Lord pervading everywhere due to his knowledge of the Lord's secrets.

The Lord abides within the soul of such a person, who has been enlightened fully by the knowledge of the secrets of life. (3)

O Nanak ! Let us salute such a Guru, and offer ourselves as a sacrifice to the Guru and drink the wash of His lotus-feet (by washing His lotus-feet) I always live by reciting the True Name of the Lord, all the time. (4 - 43 - 56)

Rag Bhairou Mahala - 5 Par'tal Ghar - 3 Ik onkar satgur prasad (Pritpal prabh kirpal kavan gunn gani.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord- benefactor ! How could I evaluate and describe Your virtues and benedictions ? You are the fountain-head of various worldly pleasures and all bliss of life. (Pause - 1)

O Lord ! There are innumerable learned people with knowledge, engaged in meditation, or varied people engrossed in Your worship with varied types of penance and prayers, which is beyond count. Innumerable thinkers and many more are engaged in describing Your Greatness in beautiful (language) words while varied types of mendicants (Munis) are observing complete silence and meditate on You. (1)

There are various types of musical instruments with an equal number of musicians playing on those instruments; there are countless people engaged in tasting delicious preparations of food after presenting them to You (for Your worship) and countless are the sufferings or afflictions cast away by singing Your praises and listening to them.

O Nanak ! The worship and recitation of Lord's True Name bestows on us the same benefit as visiting all holy places of pilgrimage, performing actions of six types of religious worship, reading all the six shastras, fasting, worshipping various gods or making pilgrimage to all the temples and holy places. (The

੨੧ ॥ ੭ ॥ ੫੭ ॥ ੯੩ ॥

ਭੈਰਉ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੨
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ

ਗੁਰ ਬੀਚਾਰਾ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ

ਦੁਖ ਕਾਟੈ ਹਉ ਮਾਰਾ ॥ ੧ ॥ ਨਾਨਕ ਹਉਮੈ

ਰੋਗ ਬੁਰੇ ॥ ਜਹ ਦੇਖਾਂ ਤਹ ਏਕਾ ਬੇਦਨ ਆਪੇ

ਬਖਸੈ ਸਬਦਿ ਧੁਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ

ਪਰਖੇ ਪਰਖਣਹਾਰੈ ਬਹੁਰਿ ਸੁਲਾਕੁ ਨ ਹੋਈ ॥

ਜਿਨ ਕਉ ਨਦਰਿ ਭਈ ਗੁਰਿ ਮੇਲੇ ਪ੍ਰਭ ਭਾਣਾ

ਸਚੁ ਸੋਈ ॥ ੨ ॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਰੋਗੀ

ਰੋਗੀ ਧਰਤਿ ਸਭੋਗੀ ॥ ਮਾਤ ਪਿਤਾ ਮਾਇਆ

ਦੇਹ ਸਿ ਰੋਗੀ ਰੋਗੀ ਕੁਟੰਬ ਸੰਜੋਗੀ ॥ ੩ ॥

ਰੋਗੀ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਰਦ੍ਰਾ ਰੋਗੀ ਸਗਲ

ਸੰਸਾਰਾ ॥ ਹਰਿ ਪਦੁ ਚੀਨਿ ਭਏ ਸੇ ਮੁਕਤੇ ਗੁਰ

ਕਾ ਸਬਦੁ ਵੀਚਾਰਾ ॥ ੪ ॥ ਰੋਗੀ ਸਾਤ ਸਮੁੰਦ

ਸਨਦੀਆ ਖੰਡ ਪਤਾਲ ਸਿ ਰੋਗੀ ਭਰੇ ॥ ਹਰਿ ਕੇ

ਲੋਕ ਸਿ ਸਾਚਿ ਸੁਹੇਲੇ ਸਰਬੀ ਬਾਈ ਨਦਰਿ

ਕਰੇ ॥ ੫ ॥ ਰੋਗੀ ਖਟ ਦਰਸਨ ਭੇਖਧਾਰੀ ਨਾਨਾ

ਹਠੀ ਅਨੇਕਾ ॥ ਬੇਦ ਕਤੇਬ ਕਰਹਿ ਕਹ ਬਪੁਰੇ

ਨਹ ਬੂਝਹਿ ਇਕ ਏਕਾ ॥ ੬ ॥ ਮਿਠ ਰਸੁ ਖਾਇ

ਸੁ ਰੋਗੀ ਭਰੀਜੈ ਕੰਦ ਮੂਲਿ ਸੁਖੁ ਨਾਹੀ ॥ ਨਾਮੁ

service of the Lord with meditation of True Name is more fruitful than all the above observances put together.) 2 - 1- 57 - 8 - 21 - 7 - 57 - 93.

Bhairou Astpadian Mahala - 1 ghar -2 Ik onkar satgur prasad (Atam meh Ram Ram meh atam chinas gur bichara....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The person, who deliberates with Guru's guidance is enabled to grasp the secret that, the Prime-soul (Lord) is merged with the soul of the human being and the individual's soul is completely merged with the Lord. Once we realise the value of the Guru's Word, the nectar of True Name, the malady of egoism is cast away and all our sufferings come to an end. (1)

O Nanak ! The malady of egoism is really of worst type, as this is the only affliction prevalent every where, whenever I look around, but this suffering could be got rid of with the Guru's teachings, bestowed by the Lord-creator. (Pause - 1)

The persons, who are selected by the Lord with great care, based on their virtues do not undergo the sufferings of egoism (the painful type). On the other hand the person, who is blessed with the Lord's Grace is united with the Guru and accepted by the Lord as is pleases Him. (2)

The elements of air, water and fire are all undergoing sufferings, and even (land lords of) this Earth is equally in pain due to egoism. Even the father and mother under the influence of worldly falsehood (Maya) and the beings, off shoots of this relationship, are all undergoing suffering due to egoism. (3)

The whole world, including the gods Brahma, Vishnu and Shiva are all suffering due to their egoism. But the persons, who have gained self-realisation, have attained salvation by deliberating on the Guru's Word or by following the Guru's teachings. (4)

All the seven oceans, including all rivers, are labouring under the influence of egoism, whereas all the (seven) nether lands and nine regions of the world are suffering the onslaught of egoism. But the holy saints are enjoying the bliss by realising Truth as they have perceived the same Lord pervading everywhere. (5)

Even those persons studying six Shastras or wearing different garbs of Yogis and those mendicant engaged in penance are all suffering the pangs of egoism. O Man ! Unless one realises the basic truth that there is One Lord-Sublime controlling everyone, the study of Vedas or Koran (sematic books) is not going to help us. (6)

Even the persons relishing various sweet and dainty foods

ਵਿਸਾਰਿ ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਅੰਤ ਕਾਲਿ
ਪਛੁਤਾਹੀ ॥ ੭ ॥ ਤੀਰਥਿ ਭਰਮੈ ਰੋਗੁ ਨ ਛੂਟਸਿ
ਪੜਿਆ ਬਾਦੁ ਬਿਬਾਦੁ ਭਇਆ ॥ ਦੁਬਿਧਾ ਰੋਗੁ
ਸੁ ਅਧਿਕ ਵਡੇਰਾ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਭਇਆ
॥ ੮ ॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਬਦਿ ਸਲਾਹੈ ਮਨਿ
ਸਾਚਾ ਤਿਸੁ ਰੋਗੁ ਗਇਆ ॥ ਨਾਨਕ ਹਰਿ ਜਨ
ਅਨਦਿਨੁ ਨਿਰਮਲ ਜਿਨ ਕਉ ਕਰਮਿ ਨੀਸਾਣੁ
ਪਇਆ ॥ ੯ ॥ ੧ ॥

ਭੈਰਉ ਮਹਲਾ ੩ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਚਲਤੁ ਉਪਾਇਆ ॥ ਅਨਹਦ
ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਮਨਮੁਖਿ ਭੂਲੇ
ਗੁਰਮੁਖਿ ਬੁਝਾਇਆ ॥ ਕਾਰਣੁ ਕਰਤਾ ਕਰਦਾ
ਆਇਆ ॥ ੧ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮੇਰੈ ਅੰਤਰਿ
ਧਿਆਨੁ ॥ ਹਉ ਕਬਹੁ ਨ ਛੋਡਉ ਹਰਿ ਕਾ ਨਾਮੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪਿਤਾ ਪ੍ਰਹਲਾਦੁ ਪੜਣ
ਪਠਾਇਆ ॥ ਲੈ ਪਾਟੀ ਪਾਧੇ ਕੈ ਆਇਆ ॥
ਨਾਮ ਬਿਨਾ ਨਹ ਪੜਉ ਅਚਾਰ ॥ ਮੇਰੀ ਪਟੀਆ
ਲਿਖਿ ਦੇਹੁ ਗੋਬਿੰਦ ਮੁਰਾਰਿ ॥ ੨ ॥ ਪੁਤ੍ਰ
ਪ੍ਰਹਲਾਦ ਸਿਉ ਕਹਿਆ ਮਾਇ ॥ ਪਰਵਿਰਤਿ
ਨ ਪੜਹੁ ਰਹੀ ਸਮਝਾਇ ॥ ਨਿਰਭਉ ਦਾਤਾ
ਹਰਿ ਜੀਉ ਮੇਰੈ ਨਾਲਿ ॥ ਜੇ ਹਰਿ ਛੋਡਉ ਤਉ
ਕੁਲਿ ਲਾਗੈ ਗਾਲਿ ॥ ੩ ॥ ਪ੍ਰਹਲਾਦਿ ਸਭਿ
ਚਾਟੜੇ ਵਿਗਾਰੇ ॥ ਹਮਾਰਾ ਕਹਿਆ ਨ ਸੁਣੈ

are pestered by the malady of egoism and those persons living on fruits, trees and their bark or leaves cannot have any peace of mind. All such persons, without the support of True Name, following various paths, are liable to repent at the time of death, having lived a fruitless life. (7)

Neither visiting various holy places of pilgrimage helps to rid us of this filth of egoism as more studies would lead us into wranglings and useless arguments. Infact, the malady of dual-mindedness is very serious which one suffers from, being under the influence of worldly falsehood (Maya). (8)

Finally, the Guru minded person, who realises the Lord's True Message and sings His Praises, gets pure of mind having been rid of his egoism. O Nanak ! The persons, who are blessed with the Grace of the Lord, are always pure of heart and lead a pure and fruitful life. (9 - 1)

Bhairou Mahala - 3 Ghar - 2 Ik onkar satgur prasad
(*Tin kartai ik chalat upa'ya.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord has created this universe as part of His worldly drama, and enabled us to listen to the unstrung music (all pervasive) of Nature through the Guru's Word (Gurbani). The Lord has been responsible for the cause and effect of everything happening in this world where the self-willed persons were led astray from the Guru's Word and the Guru-minded persons were made to realise the secrets of Nature. (1)

I would not forsake the Lord's True Name anytime, as I have inculcated the Guru's Word and True Name in my heart with devotion and love. (Pause - 1)

When the father (Harnakush) called for his son, Prahlad, and sent him for studies, the son brought his slate to start his education from the teacher. He insisted on the teacher to write the name of the Lord Gobind on his state, as he would not study anything else except the True Name of the Lord. (2)

Then the mother tried to explain to her son, Prahlad, and explained to her son not to insist on Lord's True Name while under study. But the son explained to the mother that the fearless Lord-benefactor was on his side, as such he need not have any fear and if he forsakes the Lord then his whole clan will get a bad name. (3)

Then the teachers came back to Harnakush and explained that Prahlad had spoiled all his colleagues and would not listen

ਆਪਣੇ ਕਾਰਜ ਸਵਾਰੇ ॥ ਸਭ ਨਗਰੀ ਮਹਿ
 ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥ ਦੁਸਟ ਸਭਾ ਕਾ ਕਿਛੁ ਨ
 ਵਸਾਈ ॥ ੪ ॥ ਸੰਡੈ ਮਰਕੈ ਕੀਈ ਪ੍ਰਕਾਰ ॥ ਸਭੇ
 ਦੈਤ ਰਹੇ ਝਖ ਮਾਰਿ ॥ ਭਗਤ ਜਨਾ ਕੀ ਪਤਿ
 ਰਖੈ ਸੋਈ ॥ ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਈ ॥ ੫
 ॥ ਕਿਰਤ ਸੰਜੋਗੀ ਦੈਤਿ ਰਾਜੁ ਚਲਾਇਆ ॥
 ਹਰਿ ਨ ਬੂਝੈ ਤਿਨਿ ਆਪਿ ਭੁਲਾਇਆ ॥ ਪੁਤ੍ਰ
 ਪ੍ਰਹਲਾਦ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ ॥ ਅੰਧਾ ਨ
 ਬੂਝੈ ਕਾਲੁ ਨੇੜੈ ਆਇਆ ॥ ੬ ॥ ਪ੍ਰਹਲਾਦੁ
 ਕੋਠੇ ਵਿਚਿ ਰਾਖਿਆ ਬਾਰਿ ਦੀਆ ਤਾਲਾ ॥
 ਨਿਰਭਉ ਬਾਲਕੁ ਮੂਲਿ ਨ ਡਰਈ ਮੈਰੈ ਅੰਤਰਿ
 ਗੁਰ ਗੋਪਾਲਾ ॥ ਕੀਤਾ ਹੋਵੈ ਸਰੀਕੀ ਕਰੈ ਅਨਹੋਦਾ
 ਨਾਉ ਧਰਾਇਆ ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਆਇ
 ਪ੍ਰਹਤਾ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ ॥ ੭ ॥
 ਪਿਤਾ ਪ੍ਰਹਲਾਦ ਸਿਉ ਗੁਰਜ ਉਠਾਈ ॥ ਕਹਾਂ
 ਤੁਮਾਰਾ ਜਗਦੀਸ ਗੁਸਾਈ ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ
 ਅੰਤਿ ਸਖਾਈ ॥ ਜਹ ਦੇਖਾਤਹ ਰਹਿਆ ਸਮਾਈ
 ॥ ੮ ॥ ਥੰਮ੍ਹ ਉਪਾੜਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ
 ਅਹੰਕਾਰੀ ਦੈਤੁ ਮਾਰਿ ਪਚਾਇਆ ॥ ਭਗਤਾ ਮਨਿ
 ਆਨੰਦੁ ਵਜੀ ਵਧਾਈ ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਦੇ
 ਵਡਿਆਈ ॥ ੯ ॥ ਜੰਮਣੁ ਮਰਣਾ ਮੋਹੁ
 ਉਪਾਇਆ ॥ ਆਵਣੁ ਜਾਣਾ ਕਰਤੈ ਲਿਖਿ
 ਪਾਇਆ ॥ ਪ੍ਰਹਲਾਦ ਕੈ ਕਾਰਜਿ ਹਰਿ ਆਪੁ
 ਦਿਖਾਇਆ ॥ ਭਗਤਾ ਕਾ ਬੋਲੁ ਆਗੈ ਆਇਆ
 ॥ ੧੦ ॥ ਦੇਵ ਕੁਲੀ ਲਖਿਮੀ ਕਉ ਕਰਹਿ

to them insisting on his own mode of repeating the Lord's True Name. Not only that, the whole town has been made to recite the same True Name and the efforts of all their associates (devils) had no effect on him. (4)

The teachers Sanda and Marka came running crying that this child was not amenable to discipline in spite of efforts of the whole lot of them (the demons). The Lord protects the honour of His saints and the created beings have no control over His Will, so nothing could be altered. (5)

The Lord has led this king Harnakush astray, who would not recognise the Lord's existence thus picking up a quarrel and wrangle with his son Prahlad, though through his worship of the Lord he had been blessed with certain powers which goaded him to lead his kingdom on the path of demons, away from the Lord. This blind fool could not realise that his death was almost imminent. (6)

So the king kept his son Prahlad in a room which was locked from outside, but the fearless child was not at all frightened as the Lord abided within his heart. If the created beings were to consider themselves as equal to the creator, such a false notion would carry no weight as the time of death of this demon, Harnakush, had approached and as a result of this he had picked up a row with the saint, Prahlad. (7)

The devil Harnakush then lifted up his heavy iron club (Guraj) to strike his son, asking him to shout for the support of His Lord-protector if He were there to help him. Prahlad then answered that the Lord-creator, the benefactor of human life would come to his rescue, as He was pervading everywhere, wherever we look around. (He was perceived by Prahlad.) (8)

Then the Lord presented Himself in the form of Narsing (Half human and half lion) appearing from within the pillar and killed the demon Harnakush. Thus all the saints felt happy and relieved over the success of saints, as the Lord protected them from destruction by honouring them. (9)

The cycle of births and deaths had been created by the (Maya) worldly falsehood due to man's attachment to it, and various births and deaths had been decided by Lord's predestined Will: The Lord had appeared in person to protect His saint Prahlad and whatever the saint had said was seen as true and his words were proved correct. (10)

ਜੈਕਾਰੁ ॥ ਮਾਤਾ ਨਰਸਿੰਘ ਕਾ ਰੂਪੁ ਨਿਵਾਰੁ ॥
ਲਖਿਮੀ ਭਉ ਕਰੈ ਨ ਸਾਕੈ ਜਾਇ ॥ ਪ੍ਰਹਲਾਦੁ
ਜਨੁ ਚਰਣੀ ਲਾਗਾ ਆਇ ॥ ੧੧ ॥ ਸਤਿਗੁਰਿ
ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ ॥ ਰਾਜੁ ਮਾਲੁ ਝੂਠੀ
ਸਭ ਮਾਇਆ ॥ ਲੋਭੀ ਨਰ ਰਹੇ ਲਪਟਾਇ ॥
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
੧੨ ॥ ਕਹੈ ਨਾਨਕੁ ਸਭੁ ਕੋ ਕਰੇ ਕਰਾਇਆ ॥
ਸੇ ਪਰਵਾਨੁ ਜਿਨੀ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
ਭਗਤਾ ਕਾ ਅੰਗੀਕਾਰੁ ਕਰਦਾ ਆਇਆ ॥ ਕਰਤੈ
ਅਪਣਾ ਰੂਪੁ ਦਿਖਾਇਆ ॥ ੧੩ ॥ ੧ ॥ ੨ ॥
ਭੈਰਉ ਮਹਲਾ ੩ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਇਆ ਹਉਮੈ
ਤ੍ਰਿਸਨ ਬੁਝਾਈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਹਿੰਦੈ ਮਨਿ
ਵਸਿਆ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ॥ ੧ ॥ ਹਰਿ
ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ ॥ ਅਨਦਿਨੁ
ਹਰਿ ਗੁਣ ਦੀਨ ਜਨੁ ਮਾਂਗੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਉਧਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਜਨਾ ਕਉ ਜਮੁ
ਜੋਹਿ ਨ ਸਾਕੈ ਰਤੀ ਅੰਚ ਦੂਖ ਨ ਲਾਈ ॥ ਆਪਿ
ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰਹਿ ਜੋ ਤੇਰੀ ਸਰਣਾਈ
॥ ੨ ॥ ਭਗਤਾ ਕੀ ਪੈਜ ਰਖਹਿ ਤੂ ਆਪੇ ਦੇਹ
ਤੇਰੀ ਵਡਿਆਈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ
ਦੂਖ ਕਾਟਹਿ ਦੁਬਿਧਾ ਰਤੀ ਨ ਰਾਈ ॥ ੩ ॥
ਹਮ ਮੂਝ ਮੁਗਧ ਕਿਛੁ ਬੁਝਹਿ ਨਾਹੀ ਤੂ ਆਪੇ
ਦੇਹਿ ਬੁਝਾਈ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ
ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ੪ ॥ ਜਗਤੁ ਉਪਾਇ

The gods then paid obeisance to the goddess Lachhmi requesting her to ask her Lord spouse to cast off His frightful appearance of Narsing, but Lachhmi could not come near Narsing being frightened by His appearance. Then Prahlad, the Lord's saint, paid his obeisance to the Lord. (who changed His frightful appearance) (11)

The True Guru has bestowed His True Name and made me repeat it, as the worldly possessions were a part of the worldly falsehood (Maya) The greedy men were enamoured by the charm of worldly falsehood (Maya) but without the support of True Name, man gets punished in the Lord's Court. (12)

O Nanak ! Every human being performs such actions as are directed by the Lord as per His Will, but only those persons are acceptable in the Lord's Presence, who have inculcated the Lords' love in their hearts. The Lord always protects His saints, being their mainstay and support, just as the Lord had appeared in the form of Narsing to protect His saint. (13- 1 - 2)

Bhairou Mahala - 3 (Gur seva te amrit phal pa'ya.....)

The person, who attained the nectar of the Lord's True Name through the service of the Guru, has cast off his egoism and the desire for more of worldly possessions. Such persons have been imbued with the love of the Lord in their hearts, so that all their worldly desires have been crushed within their hearts. (1)

O dear Lord ! May You bestow Your Grace on me ! May You bless me with salvation through the Guru's Word ! I seek Your blessings so as to sing Your praises day and night through the Guru's guidance just as You had enabled such persons to cross this ocean of life successfully. (Pause - 1)

O Lord ! The Yama, god of death, does not come anywhere near the Lord's saints and does not cause any harm or suffering to them as such persons have crossed this ocean successfully themselves and helped many others as well, by seeking Your support. (2)

O Lord ! Your Greatness lies in the fact that You protect Your saints with Your support Yourself, by ridding them of their sins and afflictions and removing their dual -mindedness from their heart. (3)

O Lord ! We are such great fools that we do not appreciate Your Greatness, as this understanding is bestowed by You through Your Grace only. This human being is not capable of doing anything as everything happens as per Your Will, as it pleases You. (4)

O Lord ! You have created this world and then all the

ਤੁਧੁ ਧੰਧੈ ਲਾਇਆ ਭੁੰਡੀ ਕਾਰ ਕਮਾਈ ॥ ਜਨਮੁ
ਪਦਾਰਥੁ ਜੁਐ ਹਾਰਿਆ ਸਬਦੈ ਸੁਰਤਿ ਨ ਪਾਈ
॥ ੫ ॥ ਮਨਮੁਖਿ ਮਰਹਿ ਤਿਨ ਕਿਛੁ ਨ ਸੂਝੈ
ਦੁਰਮਤਿ ਅਗਿਆਨ ਅੰਧਾਰਾ ॥ ਭਵਜਲੁ ਪਾਰਿ
ਨ ਪਾਵਹਿ ਕਬ ਹੀ ਭੂਥਿ ਮੁਏ ਬਿਨੁ ਗੁਰ ਸਿਰਿ
ਭਾਰਾ ॥ ੬ ॥ ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਜਨ ਸਾਚੇ ਹਰਿ
ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਸਬਦਿ
ਪਛਾਤੀ ਸਾਚਿ ਰਹੇ ਲਿਵ ਲਾਏ ॥ ੭ ॥ ਤੂੰ ਆਪਿ
ਨਿਰਮਲੁ ਤੇਰੇ ਜਨ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ
ਵੀਚਾਰੇ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਰਾਮ
ਨਾਮੁ ਉਰਿ ਧਾਰੇ ॥ ੮ ॥ ੨ ॥ ੩ ॥
ਭੈਰਉ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੨
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੇਈ ਵਡ ਰਾਜਾ ॥ ਜਿਸੁ ਨਾਮੁ
ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ
ਕੋਟਿ ਧਨ ਪਾਏ ॥ ਨਾਮ ਬਿਨਾ ਜਨਮੁ ਬਿਰਥਾ
ਜਾਏ ॥ ੧ ॥ ਤਿਸੁ ਸਾਲਾਹੀ ਜਿਸੁ ਹਰਿ ਧਨੁ
ਰਾਸਿ ॥ ਸੇ ਵਡਭਾਗੀ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਕੋਟ
ਕਈ ਸੈਨਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਹਜ
ਸੁਖੈਨਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੇ ਸੀਤਲੁ ਹੁਆ ॥
ਨਾਮੁ ਬਿਨਾ ਧ੍ਰਿਗੁ ਜੀਵਨੁ ਮੁਆ ॥ ੨ ॥ ਜਿਸੁ
ਨਾਮੁ ਰਿਦੈ ਸੇ ਜੀਵਨ ਮੁਕਤਾ ॥ ਜਿਸੁ ਨਾਮੁ
ਰਿਦੈ ਤਿਸੁ ਸਭ ਹੀ ਜੁਗਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ
ਤਿਨਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ

human beings were directed to perform actions under the influence of Maya, engrossed in worldly falsehood, so that they have utilised this life in fruitless pursuits and wasted this valuable life, without realising the importance of the Guru's Word. (5)

The faithless persons pass through the cycle of births and deaths without realising Truth due to the darkness and ignorance of knowledge without following the Guru's guidance. Such persons are unable to cross this ocean of life successfully and are drowned under the load of their sins. (6)

The Guru-minded persons, who have inculcated the love of the True Lord in their hearts, have been united by the Lord with Himself. Such persons have got immersed in the True Name as they have realised the Lord's Greatness through the Guru's Word. (7)

O Lord ! You are pure and Your saints are equally pure as they have pondered over the Guru's Word. O Nanak ! I offer myself as a sacrifice to the Guru-minded persons, who have inculcated the Lord's True Name in their hearts. (8 - 2-3)

Bhairou Mahala - 5 Astpadian Ghar - 2 Ik onkar satgur prasad (Jis naam ridai soiee vadraja.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Whosoever has inculcated Lord's True Name in his heart is the greatest king; whosoever has imbued the love of the Lord's True Name in his heart has his jobs completed successfully; whosoever has recited True Name has attained all the treasures of the world; as without the support of True Name, this life goes to waste and ends up in failure. (1)

I would like to congratulate the person, who has got the capital investment of Lord's True Name and he is really fortunate who has got the Guru's support in all his activities. (Pause - 1)

Whosoever has inculcated True Name in his heart, possesses the strength of millions of troops and such a person with True Name as his support, enjoys peace and comforts of life automatically.

Whosoever has recited Lord's True Name has attained peace and bliss of life, as the life of a person without the support of True Name is a curse, and he is as good as dead. (2)

Whosoever is imbued with the love of the Lord has attained salvation in this life itself and a person with the support of True Name has all his designs completed successfully. Whosoever has recited True Name with concentration of mind, has attained all the nine treasures of the world as without the

ਆਵੈ ਜਾਈ ॥ ੩ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੇ
ਵੇਪਰਵਾਹਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਦ ਹੀ
ਲਾਹਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਵਡ ਪਰਵਾਰਾ
॥ ਨਾਮ ਬਿਨਾ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥ ੪ ॥ ਜਿਸੁ
ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ ॥ ਜਿਸੁ ਨਾਮੁ
ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ
ਸੇ ਸਾਚਾ ਸਾਹੁ ॥ ਨਾਮਹੀਣ ਨਾਹੀ ਪਤਿ ਵੇਸਾਹੁ
॥ ੫ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੇ ਸਭ ਮਹਿ ਜਾਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੇ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਜਿਸੁ ਨਾਮੁ
ਰਿਦੈ ਸੇ ਸਭ ਤੇ ਊਚਾ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਜੋਨੀ
ਮੂਚਾ ॥ ੬ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪ੍ਰਗਟਿ
ਪਹਾਰਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਮਿਟਿਆ ਐਧਾਰਾ
॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੇ ਪੁਰਖੁ ਪਰਵਾਨੁ ॥ ਨਾਮ
ਬਿਨਾ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ॥ ੭ ॥ ਤਿਨਿ ਨਾਮੁ
ਪਾਇਆ ਜਿਸੁ ਭਇਓ ਕ੍ਰਿਪਾਲ ॥ ਸਾਧਸੰਗਤਿ
ਮਹਿ ਲਖੇ ਗੋਪਾਲ ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖ
ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਤਤੈ ਤਤੁ ਮਿਲਾਇਆ
॥ ੮ ॥ ੧ ॥ ੪ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਬਿਸਨ ਕੀਨੇ ਅਵਤਾਰ ॥ ਕੋਟਿ ਬ੍ਰਹਮੰਡ
ਜਾ ਕੇ ਧੂਮਸਾਲ ॥ ਕੋਟਿ ਮਹੇਸ ਉਪਾਇ ਸਮਾਏ
॥ ਕੋਟਿ ਬ੍ਰਹਮੇ ਜਗੁ ਸਾਜਣ ਲਾਏ ॥ ੧ ॥ ਐਸੇ
ਧਣੀ ਗੁਵਿੰਦੁ ਹਮਾਰਾ ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਣ

support of True Name one goes through the cycle of births and deaths due to one's dual-mindedness. (3)

Whosoever is imbued with the love of the Lord, enjoys a carefree life and such a person always gains profits in his ventures with the support of True Name. Whosoever has inculcated the love of True Name in his heart, has a grand collection (family) of virtues as without the support of True Name one behaves like a foolish faithless person. (4)

The person, who is imbued with the love of the Lord's True Name, has a permanent lease of life in this world and such a person, with the support of True Name, sits on the throne of a king. A person, who has inculcated True Name in his heart, is like a True King whereas the person, without the support of True Name, has neither any respect nor anyone reposes faith in him. (5)

The person with the support of True Name is known all over the world and the person, who has inculcated True Name in his heart, becomes a personification of the Lord Himself. The person, who is imbued with the love of the True Name, has attained the highest status among men as without the support of True Name a person wanders through the cycle of births and deaths. (6)

Whosoever has inculcated True Name in his heart, becomes known and honourable in the world and the person with the support of True Name dispels the darkness of ignorance with acquisition of knowledge; whosoever has recited True Name, is accepted by the Lord in His Presence, as without True Name one is bound to pass through the cycle of Rebirths. (7)

The person, who is bestowed with the Grace of the Lord, has attained True Name, and perceives the Lord in the company of holy saints. O Nanak ! The person with the support of True Name, enjoys the bliss of life and mingles with the Lord as His own embodiment, having recited True Name. (8 - 1 - 4)

Bhairou Mahala - 5 (Kot bisan kinai avtar.....)

O Lord ! Millions of Vishnu avatars (incarnations) have been created by You, where millions of regions have been created by You as places of Your worship. Millions of Shivas have been created by You for causing death (destruction) of Your creation and millions of Brahmas (gods) were employed by You for creating this world and beings. (1)

Such is our powerful (Gobind) Lord, whose Greatness and powers I am unable to describe, as He is beyond our

ਬਿਸਥਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਮਾਇਆ ਜਾ

ਕੈ ਸੇਵਕਾਇ ॥ ਕੋਟਿ ਜੀਅ ਜਾ ਕੀ ਸਿਹਜਾਇ ॥

ਕੋਟਿ ਉਪਾਰਜਨਾ ਤੇਰੇ ਅੰਗਿ ॥ ਕੋਟਿ ਭਗਤ

ਬਸਤ ਹਰਿ ਸੰਗਿ ॥ ੨ ॥ ਕੋਟਿ ਛਤ੍ਰਪਤਿ ਕਰਤ

ਨਮਸਕਾਰ ॥ ਕੋਟਿ ਇੰਦ੍ਰ ਠਾਢੇ ਹੈ ਦੁਆਰ ॥

ਕੋਟਿ ਬੈਠਨ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ ॥ ਕੋਟਿ ਨਾਮ

ਜਾ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥ ੩ ॥ ਕੋਟਿ ਪੂਰੀਅਤ ਹੈ

ਜਾ ਕੈ ਨਾਦ ॥ ਕੋਟਿ ਅਖਾਰੇ ਚਲਿਤ ਬਿਸਮਾਦ

॥ ਕੋਟਿ ਸਕਤਿ ਸਿਵ ਆਗਿਆਕਾਰ ॥ ਕੋਟਿ

ਜੀਅ ਦੇਵੈ ਆਧਾਰ ॥ ੪ ॥ ਕੋਟਿ ਤੀਰਥ ਜਾ ਕੇ

ਚਰਨ ਮਝਾਰ ॥ ਕੋਟਿ ਪਵਿਤ੍ਰ ਜਪਤ ਨਾਮ ਚਾਰ

॥ ਕੋਟਿ ਪੂਜਾਰੀ ਕਰਤੇ ਪੂਜਾ ॥ ਕੋਟਿ ਬਿਸਥਾਰਨੁ

ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੫ ॥ ਕੋਟਿ ਮਹਿਮਾ ਜਾ ਕੀ

ਨਿਰਮਲ ਹੰਸ ॥ ਕੋਟਿ ਉਸਤਤਿ ਜਾ ਕੀ ਕਰਤ

ਬ੍ਰਹਮੰਸ ॥ ਕੋਟਿ ਪਰਲਉ ਓਪਤਿ ਨਿਮਖ ਮਾਹਿ

॥ ਕੋਟਿ ਗੁਣਾ ਤੇਰੇ ਗਣੇ ਨ ਜਾਹਿ ॥ ੬ ॥ ਕੋਟਿ

ਗਿਆਨੀ ਕਥਹਿ ਗਿਆਨੁ ॥ ਕੋਟਿ ਧਿਆਨੀ

ਧਰਤ ਧਿਆਨੁ ॥ ਕੋਟਿ ਤਪੀਸਰ ਤਪ ਹੀ ਕਰਤੇ

॥ ਕੋਟਿ ਮੁਨੀਸਰ ਮੁਨਿ ਮਹਿ ਰਹਤੇ ॥ ੭ ॥

ਅਵਿਗਤ ਨਾਥੁ ਅਗੋਚਰ ਸੁਆਮੀ ॥ ਪੂਰਿ

ਰਹਿਆ ਘਟ ਅੰਤਰਜਾਮੀ ॥ ਜਤ ਕਤ ਦੇਖਉ

comprehension. (Pause - 1)

O Lord ! Millions of slaves like Maya (worldly falsehood) are produced by You for Your service and millions of beings are created by You, whose souls are a part of Your Prime-soul and millions of human beings are created by You who are merged in You and there are millions of holy saints who are immersed in Your worship. (2)

Millions of powerful kings are there to salute You and millions of gods like Indra are there standing guard at Your Gates, (for Your service) and there are millions of heavens in one glance of Yours and there are millions of Your Names which one cannot visualise and describe even. (3)

O Lord ! There are millions of musical notes, being produced at Your Gates and millions of worldly dramas, which are wonderful beyond any description and being enacted by You. There are millions of Shivas, standing in Your service, ready to carry out Your dictates and ordains as per Your will. Millions of beings are created by You, who are provided by You with their sustenance all the time. (4)

O Lord ! There are millions of holy places for pilgrimage at Your holy feet and there are millions of pure beings engaged in recitation of Your True Name. There are millions of worshippers (Pujaris) engaged in Your whorship all the time and there could be none else except You, responsible for creating millions of regions in the universe. (5)

O Lord ! There are millions of types of Praises being sung in Your praise and Greatness, as pure and shining as the Sun. There are millions of Brahma's sons like Sanak and Sanatan engaged in singing Your praises. You are so powerful that You create and destroy millions of universes in a moment and there are millions of Your virtues and limitless powers, which cannot be described by us. (6)

Millions of learned people (Gyanis) are engaged in describing Your knowledge and there are millions of those people engrossed in Your worship and meditation. There are millions of people engaged in penance so as to attain unison with You and millions of Munis (mendicants) engrossed in complete silence meditating on Your True Name. (7)

O my Lord ! You are my limitless and indescribable True Master ! You pervade every being in equal measure, being omni-scient. Wherever I look around me, I perceive You only

ਤੇਰਾ ਵਾਸਾ ॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸਾ

॥ ੮ ॥ ੨ ॥ ੫ ॥

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਕੀਨੋ ਦਾਨੁ ॥ ਅਮੋਲ ਰਤਨੁ

ਹਰਿ ਦੀਨੋ ਨਾਮੁ ॥ ਸਹਜ ਬਿਨੋਦ ਚੋਜ ਆਨੰਤਾ

॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭੂ ਮਿਲਿਓ ਅਚਿੰਤਾ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਕੀਰਤਿ ਹਰਿ ਸਾਚੀ ॥ ਬਹੁਰਿ ਬਹੁਰਿ

ਤਿਸੁ ਸੰਗਿ ਮਨੁ ਰਾਚੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਚਿੰਤ

ਹਮਾਰੈ ਭੋਜਨ ਭਾਉ ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਲੀਚੈ

ਨਾਉ ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਸਬਦਿ ਉਧਾਰ ॥ ਅਚਿੰਤ

ਹਮਾਰੈ ਭਰੇ ਭੰਡਾਰ ॥ ੨ ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਕਾਰਜ

ਪੂਰੇ ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਲਖੇ ਵਿਸੂਰੇ ॥ ਅਚਿੰਤ

ਹਮਾਰੈ ਬੈਰੀ ਮੀਤਾ ॥ ਅਚਿੰਤੋ ਹੀ ਇਹੁ ਮਨੁ

ਵਸਿ ਕੀਤਾ ॥ ੩ ॥ ਅਚਿੰਤ ਪ੍ਰਭੂ ਹਮ ਕੀਆ

ਦਿਲਾਸਾ ॥ ਅਚਿੰਤ ਹਮਾਰੀ ਪੂਰਨ ਆਸਾ ॥

ਅਚਿੰਤ ਹਮਾ ਕਉ ਸਗਲ ਸਿਧਾਂਤੁ ॥ ਅਚਿੰਤੁ

ਹਮ ਕਉ ਗੁਰਿ ਦੀਨੋ ਮੰਤ੍ਰ ॥ ੪ ॥ ਅਚਿੰਤ

ਹਮਾਰੇ ਬਿਨਸੇ ਬੈਰ ॥ ਅਚਿੰਤ ਹਮਾਰੇ ਮਿਟੇ

ਅੰਧੋਰ ॥ ਅਚਿੰਤੋ ਹੀ ਮਨਿ ਕੀਰਤਨੁ ਮੀਠਾ ॥

ਅਚਿੰਤੋ ਹੀ ਪ੍ਰਭੂ ਘਟਿ ਘਟਿ ਡੀਠਾ ॥ ੫ ॥

ਅਚਿੰਤ ਮਿਟਿਓ ਹੈ ਸਗਲੇ ਭਰਮਾ ॥ ਅਚਿੰਤ

ਵਸਿਓ ਮਨਿ ਸੁਖ ਬਿਸੁਆ ॥ ਅਚਿੰਤ ਹਮਾਰੈ

ਅਨਹਤ ਵਾਜੈ ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਗੋਬਿੰਦੁ ਗਾਜੈ

॥ ੬ ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਮਨੁ ਪਤੀਆਨਾ ॥

ਨਿਹਚਲ ਧਨੀ ਅਚਿੰਤੁ ਪਛਾਨਾ ॥ ਅਚਿੰਤੋ

prevailing everywhere.

O Nanak ! The Guru has enlightened me with Your knowledge, so that I could visualise Your limitless Greatness and powers. (8 - 2 - 5)

Bhairou Mahala - 5 (Satgur mokou kino dann.....)

The True Guru has been benevolent to bestow on me this boon that I have been blessed with the gem of Lord's True Name. O Nanak ! I have been blessed with the glimpse of the Lord all of a sudden, which has given me a vision of this wonderful worldly drama and the limitless bliss of His unison. (1)

O Nanak ! The creation and functioning of the True Lord is so pure and True, that I am completely enamoured by its wonderful sight and my mind is fully immersed in its charm. (Pause - 1)

The Lord's love and True Name is so vital as our food for sustenance, and we are engaged in reciting Lord's True Name all the time, without any hurdles and we have inculcated the love of the Guru's Word in our hearts effortlessly so that we have gained the treasure of True Name in an endless measure suddenly and effortlessly. (2)

The Lord has enabled us to complete all our functions successfully and all our worries have suddenly ended. All of a sudden, all the enemies have become friendly to us, and this mind has been controlled. (3)

The Lord has consoled us all of a sudden and fulfilled our desires suddenly. The realisation of Truth dawned on us suddenly and the Guru had explained all His teachings in no time, giving the gist of His secrets. (4)

All our enmities have disappeared suddenly and our darkness of ignorance and lack of knowledge also removed in no time. We could relish suddenly the praises of the Lord being sung and perceived the Lord pervading everywhere suddenly. (5)

Suddenly our doubts and misgivings are removed and we have attained peace of mind suddenly. All of a sudden we have enjoyed the bliss of True Name being inculcated in our hearts, and we have perceived the True Lord within our innerselves suddenly. (6)

Our mind is satisfied all of a sudden and we have recognised the wealthy Master suddenly. Suddenly the perfect thinking has developed within me and the perfect support of

ਉਪਜਿਓ ਸਗਲ ਬਿਬੇਕਾ ॥ ਅਚਿਤ ਚਰੀ ਹਥਿ
ਹਰਿ ਹਰਿ ਟੇਕਾ ॥ ੭ ॥ ਅਚਿਤ ਪ੍ਰਭੁ ਧੁਰਿ
ਲਿਖਿਆ ਲੇਖੁ ॥ ਅਚਿਤ ਮਿਲਿਓ ਪ੍ਰਭੁ ਠਾਕੁਰੁ
ਏਕੁ ॥ ਚਿਤ ਅਚਿਤਾ ਸਗਲੀ ਗਈ ॥ ਪ੍ਰਭੁ
ਨਾਨਕ ਨਾਨਕ ਨਾਨਕ ਮਈ ॥ ੮ ॥ ੩ ॥ ੬ ॥

ਭੈਰਉ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥ ਕਬੀਰ
ਜੀਉ ਘਰੁ ੧ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਧਨੁ ਮੇਰੇ ਹਰਿ ਕੋ ਨਾਉ ॥ ਗਾਨਿ ਨ ਬਾਧਉ
ਬੇਚਿ ਨ ਖਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਉ ਮੇਰੇ ਖੇਤੀ
ਨਾਉ ਮੇਰੇ ਬਾਰੀ ॥ ਭਗਤਿ ਕਰਉ ਜਨੁ ਸਰਨਿ
ਤੁਮ੍ਹਰੀ ॥ ੧ ॥ ਨਾਉ ਮੇਰੇ ਮਾਇਆ ਨਾਉ ਮੇਰੇ
ਪੂੰਜੀ ॥ ਤੁਮਹਿ ਛੋਡਿ ਜਾਨਉ ਨਹੀ ਦੂਜੀ ॥ ੨
॥ ਨਾਉ ਮੇਰੇ ਬੰਧਿਪ ਨਾਉ ਮੇਰੇ ਭਾਈ ॥ ਨਾਉ ਮੇਰੇ
ਸੰਗਿ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥ ੩ ॥ ਮਾਇਆ
ਮਹਿ ਜਿਸੁ ਰਖੈ ਉਦਾਸੁ ॥ ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ
ਕੋ ਦਾਸੁ ॥ ੪ ॥ ੧ ॥

ਨਾਂਗੇ ਆਵਨੁ ਨਾਂਗੇ ਜਾਨਾ ॥ ਕੋਇ ਨ ਰਹਿਹੈ
ਰਾਜਾ ਰਾਨਾ ॥ ੧ ॥ ਰਾਮੁ ਰਾਜਾ ਨਉ ਨਿਧਿ ਮੇਰੈ
॥ ਸਪੈ ਹੋਤੁ ਕਲਤੁ ਧਨੁ ਤੇਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਆਵਤ ਸੰਗ ਨ ਜਾਤ ਸੰਗਾਤੀ ॥ ਕਹਾ ਭਇਓ
ਦਰਿ ਬਾਧੇ ਹਾਥੀ ॥ ੨ ॥ ਲੰਕਾ ਗਢੁ ਸੋਨੇ ਕਾ
ਭਇਆ ॥ ਮੂਰਖੁ ਰਾਵਨੁ ਕਿਆ ਲੇ ਗਇਆ ॥
੩ ॥ ਕਹਿ ਕਬੀਰ ਕਿਛੁ ਗੁਨੁ ਬੀਚਾਰਿ ॥ ਚਲੇ

the True Lord has come in my hands. (7)

The Lord has (written) bestowed good luck on us suddenly, and we were enabled to meet the True Master all of a sudden. O Nanak ! All the worries and hopes have suddenly disappeared and I have united with the Lord free from dual-mindedness and become one with the Lord as His own form. (8 - 3 - 6)

Bhairou Bani Bhagatan Ki Kabir Jiu Ghar - 1 Ik onkar satgur prasad (Eh dhan merai har ko naou.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord's True Name is my only treasure, which I do not want to keep intact like the miser, nor I want to throw it away like a spendthrift. (Pause - 1)

O Lord ! The True Name is my only crop and True Name is my only protection like the barbed wire. This slave of the Lord is engaged in the worship of the Lord only. (1)

O Lord ! Your True Name is my only wealth and my capital for investment in the business of life, as I have none else to look forward to except You. (2)

The True Name is my only relationship, and is like my brother and is my only companion, which could be my support at the end of this life. (at the time of death). (3)

O Kabir ! I would be at the service of the person, who remains detached in life, even while living among the worldly falsehood (Maya) as a householder. (4 - 1)

(Nange avan Nange jana.....)

O Brother ! Man is born in this world naked and goes away even without any clothes (at the time of death), and neither a king nor a Rana (wealthy person) stays in this world permanently. (1)

O Brother ! My only treasure in this world is the Lord's True Name and is the only wealth like the worldly grandeur and the wife in whom I have developed love leading to suffering in life. (Pause - 1)

O Man ! All this wealth did not accompany you at the time of birth nor will it accompany you at the time of death. Where are the grand elephants which were with you as a symbol of Your grandeur and high status ? (2)

O Man ! The foolish Ravana had the fort of Lanka built of gold. What did he take with himself at the time of his death? (3)

O Kabir ! Let us deliberate over the virtues, which we could gather in this life, else we will have to repent like the

ਜੁਆਰੀ ਦੁਇ ਹਥ ਝਾਰਿ ॥ ੪ ॥ ੨ ॥

gambler who after losing everything, goes away empty-handed. (Let us remember the Lord, else this life will be a waste !) (4 - 2)

ਮੈਲਾ ਬ੍ਰਹਮਾ ਮੈਲਾ ਇੰਦੁ ॥ ਰਵਿ ਮੈਲਾ ਮੈਲਾ

(Maila Brahma maila ind.....)

ਹੈ ਚੰਦੁ ॥ ੧ ॥ ਮੈਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ ॥

O Brother ! Brahma, the god and even Indra were both impure. Even the Sun and the moon, both are impure. (1)

ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥ ੧

The whole world is full of filth (of falsehood) and the only pure thing in the world is the Lord Himself, who is limitless and beyond our comprehension. (Pause - 1)

॥ ਰਹਾਉ ॥ ਮੈਲੇ ਬ੍ਰਹਮੰਡਾਇ ਕੈ ਈਸ ॥ ਮੈਲੇ

Even the regions of the world including their masters are impure and the days and nights or the thirty days of the month are equally impure. (2)

ਨਿਸਿ ਬਾਸੁਰ ਦਿਨ ਤੀਸ ॥ ੨ ॥ ਮੈਲਾ ਮੋਤੀ

The emeralds and the diamonds are all impure, full of dirt and the five elements like air, water and fire are all impure.(3)

ਮੈਲਾ ਹੀਰੁ ॥ ਮੈਲਾ ਪਉਨੁ ਪਾਵਰੁ ਅਰੁ ਨੀਰੁ ॥

੩ ॥ ਮੈਲੇ ਸਿਵ ਸੰਕਰਾ ਮਹੇਸ ॥ ਮੈਲੇ ਸਿਧ

Even the gods Shiva, Shankar and Mahesh (Shiva, Vishnu and Brahma) are impure including all the Sidhas, Sadiks (mendicants) and various garbs of Yogis are all impure. (4)

ਸਾਧਿਕ ਅਰੁ ਭੇਖ ॥ ੪ ॥ ਮੈਲੇ ਜੋਗੀ ਜੰਗਮ

The Yogis, Sanyasis with their tuft of long hair are impure and this body with the soul are also impure. (5)

ਜਟਾ ਸਹੇਤਿ ॥ ਮੈਲੀ ਕਾਇਆ ਹੀਸ ਸਮੇਤਿ ॥

੫ ॥ ਕਹਿ ਕਬੀਰ ਤੇ ਜਨ ਪਰਵਾਨ ॥ ਨਿਰਮਲ

O Kabir ! The persons, who have realised the Lord are only pure and they are received with honour in the Lord's Presence. (are acceptable) (6 - 3)

ਤੇ ਜੋ ਰਾਮਹਿ ਜਾਨ ॥ ੬ ॥ ੩ ॥

(Ma'n kar maka kibla kar dehi.....)

ਮਨੁ ਕਰਿ ਮਕਾ ਕਿਬਲਾ ਕਰਿ ਦੇਹੀ ॥

O Man ! Make your mind as Maka, (the holy place of Muslims,) and Make this body as the wall (facing which prayers are offered) for offering your prayers. The True Guru is the one, who speaks within the body. (1)

ਬੋਲਨਹਾਰੁ ਪਰਮ ਗੁਰੁ ਏਹੀ ॥ ੧ ॥ ਕਹੁ ਰੇ

ਮੁਲਾ ਬਾਗ ਨਿਵਾਜ ॥ ਏਕ ਮਸੀਤਿ ਦਸੈ

O Mullah ! The call for prayers may be given by you, as this body is like the mosque with the ten senses as its doors (outlets). (Pause - 1)

ਦਰਵਾਜ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਿਸਿਮਿਲਿ ਤਾਮਸੁ

Get rid of your anger as this is an accepted mode of action, (according to Muslim thoughts, which is justified) and the casting off of your whims or doubts is like the utensil to be used for the purpose. You may attain peace and contentment by ridding yourself of all the five vices like sexual desires.(2)

ਭਰਮੁ ਕਦੂਰੀ ॥ ਭਾਖਿ ਲੇ ਪੰਚੈ ਹੋਇ ਸਬੂਰੀ ॥

੨ ॥ ਹਿੰਦੂ ਤੁਰਕ ਕਾ ਸਾਹਿਬੁ ਏਕ ॥ ਕਹ ਕਰੈ

ਮੁਲਾ ਕਹ ਕਰੈ ਸੇਖ ॥ ੩ ॥ ਕਹਿ ਕਬੀਰ ਹਉ

There is only one Lord for both Hindus and Muslims, as such the Mullah or Sheikh have nothing to say in this context.(3)

ਭਇਆ ਦਿਵਾਨਾ ॥ ਮੁਸਿ ਮੁਸਿ ਮਨੂਆ ਸਹਜਿ

O Kabir ! I am madly in love with the Lord, having no concern for the religious wrangles, and am immersed in the True Lord having controlled my mind from its wanderings.(4-4)

ਸਮਾਨਾ ॥ ੪ ॥ ੪ ॥

(Ganga ke sung `salita bigri.....)

ਗੰਗਾ ਕੈ ਸੰਗਿ ਸਲਿਤਾ ਬਿਗਰੀ ॥ ਸੋ ਸਲਿਤਾ

Just as any small rivnlet joins the river Ganges (Ganga)

ਗੰਗਾ ਹੋਇ ਨਿਬਰੀ ॥ ੧ ॥ ਬਿਗਰਿਓ ਕਬੀਰਾ

ਰਾਮ ਦੁਹਾਈ ॥ ਸਾਚੁ ਭਇਓ ਅਨ ਕਤਹਿ ਨ

ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚੰਦਨ ਕੈ ਸੰਗਿ ਤਰਵਰੁ

ਬਿਗਰਿਓ ॥ ਸੋ ਤਰਵਰੁ ਚੰਦਨੁ ਹੋਇ ਨਿਬਰਿਓ

॥ ੨ ॥ ਪਾਰਸ ਕੈ ਸੰਗਿ ਤਾਂਬਾ ਬਿਗਰਿਓ ॥ ਸੋ

ਤਾਂਬਾ ਕੰਚਨੁ ਹੋਇ ਨਿਬਰਿਓ ॥ ੩ ॥ ਸੰਤਨ

ਸੰਗਿ ਕਬੀਰਾ ਬਿਗਰਿਓ ॥ ਸੋ ਕਬੀਰੁ ਰਾਮੈ ਹੋਇ

ਨਿਬਰਿਓ ॥ ੪ ॥ ੫ ॥

ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾਂ ॥ ਲੋਗਨ ਰਾਮੁ

ਖਿਲਉਨਾ ਜਾਨਾਂ ॥ ੧ ॥ ਜਉ ਹਉ ਬਉਰਾ ਤਉ

ਰਾਮ ਤੋਰਾ ॥ ਲੋਗੁ ਮਰਮੁ ਕਹ ਜਾਨੈ ਮੋਰਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਤੋਰਉ ਨ ਪਾਤੀ ਪੂਜਉ ਨ ਦੇਵਾ ॥

ਰਾਮ ਭਗਤਿ ਬਿਨੁ ਨਿਹਫਲ ਸੇਵਾ ॥ ੨ ॥

ਸਤਿਗੁਰੁ ਪੂਜਉ ਸਦਾ ਸਦਾ ਮਨਾਵਉ ॥ ਐਸੀ

ਸੇਵ ਦਰਗਹ ਸੁਖੁ ਪਾਵਉ ॥ ੩ ॥ ਲੋਗੁ ਕਹੈ

ਕਬੀਰੁ ਬਉਰਾਨਾ ॥ ਕਬੀਰ ਕਾ ਮਰਮੁ ਰਾਮ

ਪਹਿਚਾਨਾਂ ॥ ੪ ॥ ੬ ॥

ਉਲਟਿ ਜਾਤਿ ਕੁਲ ਦੋਊ ਬਿਸਾਰੀ ॥ ਸੁੰਨ ਸਹਜ

ਮਹਿ ਬੁਨਤ ਹਮਾਰੀ ॥ ੧ ॥ ਹਮਰਾ ਝਗਰਾ

ਰਹਾ ਨ ਕੋਊ ॥ ਪੰਡਿਤ ਮੁਲਾਂ ਛਾਡੇ ਦੋਊ ॥ ੧ ॥

ਰਹਾਉ ॥ ਬੁਨਿ ਬੁਨਿ ਆਪ ਆਪੁ ਪਹਿਰਾਵਉ ॥

ਜਹ ਨਹੀ ਆਪੁ ਤਹਾ ਹੋਇ ਗਾਵਉ ॥ ੨ ॥

and becomes a part, of the "Ganga" itself and as pure as "Ganges".(1)

O Kabir ! I say it in the name of the Lord, Ram, that I have been enamoured (and spoiled) by the Lord's True Name in the company of holy saints to the extent that I have become an embodiment of the Lord and now I do not look up to anyone else. (Pause - 1)

Just as any ordinary tree coming in contact with the sandal wood tree gets converted into 'Chandan' (sandal wood) giving the same fragrance. (2)

Even copper getting in touch with the Golden stone (Paras) becomes converted into gold itself (Pa'ras). (3)

Similarly Kabir has been converted in the company of holy saints and finally become a personification of the Lord (Ram) itself. (4 - 5)

(It is the effect of the company one keeps that changes one's character and appearance even).

(Mathai tilak hath mala bana.....)

What a pity, that people have taken the Lord 'Ram' as a toy and play with it by applying the saffron mark on the forehead with a rosary in hand. (considering it as the mode of attaining the Lord) (1)

O Lord If I have become madly in love with You (like a mad man) even then I am Yours (Thine) but the poor unwatchful people know not my inner feelings and my secret. (Pause - 1)

I would no longer pluck the leaves from the plants (for offering to the god and serve the gods as all other service except that of the Lord Himself, is of no avail and is fruitless. (2)

I would worship the Lord all the time and try to please Him only. as with this service alone, one could find peace and joy in the Lord's Presence. (3)

O Kabir ! People say that I have gone mad but the Lord alone knows my inner love and feelings or my hidden feelings. (4 - 6)

(Ulat jaat kul duou bisari.....)

Both the Hindus and Muslims have forgotten their basic functions and (spoiled) discredited their clan and religions, whereas I have been immersed in the love of the Lord in a state of 'Equipoise' like the warp and woof of the weaver. (1)

Now I have no quarrel or attachment for the Pandit and the Mullah as I have forsaken the company of both these religious leaders. (Pause - 1)

I am trying to gain knowledge about the Lord (and wearing clothes of the worship of the Lord) and having rid myself of my egoism, I am singing the praises of the Lord

ਪੰਡਿਤ ਮੁਲਾਂ ਜੋ ਲਿਖਿ ਦੀਆ ॥ ਛਾਡਿ ਚਲੇ
ਹਮ ਕਛੂ ਨ ਲੀਆ ॥ ੩ ॥ ਰਿਦੈ ਇਖਲਾਸੁ
ਨਿਰਖਿ ਲੇ ਮੀਰਾ ॥ ਆਪੁ ਖੋਜਿ ਖੋਜਿ ਮਿਲੇ ਕਬੀਰਾ
॥ ੪ ॥ ੭ ॥

ਨਿਰਧਨ ਆਦਰੁ ਕੋਈ ਨ ਦੇਇ ॥ ਲਾਖ ਜਤਨ
ਕਰੈ ਓਹੁ ਚਿਤਿ ਨ ਧਰੇਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਉ ਨਿਰਧਨ ਸਰਧਨ ਕੈ ਜਾਇ ॥ ਆਗੈ ਬੈਠਾ
ਪੀਠਿ ਫਿਰਾਇ ॥ ੧ ॥ ਜਉ ਸਰਧਨੁ ਨਿਰਧਨ ਕੈ
ਜਾਇ ॥ ਦੀਆ ਆਦਰੁ ਲੀਆ ਬੁਲਾਇ ॥ ੨ ॥
ਨਿਰਧਨੁ ਸਰਧਨੁ ਦੇਨਉ ਭਾਈ ॥ ਪ੍ਰਭ ਕੀ ਕਲਾ
ਨ ਮੇਟੀ ਜਾਈ ॥ ੩ ॥ ਕਹਿ ਕਬੀਰ ਨਿਰਧਨੁ ਹੈ
ਸੋਈ ॥ ਜਾ ਕੇ ਹਿਰਦੈ ਨਾਮੁ ਨ ਹੋਈ ॥ ੪ ॥ ੮ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ
ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥ ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ
ਦੇਵ ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵਾ ॥ ੧ ॥
ਭਜਹੁ ਗੁੰਬਿਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ
ਕਾ ਏਹੀ ਲਾਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਲਗੁ
ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ ॥ ਜਬ ਲਗੁ ਕਾਲਿ
ਗ੍ਰਸੀ ਨਹੀ ਕਾਇਆ ॥ ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ
ਨਹੀ ਬਾਨੀ ॥ ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਪਾਨੀ
॥ ੨ ॥ ਅਬ ਨ ਭਜਸਿ ਭਜਸਿ ਕਬ ਭਾਈ ॥
ਆਵੈ ਅੰਤੁ ਨ ਭਜਿਆ ਜਾਈ ॥ ਜੇ ਕਿਛੁ ਕਰਹਿ
ਸੋਈ ਅਬ ਸਾਹੁ ॥ ਫਿਰਿ ਪਛੁਤਾਹੁ ਨ ਪਾਵਹੁ

alongwith other colleagues. (2)

Whatever the Pandit or Mullah say has been totally neglected by us, as we are only imbued with the love of the Lord, without following the teachings imparted by both of them. (3)

O Kabir ! I have attained the Lord through self-realisation as I have realised and cherished the love of the formless Lord within my heart. (4 - 7)

(Nirdhan adar koiee na daie.....)

No one gives proper respect to a penniless person and even if the rich person were to make all efforts at treating him with proper care and regard he could not do it with his mind. (with real love) (Pause - 1)

If the penniless person were to go to a rich man's house, the latter would turn his face away from him, showing that he was not welcome. (1)

But if the wealthy person goes to the house of a poor man, he would be received with a warm welcome and regard. (2)

Infact, both the penniless and the rich persons were both brothers and it was only due to Lord's Will (that they were of different statures) and this cannot be altered by human effort. (3)

O Kabir ! The poor person is only one, who is without the support of True Name (and not having no money) and has no love for the Lord in his heart. (4 - 8)

(Gur seva te bhagat kamaiee.....)

The fact remains that this human life is bestowed on us by the Lord only as a reward for the service of the Guru with the worship of the Lord. Even the gods are longing to have this form, so we should worship the Lord alone while having this boon of human life. (1)

O Brother ! Let us recite the Lord's True Name without forgetting Him even for a moment, as this is the only gain from the human form and this is the only purpose of this life. (Pause - 1)

O my mind ! Let us remember the Lord during this human life and recite the nectar of True Name till the malady of old age has not caught hold of you, or till the (Yama) god of death has not ended this life or the speech has not faltered due to old age. (2)

O Brother ! When else would you worship the Lord if not during this life, as at the end of life one cannot remember the Lord . Whatever good functions you have to carry out should be done right now, else you will have to repent later and you will not be successful in crossing this ocean of life. (3)

ਪਾਹੁ ॥ ੩ ॥ ਸੇ ਸੇਵਕੁ ਜੋ ਲਾਇਆ ਸੇਵ ॥ ਤਿਨ
ਹੀ ਪਾਏ ਨਿਰੰਜਨ ਦੇਵ ॥ ਗੁਰ ਮਿਲਿ ਤਾ ਕੇ
ਖੁਲੇ ਕਪਾਟ ॥ ਬਹੁਰਿ ਨ ਆਵੈ ਜੋਨੀ ਬਾਟ ॥ ੪

॥ ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ ॥ ਘਟ
ਭੀਤਰਿ ਤੂ ਦੇਖੁ ਬਿਚਾਰਿ ॥ ਕਹਤ ਕਬੀਰੁ ਜੀਤਿ
ਕੈ ਹਾਰਿ ॥ ਬਹੁ ਬਿਧਿ ਕਹਿਓ ਪੁਕਾਰਿ ਪੁਕਾਰਿ ॥
੫ ॥ ੧ ॥ ੯ ॥

ਸਿਵ ਕੀ ਪੁਰੀ ਬਸੈ ਬੁਧਿ ਸਾਰੁ ॥ ਤਹ ਤੁਮਿ ਮਿਲਿ
ਕੈ ਕਰਹੁ ਬਿਚਾਰੁ ॥ ਈਤ ਉਤ ਕੀ ਸੋਝੀ ਪਰੈ ॥
ਕਉਨੁ ਕਰਮ ਮੇਰਾ ਕਰਿ ਕਰਿ ਮਰੈ ॥ ੧ ॥ ਨਿਜ
ਪਦ ਉਪਰਿ ਲਾਗੋ ਧਿਆਨੁ ॥ ਰਾਜਾ ਰਾਮ ਨਾਮੁ
ਮੇਰਾ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੂਲ
ਦੁਆਰੈ ਬੰਧਿਆ ਬੰਧੁ ॥ ਰਵਿ ਉਪਰਿ ਗਹਿ
ਰਖਿਆ ਚੰਦੁ ॥ ਪਛਮ ਦੁਆਰੈ ਸੂਰਜੁ ਤਪੈ ॥
ਮੇਰ ਡੰਡ ਸਿਰ ਉਪਰਿ ਬਸੈ ॥ ੨ ॥ ਪਸਚਮ
ਦੁਆਰੇ ਕੀ ਸਿਲ ਓੜ ॥ ਤਿਹ ਸਿਲ ਉਪਰਿ
ਖਿੜਕੀ ਅਉਰਿ ॥ ਖਿੜਕੀ ਉਪਰਿ ਦਸਵਾ ਦੁਆਰੁ
॥ ਕਹਿ ਕਬੀਰ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਹੁ ॥ ੩ ॥ ੨
॥ ੧੦ ॥

ਸੇ ਮੁਲਾ ਜੋ ਮਨ ਸਿਉ ਲਰੈ ॥ ਗੁਰ ਉਪਦੇਸਿ
ਕਾਲ ਸਿਉ ਜੁਰੈ ॥ ਕਾਲ ਪੁਰਖ ਕਾ ਮਰਦੈ ਮਾਨੁ
॥ ਤਿਸੁ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ ॥ ੧ ॥ ਹੈ
ਹਜੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ ॥ ਦੁੰਦਰ ਬਾਧਹੁ
ਸੁੰਦਰ ਪਾਵਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਜੀ ਸੇ ਜੁ

The true followers of the Lord are only those persons who are engaged in His service as they have attained the Lord, who is unaffected by the worldly falsehood (Maya) Having united with the Guru, such persons have opened up their inner doors and they do not go through the cycle of births and deaths.(4)

O Kabir ! This man must realise that this human (form) life is the only time when he could unite with the Lord. This man must ponder over it and get clear ideas in his mind. I have explained more than once at the top of my voice, that victory or defeat (success or failure) in this life depends only on reciting True Name or ignoring it. (5 - 1- 9)

(Siv ki puri basai budh saar.....)

O Brother ! The intelligent and wise persons are always abiding with their souls tuned to the Lord's love so let us think about the Lord in the company of such holy persons. This would give us full realisation of both the worlds and the right approach towards attainment of the Lord, instead of wasting this life in fruitless efforts or formal observances. (1)

Thus I have been able to attain self-realisation and concentrated on the Lord and I have attained the knowledge of the Lord's True Name which is the fountain-head of all knowledge. (Pause-1)

The Yogis first control their breath by tackling the ankle and then stopping with the tongue the heat of the sun like consciousness falling on the moon of the sub-conscious mind, then the Sun's heat is retained at the back and the breath is retained at the tenth door (daswan duar) by the Yogi. (2)

Then there is a mass of flesh on the western side by removing which, we could approach the window where the breath is retained, which could be perceived by removing (lifting) this mass of flesh. The tenth door is sited on top of this window; O Kabir ! One cannot realise the secret of this whole set up as it all beyond our comprehension. (3 - 2 - 10)

(So mullan jo man siun larai.....)

The person who fights with his own mind to control it, can be called a true Mullah and then recites Lord's True Name through the Guru's guidance by getting rid of the fear of death. We would salute the Mullah (Muslim leader) who destroys the egoism of the Yama, god of death, by controlling the fear complex. (1)

The Lord is not far removed from us and is very much present within us close to us, so we should control our dual-mindedness to attain the wonderful and beautiful Lord (Pause - 1)

Then the Kazi (religious Muslim leader) is one who thinks

ਕਾਇਆ ਬੀਚਾਰੈ ॥ ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮ
ਪਰਜਾਰੈ ॥ ਸੁਪਨੈ ਬਿੰਦੁ ਨ ਦੇਈ ਝਰਨਾ ॥ ਤਿਸੁ
ਕਾਜੀ ਕਉ ਜਰਾ ਨ ਮਰਨਾ ॥ ੨ ॥ ਸੋ ਸੁਰਤਾਨੁ
ਜੁ ਦੁਇ ਸਰ ਤਾਨੈ ॥ ਬਾਹਰਿ ਜਾਤਾ ਭੀਤਰਿ
ਆਨੈ ॥ ਗਗਨ ਮੰਡਲ ਮਹਿ ਲਸਕਰੁ ਕਰੈ ॥
ਸੋ ਸੁਰਤਾਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਪਰੈ ॥ ੩ ॥ ਜੋਗੀ ਗੋਰਖੁ
ਗੋਰਖੁ ਕਰੈ ॥ ਹਿੰਦੂ ਰਾਮ ਨਾਮੁ ਉਚਰੈ ॥
ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾਇ ॥ ਕਬੀਰ ਕਾ
ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਇ ॥ ੪ ॥ ੩ ॥ ੧੧ ॥

ਮਹਲਾ ੫ ॥

ਜੇ ਪਾਥਰ ਕਉ ਕਹਤੇ ਦੇਵ ॥ ਤਾ ਕੀ ਬਿਰਥਾ
ਹੋਵੈ ਸੇਵ ॥ ਜੇ ਪਾਥਰ ਕੀ ਪਾਂਝੀ ਪਾਇ ॥ ਤਿਸ
ਕੀ ਘਾਲ ਅਜਾਂਝੀ ਜਾਇ ॥ ੧ ॥ ਠਾਕੁਰੁ ਹਮਰਾ
ਸਦ ਬੋਲੰਤਾ ॥ ਸਰਬ ਜੀਆ ਕਉ ਪ੍ਰਭੁ ਦਾਨੁ
ਦੇਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰਿ ਦੇਉ ਨ ਜਾਨੈ
ਅੰਧੁ ॥ ਭ੍ਰਮ ਕਾ ਮੋਹਿਆ ਪਾਵੈ ਫੰਧੁ ॥ ਨ ਪਾਥਰੁ
ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ ॥ ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ
ਹੈ ਸੇਵ ॥ ੨ ॥ ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨੁ ਚੜਾਵੈ
॥ ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ ॥ ਜੇ ਮਿਰਤਕ
ਕਉ ਬਿਸਟਾ ਮਾਹਿ ਰੁਲਾਈ ॥ ਤਾਂ ਮਿਰਤਕ ਕਾ
ਕਿਆ ਘਟਿ ਜਾਈ ॥ ੩ ॥ ਕਹਤ ਕਬੀਰ ਹਉ
ਕਹਉ ਪੁਕਾਰਿ ॥ ਸਮਝਿ ਦੇਖੁ ਸਾਕਤ ਗਾਵਾਰ
॥ ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਘਰ ਗਾਲੇ ॥ ਰਾਮ ਭਗਤ
ਹੈ ਸਦਾ ਸੁਖਾਲੇ ॥ ੪ ॥ ੪ ॥ ੧੨ ॥

about this human body and burns (its worldly desires) it with the fire of the knowledge of the True Lord. Such a Kazi would not have to face the problems of old age or death even, who would not allow his semen to flow to waste (entertain sexual desires) even in the dream.(2)

The true sultan or king is one who uses the two arrows (of dual-mindedness) with the control of the bow of his mind and controls this mind from wandering all over. Such a sultan (King) would be deserving of all honour if he fights with all the five vices like sexual desires by arranging his army of knowledge and control of mind before the onslaughts of this worldly falsehood (Maya). (3)

The Yogi is always repeating the name of his Guru, Gorakhnath while the Hindu is reciting the Name of the Lord Ram. O Kabir ! The musulman takes pride in (serving) praying to the one Lord whereas my True Master pervades everywhere, being omni-present. (4 - 3 - 11)

Mahala - 5 (Jo pathar ko kehtai dev.....)

The persons who worship the stones as their god, do not end up with their service being fruitful. Infact all their efforts go to waste, who fall at the feet of the stone or statue. (1)

Our Lord is always active and talks to us, and our Lord benefactor bestows His benedictions on all (human) beings. (Pause - 1)

This blind person does not perceive the Lord, abiding within his innerself and is engrossed in false notions due to his love of worldly falsehood (Maya).

The persons, who serve the stones, have all their actions leading to fruitless efforts as the stone neither speaks nor gives anything in return. (2)

If a person were to apply chandan (sandal wood scent) to a dead body, what fruits or benefits could he expect from this dead body.? Even if the deadbody were made to rot in the filth, the deadbody would not lose anything or get dishonoured. (3)

O Kabir ! I am saying at the (shouting) top of my voice, O foolish Man ! Try to realise this Truth, that Lord's True Name is always bringing you joy and bliss whereas the dual-mindedness has led many persons to waste their lives without attaining any benefit. (4 - 4 - 12)

ਜਲ ਮਹਿ ਮੀਨ ਮਾਇਆ ਕੇ ਬੋਧੇ ॥ ਦੀਪਕ

ਪਤੰਗ ਮਾਇਆ ਕੇ ਛੇਦੇ ॥ ਕਾਮ ਮਾਇਆ ਕੁੰਚਰ

ਕਉ ਬਿਆਪੈ ॥ ਭੁਇਅੰਗਮ ਭ੍ਰਿੰਗ ਮਾਇਆ

ਮਹਿ ਖਾਧੇ ॥ ੧ ॥ ਮਾਇਆ ਐਸੀ ਮੋਹਨੀ ਭਾਈ

॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹਕਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪੰਖੀ ਮ੍ਰਿਗ ਮਾਇਆ ਮਹਿ ਰਾਤੇ ॥ ਸਾਕਰ ਮਾਖੀ

ਅਧਿਕ ਸੰਤਾਪੇ ॥ ਤੁਰੇ ਉਸਟ ਮਾਇਆ ਮਹਿ

ਭੇਲਾ ॥ ਸਿਧ ਚਉਰਾਸੀਹ ਮਾਇਆ ਮਹਿ ਖੇਲਾ

॥ ੨ ॥ ਛਿਅ ਜਤੀ ਮਾਇਆ ਕੇ ਬੰਦਾ ॥ ਨਵੈ

ਨਾਥ ਸੂਰਜ ਅਰੁ ਚੰਦਾ ॥ ਤਪੇ ਰਖੀਸਰ ਮਾਇਆ

ਮਹਿ ਸੂਤਾ ॥ ਮਾਇਆ ਮਹਿ ਕਾਲੁ ਅਰੁ ਪੰਚ

ਦੂਤਾ ॥ ੩ ॥ ਸੁਆਨ ਸਿਆਲ ਮਾਇਆ ਮਹਿ

ਰਾਤਾ ॥ ਬੰਤਰ ਚੀਤੇ ਅਰੁ ਸਿੰਘਾਤਾ ॥ ਮਾਂਜਾਰ

ਗਾਡਰ ਅਰੁ ਲੂਬਰਾ ॥ ਬਿਰਖ ਮੂਲ ਮਾਇਆ

ਮਹਿ ਪਰਾ ॥ ੪ ॥ ਮਾਇਆ ਅੰਤਰਿ ਭੀਨੇ ਦੇਵ

॥ ਸਾਗਰ ਇੰਦ੍ਰਾ ਅਰੁ ਧਰਤੀ ॥ ਕਹਿ ਕਬੀਰ

ਜਿਸੁ ਉਂਦਰੁ ਤਿਸੁ ਮਾਇਆ ॥ ਤਬ ਛੂਟੇ ਜਬ

ਸਾਧੂ ਪਾਇਆ ॥ ੫ ॥ ੫ ॥ ੧੩ ॥

ਜਬ ਲਗੁ ਮੇਰੀ ਮੇਰੀ ਕਰੈ ॥ ਤਬ ਲਗੁ ਕਾਜੁ

ਏਕੁ ਨਹੀ ਸਰੈ ॥ ਜਬ ਮੇਰੀ ਮੇਰੀ ਮਿਟਿ ਜਾਇ ॥

ਤਬ ਪ੍ਰਭ ਕਾਜੁ ਸਵਾਰਹਿ ਆਇ ॥ ੧ ॥ ਐਸਾ

ਗਿਆਨੁ ਬਿਚਾਰੁ ਮਨਾ ॥ ਹਰਿ ਕੀ ਨ ਸਿਮਰਹੁ

ਦੁਖ ਭੰਜਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਲਗੁ ਸਿੰਘੁ

(Jal meh (n) meen maya ke beidhai.....)

The fish in water is also swayed by the effects of Maya (worldly falsehood) and the wasp also dies on the lamp under the same spell of Maya.

The elephant is swayed by his sexual desires on the sight of a she-elephant (of paper) under the effect of this Maya and the snake under the spell of music or the wasp due to his love of good smell loses his life under the effects of worldly falsehood. (1)

O Brother ! This Maya (worldly falsehood) is so beautiful that all the beings are enamoured under its spell thus losing their lives. (Pause - 1)

Just as the birds and the deer are spell bound under the effects of Maya or the bee suffers due to its love for sweet things; All the Sidhas (eighty four in no.) are playing in the hands of Maya just as the horse or camel are acting under the spell of Maya. (Worldly falsehood). (2)

Even the Six celebrates are engrossed in Maya and the nine Naths, (mendicants) including the Sun and the Moon are all functioning under the effects of Maya.

Even those engrossed in penance are sleeping in the slumber of Maya and the god of death or the five vices (like sexual desires) are all working under the effects of Maya. (3)

The dogs and the jackals are also swayed by Maya, including the monkeys, leopards and the lions. The cats, lambs or fox are all under the spell of Maya including the roots of trees. (4)

The gods are even affected by Maya; even the oceans, god Indra, or earth are all working under the effects of Maya. O Kabir! Whosoever has a stomach to satisfy, functions under the effects of Maya but one could get rid of this worldly falsehood in the company of holy saints. (5 - 5 - 13)

(Jab lag meri meri karai.....)

So long this human being is engrossed in his egoism, ("I-am-ness"), he cannot be successful in any of his efforts. But when he gets over his egoism, then all his functions (efforts) are completed successfully by the Lord Himself. (1)

O my mind ! Let us ponder over this type of knowledge or question, as to why do we not recite the Lord's True Name, which is the panacea of all ills ? (Pause - !)

So long the lion (of egoism) is prowling in the jungle, the flowers cannot bloom or the deer cannot feel safe and happy,

ਰਹੈ ਬਨ ਮਾਹਿ ॥ ਤਬ ਲਗੁ ਬਨੁ ਫੁਲੈ ਹੀ
ਨਾਹਿ ॥ ਜਬ ਹੀ ਸਿਆਰੁ ਸਿੰਘ ਕਉ ਖਾਇ ॥

ਫੁਲਿ ਰਹੀ ਸਗਲੀ ਬਨਰਾਇ ॥ ੨ ॥ ਜੀਤੋ
ਬੂਡੈ ਹਾਰੇ ਤਿਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਖਾਰਿ ਉਤਰੈ ॥
ਦਾਸੁ ਕਬੀਰੁ ਕਹੈ ਸਮਝਾਇ ॥ ਕੇਵਲ ਰਾਮ
ਰਹਹੁ ਲਿਵ ਲਾਇ ॥ ੩ ॥ ੬ ॥ ੧੪ ॥

ਸਤਰਿ ਸੈਇ ਸਲਾਰ ਹੈ ਜਾ ਕੇ ॥ ਸਵਾ ਲਾਖੁ
ਪੈਕਾਬਰ ਤਾ ਕੇ ॥ ਸੇਖ ਜੁ ਕਹੀਅਹਿ ਕੋਟਿ
ਅਠਾਸੀ ॥ ਛਪਨ ਕੋਟਿ ਜਾ ਕੇ ਖੇਲ ਖਾਸੀ ॥ ੧

॥ ਮੇ ਗਰੀਬ ਕੀ ਕੋ ਗੁਜਰਾਵੈ ॥ ਮਜਲਸਿ ਦੂਰਿ
ਮਹਲੁ ਕੋ ਪਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਤੀਸ ਕਰੋੜੀ
ਹੈ ਖੇਲ ਖਾਨਾ ॥ ਚਉਰਾਸੀ ਲਖ ਫਿਰੈ ਦਿਵਾਨਾ
॥ ਬਾਬਾ ਆਦਮ ਕਉ ਕਿਛੁ ਨਦਰਿ ਦਿਖਾਈ ॥

ਉਨਿ ਭੀ ਭਿਸਤਿ ਘਨੇਰੀ ਪਾਈ ॥ ੨ ॥ ਦਿਲ
ਖਲਹਲੁ ਜਾ ਕੈ ਜਰਦ ਰੂ ਬਾਨੀ ॥ ਛੇਡਿ ਕਤੇਬ
ਕਰੈ ਸੈਤਾਨੀ ॥ ਦੁਨੀਆ ਦੇਸੁ ਰੋਸੁ ਹੈ ਲੋਈ ॥

ਅਪਨਾ ਕੀਆ ਪਾਵੈ ਸੋਈ ॥ ੩ ॥ ਤੁਮ ਦਾਤੇ
ਹਮ ਸਦਾ ਭਿਖਾਰੀ ॥ ਦੇਉ ਜਬਾਬੁ ਹੋਇ
ਬਜਗਾਰੀ ॥ ਦਾਸੁ ਕਬੀਰੁ ਤੇਰੀ ਪਨਹ ਸਮਾਨਾ

॥ ਭਿਸਤੁ ਨਜੀਕਿ ਰਾਖੁ ਰਹਮਾਨਾ ॥ ੪ ॥ ੭ ॥
੧੫ ॥

ਸਭੁ ਕੋਈ ਚਲਨ ਕਹਤ ਹੈ ਉਹਾ ॥ ਨਾ ਜਾਨਉ

in the forest. But when the jackal of humility devours the lions of egoism, then all the beings feel safe in the jungle and the flowers blossom forth automatically. (2)

When someone, due to his egoism, feels himself as the victor, infact, behaves like the loser whereas the other person who feels humble and a loser, crosses this ocean of life successfully through the Guru's Grace. O Kabir ! I would only (try to explain this point) stress on this fact that we should inculcate the love of the Lord in our hearts, to make a success of this life. (3 - 6 - 14)

(Satar saie salar hai jakai.....)

(According to Muslim belief) Your Allah or God has seven thousand noble men, with a lakh and quarter incarnations of the Lord alongwith eighty-eight crores (billions) of sheikhs (devout Muslims) with fifty-six billions of representatives of the Lord (playing this worldly drama). (1)

Your God abides in the seventh Heaven, how could a poor and humble person like me have any approach to such a God and have any say in the Lord's Presence. (Pause - 1)

According to Hindu belief, there are thirty-three crores (billions) of gods and there are eighty-four lakhs (millions) of different forms of life (through which man has to pass before gaining human life) Even Adam the first man, did not enjoy his stay in heaven for a long time with the Grace of Lord (and was thrown out from there for his disobedience), so how could I gain access to such a heaven ? (2)

Whosoever does not practise virtuous deeds and makes a mess of this life by indulging in sinful actions inspite of his reading the religious books like Koran. (or other semitic texts) Everyone has to reap the fruit of his own actions, though normally we blame others responsible for all our ills and say something against the Lord even due to our anger. (3)

O Kabir ! The Lord is our benefactor and we always beg of Him for various benedictions (alms) and if anytime we are rude, we are considered His sinners. O Lord ! I only seek Your support. May the Lord-creator bestow His proximity to me, as that is like heaven for me ! (4 - 7 - 15)

(Kabir says that according to Muslims and Hindus there are heavens, various gods and other beliefs but I only seek the Lord's benevolence and worship within me which is like heaven for me).

(Sabh koiee chalan kehata hai uhau.....)

Everyone talks of heaven and wants to abide therein, but I

ਬੈਕੁੰਠੁ ਹੈ ਕਹਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪ ਆਪ ਕਾ
ਮਰਮੁ ਨ ਜਾਨਾ ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾ ॥
੧ ॥ ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥ ਤਬ
ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ ॥ ੨ ॥ ਖਾਈ ਕੋਟੁ
ਨ ਪਰਲ ਪਗਾਰਾ ॥ ਨਾ ਜਾਨਉ ਬੈਕੁੰਠ ਦੁਆਰਾ
॥ ੩ ॥ ਕਹਿ ਕਮੀਰ ਅਬ ਕਹੀਐ ਕਾਹਿ ॥
ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥ ੪ ॥ ੮ ॥ ੧੬ ॥
ਕਿਉ ਲੀਜੈ ਗਵੁ ਬੰਕਾ ਭਾਈ ॥ ਦੇਵਰ ਕੋਟ
ਅਰੁ ਤੇਵਰ ਖਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਂਚ ਪਚੀਸ
ਮੋਹ ਮਦ ਮਤਸਰ ਆਡੀ ਪਰਬਲ ਮਾਇਆ ॥
ਜਨ ਗਰੀਬ ਕੋ ਜੋਰੁ ਨ ਪਹੁਚੈ ਕਹਾ ਕਰਉ
ਰਖੁਰਾਇਆ ॥ ੧ ॥ ਕਾਮੁ ਕਿਵਾਰੀ ਦੁਖੁ ਸੁਖੁ
ਦਰਵਾਨੀ ਪਾਪੁ ਪੁੰਨੁ ਦਰਵਾਜਾ ॥ ਕ੍ਰੋਧੁ ਪ੍ਰਧਾਨੁ
ਮਹਾ ਬਡ ਦੁੰਦਰ ਤਹ ਮਨੁ ਮਾਵਾਸੀ ਰਾਜਾ ॥ ੨
॥ ਸ੍ਵਾਦ ਸਨਾਹ ਟੋਪੁ ਮਮਤਾ ਕੋ ਕੁਬਧਿ ਕਮਾਨ
ਚਵਾਈ ॥ ਤਿਸਨਾ ਤੀਰ ਰਹੇ ਘਟ ਭੀਤਰਿ ਇਉ
ਗਵੁ ਲੀਓ ਨ ਜਾਈ ॥ ੩ ॥ ਪ੍ਰੇਮ ਪਲੀਤਾ
ਸੁਰਤਿ ਹਵਾਈ ਗੋਲਾ ਗਿਆਨੁ ਚਲਾਇਆ ॥
ਬ੍ਰਹਮ ਅਗਨਿ ਸਹਜੇ ਪਰਜਾਲੀ ਏਕਹਿ ਚੋਟ
ਸਿਝਾਇਆ ॥ ੪ ॥ ਸਤੁ ਸੰਤੋਖੁ ਲੈ ਲਰਨੇ ਲਾਗਾ
ਤੋਰੇ ਦੁਇ ਦਰਵਾਜਾ ॥ ਸਾਧਸੰਗਤਿ ਅਰੁ ਗੁਰੁ
ਕੀ ਕ੍ਰਿਪਾ ਤੇ ਪਕਰਿਓ ਗਵੁ ਕੋ ਰਾਜਾ ॥ ੫ ॥
ਭਗਵਤ ਭੀਰਿ ਸਕਤਿ ਸਿਮਰਨ ਕੀ ਕਟੀ ਕਾਲ

have no idea about the whereabouts of this heaven. (Pause - 1)

The pity is that we do not attain even self-realisation or the secrets of the Lord but want to attain heaven by tall talk only. (1)

So long we are thinking of attaining heaven, we cannot have access to the lotus-feet of the Lord. (2)

I do not know where the entrance to the heaven lies, nor I see any moat surrounding the fort or the mode of its construction even. (3)

Infact, O Kabir ! I cannot describe the heaven except that the company of holy saints in itself constitutes the heaven. (which we are seeking) (4 - 8 - 16)

(Kiu leejai gadh banka bhaiee.....)

O Brother ! How to win this difficult type of fort, the human body, which has dual-mindedness as its fort with the three-pronged Maya (falsehood) as its (surrounding) moat ? (Pause - !)

O Lord ! What should I do, as I have no strength or power to win this fort, which has five vices like sexual desires and twenty-five types of Maya like egoism and jealousy surrounding this fort ? (1)

This body fort has the sexual desires as its main pillars with joy and sorrow as its entrance and sins or virtues as its doors. Moreover, this fort has anger as its prime minister making efforts to stop the onslaught of various noisy elements with the mind as its king ruling everything. (2)

This body fort cannot be controlled or won over since it has worldly desires as the arrows in the packet and taste alongwith worldly attachments as the protective device and crude intelligence as the bow to be used against any efforts at attacking this fort ! (3)

We have used the bullet of knowledge in the cannon for attacking this fort with the love (of the Lord) as the ammunition and concentration of mind as another rocket. The fort was won over by one onslaught only, with the Lord's knowledge and light as the fire which set the whole ammunition on fire in no time automatically. (4)

With Truth and contentment as my supports I started the fight and broke open the twin doors of sins and virtues. Then with the help of the Guru and the company of holy saints I caught hold of the mind, the king of this fort and controlled it.(5)

Thus with the support of (the troops of) the Lord and the strength of reciting True Name of the Lord I cut across the bondage of the god of death and the fear of death. O Kabir !

ਭੈ ਫਾਸੀ ॥ ਦਾਸੁ ਕਮੀਰੁ ਚੜ੍ਹਿ ਗੜ੍ਹੁ ਉਪਰਿ
ਰਾਜੁ ਲੀਓ ਅਥਿਨਾਸੀ ॥ ੬ ॥ ੯ ॥ ੧੭ ॥

ਗੰਗਾ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ ॥ ਜੰਜੀਰ
ਬਾਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ ॥ ੧ ॥ ਮਨੁ ਨ ਡਿਗੈ

ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥ ਚਰਨ ਕਮਲ ਚਿਤੁ
ਰਹਿਓ ਸਮਾਇ ॥ ਰਹਾਉ ॥ ਗੰਗਾ ਕੀ ਲਹਿਰ

ਮੇਰੀ ਟੁਟੀ ਜੰਜੀਰ ॥ ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ
॥ ੨ ॥ ਕਹਿ ਕੰਬੀਰ ਕਉ ਸੰਗ ਨ ਸਾਥ ॥ ਜਲ

ਬਲ ਰਾਖਨ ਹੈ ਰਘੁਨਾਥ ॥ ੩ ॥ ੧੦ ॥ ੧੮ ॥

ਭੈਰਉ ਕਬੀਰ ਜੀਉ ਅਸਟਪਦੀ ਘਰੁ ੨
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਗਮ ਦੂਗਮ ਗੜਿ ਰਚਿਓ ਬਾਸ ॥ ਜਾ ਮਹਿ

ਜੋਤਿ ਕਰੇ ਪਰਗਾਸ ॥ ਬਿਜੁਲੀ ਚਮਕੈ ਹੋਇ

ਅਨੰਦੁ ॥ ਜਿਹ ਪਉੜ੍ਹੇ ਪ੍ਰਭ ਬਾਲ ਗੋਬਿੰਦ ॥ ੧

॥ ਇਹੁ ਜੀਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੈ ॥ ਜਰਾ

ਮਰਨੁ ਛੂਟੈ ਭ੍ਰਮ ਭਾਗੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਬਰਨ

ਬਰਨ ਸਿਉ ਮਨ ਹੀ ਪ੍ਰੀਤਿ ॥ ਹਉਮੈ ਗਾਵਨਿ

ਗਾਵਹਿ ਗੀਤ ॥ ਅਨਹਦ ਸਬਦ ਹੋਤ ਬੁਨਕਾਰ

॥ ਜਿਹ ਪਉੜ੍ਹੇ ਪ੍ਰਭ ਸ੍ਰੀ ਗੋਪਾਲ ॥ ੨ ॥ ਖੰਡਲ

ਮੰਡਲ ਮੰਡਲ ਮੰਡਾ ॥ ਤ੍ਰਿਅ ਅਸਥਾਨ ਤੀਨਿ

ਤ੍ਰਿਅ ਖੰਡਾ ॥ ਅਗਮ ਅਗੋਚਰੁ ਰਹਿਆ ਅਭ

ਅੰਤ ॥ ਪਾਰੁ ਨ ਪਾਵੈ ਕੋ ਧਰਨੀਧਰ ਮੰਤ ॥ ੩ ॥

Then this servant of the Lord climbed the fort of this body (controlled the minded) attaining the unison of the Lord as the eternal kingdom of heaven. (6 - 9 - 17)

(Gang gosa'in gehar gambhir.....)

The river Ganges (Ganga) is called pure and supreme, which ripples (moves) along smoothly, with depth and serenity, while Kabir was taken in chains along the banks of this river, Ganga. (1)

(According to Hindu mythology, the river Ganga flows from the tufts of Lord Shiva after touching the lotus feet of Lord Sun.) When the mind is not crestfallen, how could the body be subdued with fear of physical torture ? (Pause)

With the ferocious waves of the river Ganga, all my chains were broken loose and Kabir was escorted out of the river safely as if sitting on a raft, (through the Lord's Grace). (2)

O Kabir ! No body could be seen as my companion in this hour of travail but the Lord-Almighty is our saviour everywhere whether on land or deep waters. (3 - 10 - 18)

Bhairou Kabir Jiu Astpadi Ghar - 2 Ik onkar satgur prasad (Agam dragan garh rachiou bas.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord, has created a fort beyond the man's concept (approach) of body and mind where He abides Himself, and His light shines forth brilliantly therein. This light shines with more brilliance than the lightning even, resulting in the bliss of the Lord's saints, as the Lord is perceived residing there with all His glamour and charm. (1) (Man approaches a state of bliss beyond description)

When this human being inculcates the love of the Lord's True Name in his heart he is relieved of all his wanderings (doubts) including the fear of death or old age. (Pause - 1)

The persons, who talk of high and low castes are labouring under the effects of their egoism but the persons imbued with the love of the Lord, sing the praises of the Lord. (In a continuous flow of Nature's music). Infact, the unstrung music of Nature is heard by such Guru-minded persons who have the love of the Lord in their hearts. (2)

The Lord, who is the creator of all the regions of the universe, and could destroy all the three worlds or the three-pronged Maya; (lust for power, greed and peace) who is beyond the comprehension of man's senses, abides within such a heart

ਕਦਲੀ ਪੁਹਪ ਧੂਪ ਪਰਗਾਸ ॥ ਰਜ ਪੰਕਜ ਮਹਿ
ਲੀਓ ਨਿਵਾਸ ॥ ਦੁਆਦਸ ਦਲ ਅਭ ਅੰਤਰਿ
ਮੰਤ ॥ ਜਹ ਪਉੜੇ ਸ੍ਰੀ ਕਮਲਾ ਕੰਤ ॥ ੪ ॥
ਅਰਧ ਉਰਧ ਮੁਖਿ ਲਾਗੋ ਕਾਸੁ ॥ ਸੁੰਨ ਮੰਡਲ
ਮਹਿ ਕਰਿ ਪਰਗਾਸੁ ॥ ਉਹਾ ਸੂਰਜ ਨਾਹੀ ਚੰਦ
॥ ਆਦਿ ਨਿਰੰਜਨੁ ਕਰੈ ਅਨੰਦ ॥ ੫ ॥ ਸੋ
ਬ੍ਰਹਮੰਡਿ ਪਿੰਡਿ ਸੋ ਜਾਨੁ ॥ ਮਾਨ ਸਰੋਵਰਿ ਕਰਿ
ਇਸਨਾਨੁ ॥ ਸੋਹੰ ਸੋ ਜਾ ਕਉ ਹੈ ਜਾਪ ॥ ਜਾ ਕਉ
ਲਿਪਤ ਨ ਹੋਇ ਪੁੰਨ ਅਰੁ ਪਾਪ ॥ ੬ ॥ ਅਬਰਨ
ਬਰਨ ਘਾਮ ਨਹੀ ਛਾਮ ॥ ਅਵਰ ਨ ਪਾਈਐ
ਗੁਰ ਕੀ ਸਾਮ ॥ ਟਾਰੀ ਨ ਟਰੈ ਆਵੈ ਨ ਜਾਇ ॥
ਸੁੰਨ ਸਹਜ ਮਹਿ ਰਹਿਓ ਸਮਾਇ ॥ ੭ ॥ ਮਨ
ਮਧੇ ਜਾਨੈ ਜੇ ਕੋਇ ॥ ਜੇ ਬੋਲੈ ਸੋ ਆਪੈ ਹੋਇ ॥
ਜੋਤਿ ਮੰਤ੍ਰਿ ਮਨਿ ਅਸਥਿਰੁ ਕਰੈ ॥ ਕਹਿ ਕਬੀਰ
ਸੋ ਪ੍ਰਾਨੀ ਤਰੈ ॥ ੮ ॥ ੧ ॥

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥ ਕੋਟਿ ਮਹਾਦੇਵ
ਅਰੁ ਕਬਿਲਾਸ ॥ ਦੁਰਗਾ ਕੋਟਿ ਜਾ ਕੈ ਮਰਦਨੁ
ਕਰੈ ॥ ਬ੍ਰਹਮਾ ਕੋਟਿ ਬੇਦ ਉਚਰੈ ॥ ੧ ॥ ਜਉ
ਜਾਚਉ ਤਉ ਕੇਵਲ ਰਾਮ ॥ ਆਨ ਦੇਵ ਸਿਉ
ਨਾਹੀ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਚੰਦ੍ਰਮੇ
ਕਰਹਿ ਚਰਾਕ ॥ ਸੂਰ ਤੇਤੀਸਉ ਜੇਵਹਿ ਪਾਕ ॥

which has inculcated the Lord's love within. But no person on this Earth has been able to gauge the Greatness or vastness of the Lord or His secrets. (3)

The heart, which is embellished with the Lord's True Name like the fragrance of the flowers of a banana tree or the flowers of a lotus-plant.

Such a person enjoys the bliss of Lord's Presence within his heart like the lotus flower with twelve petals. (4)

The Lord enlightens the person, who is imbued with the love of the Lord. Such a person perceives the Lord pervading everywhere including the sky and lands when the Lord illumines his stable mind with His light which cannot be equalled by the rays of the Sun or Moon even. (5)

The person, who is always immersed in the Lord's worship, gets the realisation that there is no difference between him and the Lord as His light shines forth within him, who is neither affected by sins or virtuous deeds. Such a person perceives the same Lord pervading everywhere as he has bathed in the tank of True Name. (6)

The Lord cannot be attained without the support and guidance of the Guru, as He is the only one above the considerations of high and low or sunshine and shade (affluence and poverty). Such a person then cannot be removed from the righteous path, nor he undergoes the cycle of births and deaths, as he is always immersed, in the Lord's True Name in the state of 'Equipoise'. (7)

If someone were to realise that the Lord abides in our mind and whatever we say is a reflection of the Lord Himself. O Kabir ! Such a person crosses this ocean of life successfully, and stabilises his mind by concentrating on the Guru's message and illuminating his soul with the light of the Lord. (8 -1)

(Kot soor ja kai pargas.....)

The Lord is really wonderful whose brilliance matches with that of billions of suns and crores of Shivas (Mahadev) on crores of Kailash mountains or crores of goddesses like Durga are touching His lotus-feet; (praying to the Lord) and crores of Brahmas are reciting Vedas at His door. (1)

(The Lord is truly limitless beyond our comprehension)

If I were to seek any favours or benedictions from any where, then it is only the Lord Almighty whom I have to approach for His Grace, as I have nothing to gain from any other gods. (Pause - 1)

The Lord is really Great and wonderful, who has created crores of moons as His lamps (giving light) and thirty-three

ਨਵ ਗੁਰ ਕੋਟਿ ਠਾਢੇ ਦਰਬਾਰ ॥ ਧਰਮ ਕੋਟਿ
ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ ॥ ੨ ॥ ਪਵਨ ਕੋਟਿ ਚਉਬਾਰੇ
ਫਿਰਹਿ ॥ ਬਾਸਕ ਕੋਟਿ ਸੇਜ ਬਿਸਥਰਹਿ ॥ ਸਮੁੰਦ
ਕੋਟਿ ਜਾ ਕੇ ਪਾਨੀਹਾਰ ॥ ਰੋਮਾਵਲਿ ਕੋਟਿ
ਅਠਾਰਹ ਭਾਰ ॥ ੩ ॥ ਕੋਟਿ ਕਮੇਰ ਭਰਹਿ
ਭੰਡਾਰ ॥ ਕੋਟਿਕ ਲਖਿਮੀ ਕਰੈ ਸੀਗਾਰ ॥ ਕੋਟਿਕ
ਪਾਪ ਪੁੰਨ ਬਹੁ ਹਿਰਹਿ ॥ ਇੰਦ੍ਰ ਕੋਟਿ ਜਾ ਕੇ
ਸੇਵਾ ਕਰਹਿ ॥ ੪ ॥ ਛਪਨ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ
॥ ਨਗਰੀ ਨਗਰੀ ਖਿਅਤ ਅਪਾਰ ॥ ਲਟ ਛੂਟੀ
ਵਰਤੈ ਬਿਕਰਾਲ ॥ ਕੋਟਿ ਕਲਾ ਖੇਲੈ ਗੋਪਾਲ ॥
੫ ॥ ਕੋਟਿ ਜਗ ਜਾ ਕੈ ਦਰਬਾਰ ॥ ਗੰਧੂਬ ਕੋਟਿ
ਕਰਹਿ ਜੈਕਾਰ ॥ ਬਿਦਿਆ ਕੋਟਿ ਸਭੈ ਗੁਨ ਕਰੈ
॥ ਤਉ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਲਹੈ ॥ ੬ ॥
ਬਾਵਨ ਕੋਟਿ ਜਾ ਕੈ ਰੋਮਾਵਲੀ ॥ ਰਾਵਨ ਸੈਨਾ
ਜਹ ਤੇ ਛਲੀ ॥ ਸਹਸ ਕੋਟਿ ਬਹੁ ਕਹਤ ਪੁਰਾਨ
॥ ਦੁਰਜੋਧਨ ਕਾ ਮਥਿਆ ਮਾਨੁ ॥ ੭ ॥ ਕੰਦੂਪ
ਕੋਟਿ ਜਾ ਕੈ ਲਵੈ ਨ ਧਰਹਿ ॥ ਅੰਤਰ ਅੰਤਰਿ
ਮਨਸਾ ਹਰਹਿ ॥ ਕਹਿ ਕਬੀਰ ਸੁਨਿ ਸਾਰਿਗਾਪਾਨ
॥ ਦੇਹਿ ਅਭੈ ਪਦੁ ਮਾਂਗਉ ਦਾਨ ॥ ੮ ॥ ੨ ॥
੧੮ ॥ ੨੦ ॥
ਭੈਰਉ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ ਘਰੁ ੧
੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

crores of gods (according to Hindu belief) are engaged in partaking food at the Yagnas; (performing religious worship) and billions of (nine-treasures) benedictions are being distributed at His court and crores of Dharam Rajas are His courtiers at His beck and call. (2)

Crores of gods like the "Wind" are serving the Lord (fanning Him) and crores of cobras like "Shesh-Nag" are lying at His feet making His resting place, and crores of oceans are His water-carriers, and crores of vegetations (like the eighteen loads of vegetation according to Hindu belief) are lending charm and beauty to His surrounding greenery. (3)

Billions of gods like Kuber are filling His treasures and crores of beauties (like Lakshmi) are adorning His place with their embellishments. Crores of Sins and Virtuous deeds are seeking His permission (to be effective) and crores of Indra gods are at His service. (4)

Fifty six crores of slaves are waiting for His orders and whose repute and fame is known all over the world (all over the towns) and the gods of death with dishevelled hair are waiting at His beck and call, and with crores of magical powers the Lord Almighty is playing His worldly drama. (5)

Crores of Vishnus are standing at His beck and call from creating this universe like a Yagna and crores of musicians are singing His praises in salutation and crores of goddesses of Education (like surasvati) are describing His Greatness or virtues but are not in a position to gauge the depth or Vastness of the limitless Lord. (6)

Fifty-two crores of monkeys form the army of the Lord (like Rama) who had fought and won against the army of Ravana. Crores of Puranas are trying to describe the Lord's Greatness and then in the form of Lord Krishna overpowered the egoistic Duryodhana. (7)

Crores of gods of love are no match to the Lord, and such is the maddening effect of this love, (sexual desires) that spoils the right thinking even. O Kabir ! May the Lord listen to my prayers and bestow on me the boon of His True Name with the eternal bliss as His blessing through His Grace. (8 - 2 - 18 - 20)

Bhairou Bani Namdev Ji Ki Ghar - 1 Ik onkar satgur prasad (Re jehba karou sat khand.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਰੇ ਜਿਹਥਾ ਕਰਉ ਸਤ ਖੰਡ ॥ ਜਾਮਿ ਨ ਉਚਰਸਿ

ਸ੍ਰੀ ਗੋਬਿੰਦ ॥ ੧ ॥ ਰੰਗੀ ਲੇ ਜਿਹਥਾ ਹਰਿ ਕੈ

ਨਾਇ ॥ ਸੁਰੰਗ ਰੰਗੀਲੇ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥

੧ ॥ ਰਹਾਉ ॥ ਮਿਥਿਆ ਜਿਹਥਾ ਅਵਰੋ ਕਾਮ

॥ ਨਿਰਬਾਣ ਪਦੁ ਇਕੁ ਹਰਿ ਕੋ ਨਾਮੁ ॥ ੨ ॥

ਅਸੰਖ ਕੋਟਿ ਅਨ ਪੂਜਾ ਕਰੀ ॥ ਏਕ ਨ ਪੂਜਸਿ

ਨਾਮੈ ਹਰੀ ॥ ੩ ॥ ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ ਇਹੁ ਕਰਣਾ

॥ ਅਨੰਤ ਰੂਪ ਤੇਰੇ ਨਾਰਾਇਣਾ ॥ ੪ ॥ ੧ ॥

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰਹਰੀ ॥ ਤਾ ਕੈ ਨਿਕਟਿ

ਬਸੈ ਨਰਹਰੀ ॥ ੧ ॥ ਜੋ ਨ ਭਜੰਤੇ ਨਾਰਾਇਣਾ

॥ ਤਿਨ ਕਾ ਮੈ ਨ ਕਰਉ ਦਰਸਨਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜਿਨ ਕੈ ਭੀਤਰਿ ਹੈ ਅੰਤਰਾ ॥ ਜੈਸੇ

ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ ॥ ੨ ॥ ਪ੍ਰਣਵਤਿ

ਨਾਮਦੇਉ ਨਾਕਹਿ ਬਿਨਾ ॥ ਨਾ ਸੋਹੈ ਬਤੀਸ

ਲਖਨਾ ॥ ੩ ॥ ੨ ॥

ਦੂਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ ॥ ਕਪਲ ਗਾਇ ਨਾਮੈ

ਦੁਹਿ ਆਨੀ ॥ ੧ ॥ ਦੂਧੁ ਪੀਉ ਗੋਬਿੰਦੋ ਰਾਇ

॥ ਦੂਧੁ ਪੀਉ ਮੇਰੇ ਮਨੁ ਪਤੀਆਇ ॥ ਨਾਹੀ ਤ

ਘਰ ਕੋ ਬਾਪੁ ਰਿਸਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਇਨ

ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ ॥ ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ

ਧਰੀ ॥ ੨ ॥ ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੇ ਬਸੈ ॥

ਨਾਮੇ ਦੇਖਿ ਨਰਾਇਣੁ ਹਸੈ ॥ ੩ ॥ ਦੂਧੁ ਪੀਆਇ

O my Tongue ! I would cut you into bits and pieces if you fail to recite the True Name of the Lord-Gobind !

O my Tongue ! Get yourself purified and imbued with the love of Lord's True Name, and by reciting the True Name of the Lord-Almighty get yourself enriched with His true love (Pause - 1)

O my Tongue ! All other talk by you is all unreal and full of falsehood, as True Name of the Lord is the only panacea of all our ills and the source of eternal bliss. (2)

All the other prayer and worship of crores of gods hardly could equal the recitation of Lord's True Name, as it is not worth anything. (3)

O Namdev ! My only prayer to the Lord is to unite me with Himself. O Lord ! You are really Great with unlimited forms, which is beyond my comprehension. (4 - 1)

(Pardhan pardara parhari.....)

The Lord abides within the inner-self (soul) of a person, who has got rid of the love of another's money or another person's wife. (1)

Infact, I would not like to have a glimpse even of the person, who does not recite the True Name of the Lord. (Pause - 1)

Such persons, who entertain any doubts about the Lord's True Name, are as good as animals, without having any sense. (2)

O Namdev ! A person without the support of True Name is as ugly as one without the nose, in spite of all other efforts at beautification. (3 - 2)

(Doodh katorai gadvai pani.....)

O Lord ! There is milk in the pot and there is water (for washing hands) in the other vessel and Namdev has milched the kapal cow for bringing this milk for You. (1)

O Lord Gobind ! Pray partake this milk ! Once You have drunk this milk, I will be satisfied, else my father will get annoyed with me at home (due to my failure to carry out his orders) (Pause - 1)

Namdev placed the golden pot containing the nectar (of milk) before the Lord. (2)

The Lord laughed at seeing Namdev (at his simplicity) and remarked that the saint is always dear to His heart. (3)

Thus the (Lord's) saint Namdev came back satisfied,

ਭਗਤੁ ਘਰਿ ਗਇਆ ॥ ਨਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ
ਭਇਆ ॥ ੪ ॥ ੩ ॥

having made the Lord drink milk and having had a glimpse of the Lord in person. (4 - 3)

(Mein baura mera Ram bhatar.....)

ਮੈ ਬਉਰੀ ਮੇਰਾ ਰਾਮੁ ਭਤਾਰੁ ॥ ਰਚਿ ਰਚਿ ਤਾ
ਕਉ ਕਰਉ ਸਿੰਗਾਰੁ ॥ ੧ ॥ ਭਲੇ ਨਿੰਦਉ ਭਲੇ
ਨਿੰਦਉ ਭਲੇ ਨਿੰਦਉ ਲੋਗੁ ॥ ਤਨੁ ਮਨੁ ਰਾਮੁ
ਪਿਆਰੇ ਜੋਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਦੁ ਬਿਬਾਦੁ
ਕਾਹੂ ਸਿਉ ਨ ਕੀਜੈ ॥ ਰਸਨਾ ਰਾਮ ਰਸਾਇਨੁ
ਪੀਜੈ ॥ ੨ ॥ ਅਬ ਜੀਅ ਜਾਨਿ ਐਸੀ ਬਨਿ
ਆਈ ॥ ਮਿਲਉ ਗੁਪਾਲ ਨੀਸਾਨੁ ਬਜਾਈ ॥ ੩
॥ ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੈ ਨਰੁ ਕੋਈ ॥ ਨਾਮੇ ਸ੍ਰੀਰੰਗੁ
ਭੋਟਲ ਸੋਈ ॥ ੪ ॥ ੪ ॥

I (have become almost mad) am madly in love with my Lord-spouse and I have beautified myself with all embellishments just to please my spouse. (1)

O Worldly people ! I have surrendered my body and soul to my beloved Ram (Lord) and you are all talking ill of me, but I do not care a bit for your vilification. (Pause - 1)

O my mind ! It is not worthwhile to pick up a quarrel with others on this score, but my tongue is enjoying the bliss of reciting Lord's True Name. (of drinking the nectar of True Name) (2)

Now I have (reached) attained the state of mind, when I enjoy the bliss of the Lord's unison openly and with pride. (3)

O Namdev ! I have now merged with the Lord, a personification of bliss having inculcated His love in my heart and I do not care whether anyone praises or vilifies me for this behaviour. (4 - 4)

(Kabhu kheer khand ghiou na bhavai.....)

ਕਬਹੂ ਖੀਰਿ ਖਾਡ ਘੀਉ ਨ ਭਾਵੈ ॥ ਕਬਹੂ ਘਰ
ਘਰ ਟੂਕ ਮਗਾਵੈ ॥ ਕਬਹੂ ਕੂਰਨੁ ਚਨੇ ਬਿਨਾਵੈ
॥ ੧ ॥ ਜਿਉ ਰਾਮੁ ਰਾਖੈ ਤਿਉ ਰਹੀਐ ਰੇ ਭਾਈ
॥ ਹਰਿ ਕੀ ਮਹਿਮਾ ਕਿਛੁ ਕਥਨੁ ਨ ਜਾਈ ॥ ੧
॥ ਰਹਾਉ ॥ ਕਬਹੂ ਤੁਰੇ ਤੁਰੰਗ ਨਚਾਵੈ ॥ ਕਬਹੂ
ਪਾਇ ਪਨਹੀਓ ਨ ਪਾਵੈ ॥ ੨ ॥ ਕਬਹੂ ਖਾਟ
ਸੁਪੇਦੀ ਸੁਵਾਵੈ ॥ ਕਬਹੂ ਭੂਮਿ ਪੈਆਰੁ ਨ ਪਾਵੈ ॥
੩ ॥ ਭਨਤਿ ਨਾਮਦੇਉ ਇਕੁ ਨਾਮੁ ਨਿਸਤਾਰੈ ॥
ਜਿਹ ਗੁਰੁ ਮਿਲੈ ਤਿਹ ਪਾਰਿ ਉਤਾਰੈ ॥੪ ॥ ੫ ॥

The Lord is really wonderful as sometime man does not relish partaking of milk, sugar and ghee and at times man is forced to beg for food from house to house while at other times he is forced to look for food article in a heap of trash thrown by people for disposal. (1)

O Brother ! Let us feel satisfied and happy in whatever state the Lord keeps us, as we cannot describe the wonders of the Lord, as He is beyond our comprehension. (Pause - 1)

The Lord arranges (Arabic) horses for us to ride with pride while at other times we do not have even a foot-wear. (2)

At certain times we are favoured with a cot having a neat white spread over it, whereas at other times we do not have even a crude cover on this Earth for resting. (3)

O Namdev ! My only prayer to the Lord is to bestow me with His True Name, which would help me towards salvation, which is possible only when one meets the True Guru for guidance. (4 - 5)

(Hasat khelat terai deohare' aya.....)

ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹਰੇ ਆਇਆ ॥ ਭਗਤਿ
ਕਰਤ ਨਾਮਾ ਪਕਰਿ ਉਠਾਇਆ ॥ ੧ ॥ ਹੀਨੜੀ
ਜਾਤਿ ਮੇਰੀ ਜਾਦਿਮ ਰਾਇਆ ॥ ਛੀਪੇ ਕੇ ਜਨਮਿ

O Lord ! I had visited Your shrine with joy and in a playful mood, but the Brahmins made this Namdev leave the shrine with force, while doing Your worship. (1)

O Lord-Krishna, saviour of Yadavas ! I am of a low caste;

ਕਹੇ ਕਉ ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੈ ਕਮਲੀ

ਚਲਿਓ ਪਲਟਾਇ ॥ ਦੇਹੁਰੈ ਪਾਛੈ ਬੈਠਾ ਜਾਇ ॥

੨ ॥ ਜਿਉ ਜਿਉ ਨਾਮਾ ਹਰਿ ਗੁਣ ਉਚਰੈ ॥

ਭਗਤ ਜਨਾਂ ਕਉ ਦੇਹੁਰਾ ਫਿਰੈ ॥ ੩ ॥ ੬ ॥

ਭੈਰਉ ਨਾਮਦੇਉ ਜੀਉ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੈਸੀ ਭੂਖੇ ਪ੍ਰੀਤਿ ਅਨਾਜ ॥ ਤ੍ਰਿਖਾਵੰਤ ਜਲ ਸੇਤੀ

ਕਾਜ ॥ ਜੈਸੀ ਮੂੜ ਕੁਟੰਬ ਪਰਾਇਣ ॥ ਐਸੀ

ਨਾਮੇ ਪ੍ਰੀਤਿ ਨਰਾਇਣ ॥ ੧ ॥ ਨਾਮੇ ਪ੍ਰੀਤਿ

ਨਾਰਾਇਣ ਲਾਗੀ ॥ ਸਹਜ ਸੁਭਾਇ ਭਇਓ

ਬੈਰਾਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੀ ਪਰ ਪੁਰਖਾ ਰਤ

ਨਾਰੀ ॥ ਲੋਭੀ ਨਰੁ ਧਨ ਕਾ ਹਿਤਕਾਰੀ ॥ ਕਾਮੀ

ਪੁਰਖ ਕਾਮਨੀ ਪਿਆਰੀ ॥ ਐਸੀ ਨਾਮੇ ਪ੍ਰੀਤਿ

ਮੁਰਾਰੀ ॥ ੨ ॥ ਸਾਈ ਪ੍ਰੀਤਿ ਜਿ ਆਪੇ ਲਾਏ ॥

ਗੁਰ ਪਰਸਾਦੀ ਦੁਬਿਧਾ ਜਾਏ ॥ ਕਬਹੂ ਨ ਭੂਟਸਿ

ਰਹਿਆ ਸਮਾਇ ॥ ਨਾਮੇ ਚਿਤੁ ਲਾਇਆ ਸਚਿ

ਨਾਇ ॥ ੩ ॥ ਜੈਸੀ ਪ੍ਰੀਤਿ ਬਾਰਿਕ ਅਰੁ ਮਾਤਾ ॥

ਐਸਾ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਾਤਾ ॥ ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ

ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਗੋਬਿੰਦੁ ਬਸੈ ਹਮਾਰੈ ਚੀਤਿ ॥ ੪

॥ ੧ ॥ ੭ ॥

ਘਰ ਕੀ ਨਾਰਿ ਤਿਆਰੈ ਅੰਧਾ ॥ ਪਰ ਨਾਰੀ

ਸਿਉ ਘਾਲੈ ਧੰਧਾ ॥ ਜੈਸੇ ਸਿੰਬਲੁ ਦੇਖਿ ਸੁਆ

ਬਿਗਸਾਨਾ ॥ ਅੰਤ ਕੀ ਬਾਰ ਮੁਆ ਲਪਟਾਨਾ ॥

but why you made me take birth in the house of a low-caste washerman. (Pause - 1)

So Namdev felt disgusted and disappointed and got up with his sheet and sat outside behind the shrine. (2)

But see the wonder of the Lord ! As Namdev started singing and reciting Lord's True Name, the shrine started moving, facing the Lord's saint, Namdev. (3 - 6)

Bhairou Namdev Jiu Ghar - 2 Ik onkar satgur prasad
(Jaisi bhukai preet anaj.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Namdev has developed the same love for the Lord just as a hungry person longs for food or a thirsty person craves for water to drink and a foolish householder develops love for the family. (1)

Once Namdev developed the love of the Lord, he became completely detached from the world automatically in the normal course. (in the fourth state of Equipose) (Pause - 1)

Namdev has inculcated the love of the Lord (Murari) in his heart just as a loose-character woman loves another person, other than her spouse, or the greedy man develops love for amassing wealth or a man with sexual desires develops relations with another woman. (2)

The true love comprises of love developed by the Lord Himself, just as the dual-mindedness is cast away (got rid of) through the Guru's Grace alone.

Namdev has developed true love for the Lord's True Name and this love never ceases as it is inculcated in the heart endlessly. (3)

I have developed the same love for the Lord in my heart, which exists between the (son) child and the mother . O Namdev ! I have inculcated the love of the Lord in my heart and the Lord abides within my soul (innerself) all the time. (4 - 1 - 7)

(Ghar ki naar tiagai andha.....)

This blind man develops illegal relations with another's woman, having discarded his own wife, just as the parrot develops such a longing for the simbol tree, that he gives up his life even being attached to this tree. (1)

The sinner develops such a longing for the fire of vices

੧ ॥ ਪਾਪੀ ਕਾ ਘਰੁ ਅਗਨੇ ਮਾਹਿ ॥ ਜਲਤ
ਰਹੈ ਮਿਟਵੈ ਕਬ ਨਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ
ਕੀ ਭਗਤਿ ਨ ਦੇਖੈ ਜਾਇ ॥ ਮਾਰਗੁ ਛੋਡਿ
ਅਮਾਰਗਿ ਪਾਇ ॥ ਮੂਲਹੁ ਭੂਲਾ ਆਵੈ ਜਾਇ ॥
ਅੰਮ੍ਰਿਤੁ ਡਾਰਿ ਲਾਇ ਬਿਖੁ ਖਾਇ ॥ ੨ ॥ ਜਿਉ
ਬੇਸ੍ਰਾ ਕੇ ਪਰੈ ਅਖਾਰਾ ॥ ਕਾਪਰੁ ਪਹਿਰਿ ਕਰਹਿ
ਸੰਗਾਰਾ ॥ ਪੂਰੇ ਤਾਲ ਨਿਹਾਲੇ ਸਾਸ ॥ ਵਾ ਕੇ
ਗਲੇ ਜਮ ਕਾ ਹੈ ਫਾਸ ॥ ੩ ॥ ਜਾ ਕੇ ਮਸਤਕਿ
ਲਿਖਿਓ ਕਰਮਾ ॥ ਸੇ ਭਜਿ ਪਰਿ ਹੈ ਗੁਰ ਕੀ
ਸਰਨਾ ॥ ਕਹਤ ਨਾਮਦੇਉ ਇਹੁ ਬੀਚਾਰੁ ॥ ਇਨ
ਬਿਧਿ ਸੰਤਹੁ ਉਤਰਹੁ ਪਾਰਿ ॥ ੪ ॥ ੨ ॥ ੮ ॥
ਸੰਡਾ ਮਰਕਾ ਜਾਇ ਪੁਕਾਰੇ ॥ ਪੜੈ ਨਹੀ ਹਮ ਹੀ
ਪਚਿ ਹਾਰੇ ॥ ਰਾਮੁ ਕਹੈ ਕਰ ਤਾਲ ਬਜਾਵੈ ਚਟੀਆ
ਸਭੈ ਬਿਗਾਰੇ ॥ ੧ ॥ ਰਾਮ ਨਾਮਾ ਜਪਿਬੋ ਕਰੈ ॥
ਹਿਰਦੈ ਹਰਿ ਜੀ ਕੇ ਸਿਮਰਨੁ ਧਰੈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬਸੁਧਾ ਬਸਿ ਕੀਨੀ ਸਭ ਰਾਜੇ ਬਿਨਤੀ ਕਰੈ
ਪਟਰਾਨੀ ॥ ਪੂਤੁ ਪ੍ਰਹਿਲਾਦੁ ਕਹਿਆ ਨਹੀ ਮਾਨੈ
ਤਿਨਿ ਤਉ ਅਉਰੈ ਠਾਨੀ ॥ ੨ ॥ ਦੁਸਟ ਸਭਾ
ਮਿਲਿ ਮੰਤਰ ਉਪਾਇਆ ਕਰਸਹੁ ਅਉਧ
ਘਨੇਰੀ ॥ ਗਿਰਿ ਤਰ ਜਲ ਜੁਆਲਾ ਭੈ ਰਾਖਿਓ
ਰਾਜਾ ਰਾਮਿ ਮਾਇਆ ਫੇਰੀ ॥ ੩ ॥ ਕਾਢਿ ਖੜਗੁ
ਕਾਲੁ ਭੈ ਕੋਖਿਓ ਮੋਹਿ ਬਤਾਉ ਜੁ ਤੁਹਿ ਰਾਖੈ ॥
ਪੀਤ ਪੀਤਾਂਬਰ ਤ੍ਰਿਭਵਣ ਧਣੀ ਥੰਭ ਮਾਹਿ ਹਰਿ

like anger, that he burns himself in this fire of anger which he never gives up. (Pause - 1)

The faithless person never experiences the bliss of the company of holy saints, and leaving the path of righteousness he follows the wrong path in life. Such a person, having lost his way from the very start (of life) goes through the cycle of births and deaths, as he enjoys the vicious and sinful actions in full measure, having discarded the nectar of True Name. (2)

Just as a prostitute sets up a drama of music and dance at her place, having embellished herself with nice clothes and ornaments. Then she gives her performance of a charming dance but gets engrossed in the bondage of Yama's noose. (due to her actions.) (3)

But the person who is blessed with good fortune through the Lord's Will, falls at the lotus feet of the Guru. O Namdev ! This is my view after careful deliberations. O holy saints ! We could cross this ocean of life successfully through the Guru's guidance alone. (4 - 2 - 8)

(Sanda marka jaie pukarai.....)

The teachers (of Prahlad) Sanda and Marka rush and complain to the king Harnakush that they had tried their best but Prahlad would not follow their teachings. They complained that Prahlad had spoiled all his colleagues by singing Lord Ram's praises and dancing therein. (1)

He only recites True Name of the Lord, having inculcated His love in His heart. (Pause - 1)

Even the Prime-queen tried to explain to her son Prahlad that the king had subdued the whole kingdom to his commands, but the son, Prahlad had different plans and he would not listen to her advice even towards obeying the kings' ordains. (2)

The King alongwith his ministers, a group of devils, then decided to kill the son, Prahlad unless he gave up the Lord's Name. But the Lord Almighty protected Prahlad from the fear of a fall from the mountains, or being drowned in deep waters or being burnt alive by fire. (3)

Then the king shouted at Prahlad unsheathing his sword with the threat of his death and asked him to seek help of his Ram, if there were any such power. But Prahlad replied that his saviour, the Lord, was present in this red hot pillar even.

ਭਾਧੈ ॥ ੪ ॥ ਹਰਨਾਖਸੁ ਜਿਨਿ ਨਖਹ ਬਿਦਾਰਿਓ

(where he was tied) (4)

ਸੁਰਿ ਨਰ ਕੀਏ ਸਨਾਥਾ ॥ ਕਹਿ ਨਾਮਦੇਉ ਹਮ

The Lord appeared from the red hot pillar and killed the tyrant Harnakush, with His nails and thus honoured His saints and gods. O Namdev ! Let us recite the True Name of such a Lord, in the form of half lion and half man, who bestows all honours and greatness on us. (5 - 3 - 9)

ਨਰਹਰਿ ਧਿਆਵਹ ਰਾਮੁ ਅਭੈ ਪਦ ਦਾਤਾ ॥ ੫

(Sultan poochhai sunn be nama.....)

॥ ੩ ॥ ੯ ॥

ਸੁਲਤਾਨੁ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥ ਦੇਖਉ ਰਾਮ

The King (Mohd. Bin Tughlak) sent for the saint Namdev to Delhi from Pandharpur and asked him to show him the functions (miracles) of his Lord Ram, whom he worshipped.(1)

ਤੁਮ੍ਹਰੇ ਕਾਮਾ ॥ ੧ ॥ ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ

After saying this, the king got Namdev bundled into a bundle and said , "Let me see your protector, Lord, how He saves you now ?" (Pause - 1)

॥ ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਨੁਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਬਿਸਮਿਲਿ ਗਾਉ ਦੇਹੁ ਜੀਵਾਇ ॥ ਨਾਤਰੁ

O Namdev ! Either you make my dead cow alive or your head will be chopped off from your body. "(2)

ਗਰਦਨਿ ਮਾਰਉ ਠਾਂਇ ॥ ੨ ॥ ਬਾਦਿਸਾਹ ਐਸੀ

Namdev replied, " O King ! How could I perform such a feat, as a dead body cannot come back to life again ? (3)

ਕਿਉ ਹੋਇ ॥ ਬਿਸਮਿਲਿ ਕੀਆ ਨ ਜੀਵੈ ਕੋਇ

Nothing can happen with my efforts, as everything happens as it pleases the Lord as per His Will. (4)

॥ ੩ ॥ ਮੇਰਾ ਕੀਆ ਕਛੂ ਨ ਹੋਇ ॥ ਕਰਿ ਹੈ

Hearing this, the King got enraged and ordered the drunken elephant to be brought into action. (5)

ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ ॥ ੪ ॥ ਬਾਦਿਸਾਹੁ ਚੜਿਓ

Seeing this the Namdev's mother started crying and wailing and asked her son to forget about Ram and worship the Allah (get converted to islam) (6)

ਅਹੰਕਾਰਿ ॥ ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ ॥ ੫

Then Namdev replied, " Neither You are my mother nor i am your son. Even if my body is destroyed, I will not stop reciting the Name of Lord Ram." (7)

॥ ਰੁਦਨੁ ਕਰੈ ਨਾਮੇ ਕੀ ਮਾਇ ॥ ਛੋਡਿ ਰਾਮੁ ਕੀ

Then the elephant struck with this trunk but Namdev got saved through the support of the Lord. (8)

ਨ ਭਜਹਿ ਖੁਦਾਇ ॥ ੬ ॥ ਨ ਹਉ ਤੇਰਾ ਪ੍ਰਗੜਾ

Seeing this the muslim religious leaders, kazis and Mullahs, started saluting Namdev and the king even felt that his prestige had been let down. (9)

ਨ ਤੂ ਮੇਰੀ ਮਾਇ ॥ ਪਿੰਡੁ ਪੜੈ ਤਉ ਹਰਿ ਗੁਨ

The Hindus approached (came to) the King requesting him to pardon Namdev by accepting gold in proportion (equal to) to Namdev's weight in lieu. (10)

ਗਾਇ ॥ ੭ ॥ ਕਰੈ ਗਜਿੰਦੁ ਸੁੰਡ ਕੀ ਚੋਟ ॥

The king replied, " If I were to accept money I will be thrown into hell, as such I would like Namdev to accept Islam rather than taking money in lieu and lose faith in my religious verdict.. (11)

ਨਾਮਾ ਉਥਰੈ ਹਰਿ ਕੀ ਓਟ ॥ ੮ ॥ ਕਾਜੀ ਮੁਲਾਂ

ਕਰਹਿ ਸਲਾਮੁ ॥ ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ

ਮਾਨੁ ॥ ੯ ॥ ਬਾਦਿਸਾਹ ਬੇਨਤੀ ਸੁਨੇਹੁ ॥ ਨਾਮੇ

ਸਰ ਭਰਿ ਸੋਨਾ ਲੇਹੁ ॥ ੧੦ ॥ ਮਾਲੁ ਲੇਉ

ਤਉ ਦੇਜਕਿ ਪਰਉ ॥ ਦੀਨੁ ਛੋਡਿ ਦੁਨੀਆ ਕਉ

ਭਰਉ ॥ ੧੧ ॥ ਪਾਵਹੁ ਬੇੜੀ ਹਾਥਹੁ ਤਾਲ ॥

ਨਾਮਾ ਗਾਵੈ ਗੁਨ ਗੋਪਾਲ ॥ ੧੨ ॥ ਗੰਗ ਜਮੁਨ
ਜਉ ਉਲਟੀ ਬਹੈ ॥ ਤਉ ਨਾਮਾ ਹਰਿ ਕਰਤਾ
ਰਹੈ ॥ ੧੩ ॥ ਸਾਤ ਘੜੀ ਜਬ ਬੀਤੀ ਸੁਣੀ ॥
ਅਜਹੁ ਨ ਆਇਓ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥ ੧੪ ॥
ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ ॥ ਗਰੁੜ ਚੜ੍ਹੇ ਗੋਬਿੰਦ
ਆਇਲਾ ॥ ੧੫ ॥ ਅਪਨੇ ਭਗਤ ਪਰਿ ਕੀ
ਪ੍ਰਤਿਪਾਲ ॥ ਗਰੁੜ ਚੜ੍ਹੇ ਆਏ ਗੋਪਾਲ ॥ ੧੬ ॥
ਕਹਹਿ ਤ ਧਰਣਿ ਇਕੋਡੀ ਕਰਉ ॥ ਕਹਹਿ ਤ
ਲੇਕਹਿ ਊਪਰਿ ਧਰਉ ॥ ੧੭ ॥ ਕਹਹਿ ਤ ਮੁਈ
ਗਉ ਦੇਉ ਜੀਆਇ ॥ ਸਭੁ ਕੋਈ ਦੇਖੈ ਪਤੀਆਇ
॥ ੧੮ ॥ ਨਾਮਾ ਪ੍ਰਣਵੈ ਸੇਲ ਮਸੇਲ ॥ ਗਉ
ਦੁਹਾਈ ਬਛਰਾ ਮੇਲਿ ॥ ੧੯ ॥ ਦੂਧਹਿ ਦੁਹਿ
ਜਬ ਮਟੁਕੀ ਭਰੀ ॥ ਲੇ ਬਾਦਿਸਾਹ ਕੇ ਆਗੇ
ਧਰੀ ॥ ੨੦ ॥ ਬਾਦਿਸਾਹੁ ਮਹਲ ਮਹਿ ਜਾਇ ॥
ਅਉਘਟ ਕੀ ਘਟ ਲਾਗੀ ਆਇ ॥ ੨੧ ॥
ਕਾਜੀ ਮੁਲਾਂ ਬਿਨਤੀ ਫੁਰਮਾਇ ॥ ਬਖਸੀ ਹਿੰਦੂ
ਮੈ ਤੇਰੀ ਗਾਇ ॥ ੨੨ ॥ ਨਾਮਾ ਕਹੈ ਸੁਨਹੁ
ਬਾਦਿਸਾਹ ॥ ਇਹੁ ਕਿਛੁ ਪਤੀਆ ਮੁਖੈ ਦਿਖਾਇ
॥ ੨੩ ॥ ਇਸ ਪਤੀਆ ਕਾ ਇਹੈ ਪਰਵਾਨੁ ॥
ਸਾਚਿ ਸੀਲਿ ਚਾਲਹੁ ਸੁਲਿਤਾਨ ॥ ੨੪ ॥
ਨਾਮਦੇਉ ਸਭ ਰਹਿਆ ਸਮਾਇ ॥ ਮਿਲਿ ਹਿੰਦੂ
ਸਭ ਨਾਮੇ ਪਹਿ ਜਾਹਿ ॥ ੨੫ ॥ ਜਉ ਅਬ ਕੀ
ਬਾਰ ਨ ਜੀਵੈ ਗਾਇ ॥ ਤ ਨਾਮਦੇਵ ਕਾ ਪਤੀਆ

Namdev's feet were chained but with hands he was playing the cymbals and was singing the praises of Lord Ram. (12)

He said, " Even if Jamuna and Ganga (rivers) were to flow in the opposite direction, I will not forsake my Ram and accept conversion to Islam. (13)

When the time limit of seven hours given to Namdev to make the dead cow alive, Namdev felt a bit worried as to why the Lord had not come to his rescue. (14)

Just at that time, the fluttering of the wings of the bird 'Garuda' was heard and the Lord Gobind was seen coming riding the bird Garuda. (15)

Thus the Lord came to the rescue of His saint and approached him riding the bird Garuda. (16)

The Lord said, " O Namdev ! If you want, I would destroy the whole land and if you like, I would kill this man by placing my hands on his head." (17)

Further, " If you were to ask me I could make this dead cow alive so that everyone would have faith in your sayings. (18)

Then (the cow came back to life, and) Namdev asked the king's men to milch the cow by first allowing the (cow's) calf to suck milk. (19)

The king's courtiers milched the cow and filled the utensil with milk which was placed before the king. (20)

The king then went back to his palace and developed a severe pain, facing a tough time. (21)

Then the king approached Namdev through his Kazis requesting him to pardon him as he had let his cow to remain alive again. (22)

Namdev said, "Listen, O king ! I have not shown this miracle, but my Lord Ram only had performed this miracle. " (23)

O king ! The net result of this whole episode is that you should lead a peaceful life without Truth and kindness towards all humanity. (24)

This whole episode of Namdev became known throughout the country and all the Hindus came to pay their obeisance to the saint. (25)

Namdev said, If the cow were not brought back to life by the Lord, all my prestige and respect for religion (religious

ਜਾਇ ॥ ੨੬ ॥ ਨਾਮੇ ਕੀ ਕੀਰਤਿ ਰਹੀ ਸੰਸਾਰਿ

॥ ਭਗਤ ਜਨਾਂ ਲੇ ਉਧਰਿਆ ਪਾਰਿ ॥ ੨੭ ॥

ਸਗਲ ਕਲੇਸ ਨਿੰਦਕ ਭਇਆ ਖੇਦੁ ॥ ਨਾਮੇ

ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ ॥ ੨੮ ॥ ੧ ॥ ੧੦ ॥

ਘਰੁ ੨ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਮਿਲੈ ਮੁਰਾਰਿ ॥

ਜਉ ਗੁਰਦੇਉ ਤ ਉਤਰੈ ਪਾਰਿ ॥ ਜਉ ਗੁਰਦੇਉ

ਤ ਬੈਕੁੰਠ ਤਰੈ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਜੀਵਤ ਮਰੈ

॥ ੧ ॥ ਸਤਿ ਸਤਿ ਸਤਿ ਸਤਿ ਸਤਿ ਗੁਰਦੇਵ ॥

ਬੁਠੁ ਬੁਠੁ ਬੁਠੁ ਬੁਠੁ ਆਨ ਸਭ ਸੇਵ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥

ਜਉ ਗੁਰਦੇਉ ਨ ਦਹ ਦਿਸ ਧਾਵੈ ॥ ਜਉ

ਗੁਰਦੇਉ ਪੰਚ ਤੇ ਦੂਰਿ ॥ ਜਉ ਗੁਰਦੇਉ ਨ

ਮਰਿਬੋ ਬੂਰਿ ॥ ੨ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਅੰਮ੍ਰਿਤ

ਬਾਨੀ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਅਕਥ ਕਹਾਨੀ ॥

ਜਉ ਗੁਰਦੇਉ ਤ ਅੰਮ੍ਰਿਤ ਦੇਹ ॥ ਜਉ ਗੁਰਦੇਉ

ਨਾਮੁ ਜਪਿ ਲੇਹਿ ॥ ੩ ॥ ਜਉ ਗੁਰਦੇਉ ਭਵਨ

ਤ੍ਰੈ ਸੂਝੈ ॥ ਜਉ ਗੁਰਦੇਉ ਉਚ ਪਦ ਬੂਝੈ ॥ ਜਉ

ਗੁਰਦੇਉ ਤ ਸੀਸੁ ਅਕਾਸਿ ॥ ਜਉ ਗੁਰਦੇਉ

ਸਦਾ ਸਾਬਾਸਿ ॥ ੪ ॥ ਜਉ ਗੁਰਦੇਉ ਸਦਾ

ਬੈਰਾਗੀ ॥ ਜਉ ਗੁਰਦੇਉ ਪਰ ਨਿੰਦਾ ਤਿਆਗੀ

॥ ਜਉ ਗੁਰਦੇਉ ਬੁਰਾ ਭਲਾ ਏਕ ॥ ਜਉ

life) would have come to naught. (26)

Thus the honour of Namdev spread far and wide and Namdev alongwith other saints attained salvation. (27)

O Namdev ! All the sufferings and afflictions had to be faced by the vilifiers like the king and his courtiers, and people realised that there was no distinction between Namdev and the Lord. (28 - 1 - 10)

Ghar - 2 (Jou Gurdeo ta milai Murar.....)

If the Lord were benevolent, then one could unite with the Lord. If the Lord were to bestow His Grace on us then we could cross this ocean successfully. If the Lord were kind to us, then we might even go beyond the state of salvation or attaining the heavens and attain the state of humility of a dead person even while being alive. (1)

The Lord is really True, more True nay a personification of Truth only and all our service and attachment to the material world is all false and temporary or an embodiment of falsehood. (Pause - 1)

If the Lord were to bestow His Grace, we would attain True Name and with His Kindness we would not wander in all the ten directions and attain stability of mind. If the Lord were benevolent to us, we would get rid of all the five vices like sexual desires, and we would not die in complete disgust and disappointment. (2)

If we were bestowed with the Lord's Grace, we would have a sweet tongue and speech, and we would always sing the praises of the limitless Lord. If the Lord were kind to us, we would attain the nectar of True Name, and through the benevolence of the Lord others will also be benefitted with True Name from such a saintly person. (3)

The Lord's Grace would bestow on us the knowledge about all the three worlds, and this human being would realise the highest state of bliss in this life through His benevolence. If the Lord were kind to us, we would attain the knowledge of all the Lord's secrets (our body will approach the skies) and we would gain the blessings and gratitude of all permanently. (4)

We would attain worldly detachment and Lord's love through His Grace and forget about vilification of others through the Lord's kindness. With the Lord's benevolence we would find no distinction between good and evil, being the Lord's embodiment only and with Lord's Grace we would attain

ਗੁਰਦੇਉ ਲਿਲਾਟਹਿ ਲੇਖ ॥ ੫ ॥ ਜਉ

ਗੁਰਦੇਉ ਕੰਧੁ ਨਹੀ ਹਿਰੈ ॥ ਜਉ ਗੁਰਦੇਉ

ਦੇਹੁਰਾ ਛਿਰੈ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਛਾਪਹਿ ਛਾਈ

॥ ਜਉ ਗੁਰਦੇਉ ਸਿਹਜ ਨਿਕਸਾਈ ॥ ੬ ॥

ਜਉ ਗੁਰਦੇਉ ਤ ਅਠਸਠਿ ਨਾਇਆ ॥ ਜਉ

ਗੁਰਦੇਉ ਤਨਿ ਚਕ੍ਰ ਲਗਾਇਆ ॥ ਜਉ

ਗੁਰਦੇਉ ਤ ਦੁਆਦਸ ਸੇਵਾ ॥ ਜਉ ਗੁਰਦੇਉ

ਸਭੈ ਬਿਖੁ ਮੇਵਾ ॥ ੭ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਸੰਸਾਰ

ਫੂਟੈ ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਜਮ ਤੇ ਛੂਟੈ ॥ ਜਉ

ਗੁਰਦੇਉ ਤ ਭਉਜਲ ਤਰੈ ॥ ਜਉ ਗੁਰਦੇਉ ਤ

ਜਨਮਿ ਨ ਮਰੈ ॥ ੮ ॥ ਜਉ ਗੁਰਦੇਉ ਅਠਦਸ

ਬਿਉਹਾਰ ॥ ਜਉ ਗੁਰਦੇਉ ਅਠਾਰਹ ਭਾਰ ॥

ਬਿਨੁ ਗੁਰਦੇਉ ਅਵਰ ਨਹੀ ਜਾਈ ॥ ਨਾਮਦੇਉ

ਗੁਰ ਕੀ ਸਰਣਾਈ ॥ ੯ ॥ ੧ ॥ ੨ ॥ ੧੧ ॥

ਭੈਰਉ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ ੨

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਿਨੁ ਦੇਖੇ ਉਪਜੈ ਨਹੀ ਆਸਾ ॥ ਜੋ ਦੀਸੈ ਸੇ

ਹੋਇ ਬਿਨਾਸਾ ॥ ਬਰਨ ਸਹਿਤ ਜੋ ਜਾਏ ਨਾਮੁ ॥

ਸੇ ਜੋਗੀ ਕੇਵਲ ਨਿਹਕਾਮੁ ॥ ੧ ॥ ਪਰਚੈ ਰਾਮੁ

ਰਵੈ ਜਉ ਕੋਈ ॥ ਪਾਰਸੁ ਪਰਸੈ ਦੁਬਿਧਾ ਨ ਹੋਈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇ ਮੁਨਿ ਮਨ ਕੀ ਦੁਬਿਧਾ

the fortunes of life through the Lord's pre-destined Will. (5)

If the Lord were kind to us we will not lead a wasteful life, and with the Grace of the Lord, the shrine of God will also turn facing towards us. (we will attain the Lord.) Through the Lord's Grace we would gain peace and tranquillity of mind (with a permanent hut or place) and we could be saved from drowning in this ocean of life, in a state of Equipoise. (6)

If the Lord were kind to us, we would get all the benefits of bathing at the sixty-eighty holy places of pilgrimage within ourselves (at home), and through Lord's benevolence we would get the touch of Lord Krishna's Surdasha Chakar (circling armour). If the Lord were to bestow His Grace, we would gain the benefit of serving all the twelve holy places with Lord Shiva's lingam and all the vices and sinful actions even would become sweet and fruitful through the Lord's Grace. (7)

Through the Lord's Grace, all our doubts and misgivings will be got rid of and we would be freed from the noose of Yama's bondage (fear of death) through the Lord's kindness. With the Lord's benevolence, we would be enabled to cross this ocean of life successfully and will not have to go through the cycle of Rebirths through the Lord's Grace. (8)

The human being realises the importance and secrets of the eighteen Puranas through the Lord's Grace; and with Lord's benevolence, all the greenery of vegetation will be taken as an embodiment of the Lord Himself. O Namdev ! I have realised that without the Guru's guidance there is no other choice with us to attain salvation. So I would always seek the support of the Guru to attain the support of the Guru to attain the Lord. (9 - 1 - 2 - 11)

Bhairou Bani Ravidas Jiu Ki Ghar - 2 Ik onkar satgur prasad (Bin dekhai upjai nahi asa.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Without the personal vision, no one becomes hopeful or satisfied (about the Lord) and whatever is visible is subject to destruction being temporary. The person, who recites True Name considering the Lord as ever-existent, is true Yogi (mendicant) having no worldly attachments. (1)

There is not even an iota of doubts that whosoever recites Lord's True Name becomes purified just as iron becomes pure like gold with the touch of Paras, (Golden stone) (Pause - 1)

Whosoever gets rid of his dual-mindedness is a true Muni (mendicant) and gets a vision of the True Lord, who is omni-

ਖਾਇ ॥ ਬਿਨੁ ਦੁਆਰੇ ਤ੍ਰੈ ਲੋਕ ਸਮਾਇ ॥ ਮਨ
ਕਾ ਸੁਭਾਉ ਸਭੁ ਕੋਈ ਕਰੈ ॥ ਕਰਤਾ ਹੋਇ ਸੁ
ਅਨਭੈ ਰਹੈ ॥ ੨ ॥ ਫਲ ਕਾਰਨ ਫੂਲੀ ਬਨਰਾਇ
॥ ਫਲੁ ਲਾਗਾ ਤਬ ਫੂਲੁ ਬਿਲਾਇ ॥ ਗਿਆਨੈ
ਕਾਰਨ ਕਰਮ ਅਭਿਆਸੁ ॥ ਗਿਆਨੁ ਭਇਆ
ਤਹ ਕਰਮਹ ਨਾਸੁ ॥ ੩ ॥ ਘ੍ਰਿਤ ਕਾਰਨ ਦਧਿ
ਮਥੈ ਸਇਆਨ ॥ ਜੀਵਤ ਮੁਕਤ ਸਦਾ ਨਿਠਰਬਾਨ
॥ ਕਹਿ ਰਵਿਦਾਸ ਪਰਮ ਬੈਰਾਗ ॥ ਰਿਦੈ ਰਾਮੁ
ਕੀ ਨ ਜਪਸਿ ਅਭਾਗ ॥ ੪ ॥ ੧ ॥

ਨਾਮਦੇਵ ॥

ਆਉ ਕਲੰਦਰ ਕੇਸਵਾ ॥ ਕਰਿ ਅਬਦਾਲੀ
ਭੇਸਵਾ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਆਕਾਸ ਕੁਲਹ ਸਿਰਿ
ਕੀਨੀ ਕਉਸੈ ਸਪਤ ਪਯਾਲਾ ॥ ਚਮਰ ਪੇਸ ਕਾ
ਮੰਦਰੁ ਤੇਰਾ ਇਹ ਬਿਧਿ ਬਨੇ ਗੁਪਾਲਾ ॥ ੧ ॥
ਛਪਨ ਕੋਟਿ ਕਾ ਪੇਹਨੁ ਤੇਰਾ ਸੋਲਹ ਸਹਸ
ਇਜਾਰਾ ॥ ਭਾਰ ਅਠਾਰਹ ਮੁਦਗਰੁ ਤੇਰਾ
ਸਹਨਕ ਸਭ ਸੰਸਾਰਾ ॥ ੨ ॥ ਦੇਹੀ ਮਹਜਿਦਿ
ਮਨੁ ਮਉਲਾਨਾ ਸਹਜ ਨਿਵਾਜ ਗੁਜਾਰੈ ॥ ਬੀਬੀ
ਕਉਲਾ ਸਉ ਕਾਇਨੁ ਤੇਰਾ ਨਿਰੰਕਾਰ
ਆਕਰੈ ॥ ੩ ॥ ਭਗਤਿ ਕਰਤ ਮੇਰੇਤਾਲ ਛਿਨਾਏ

present, pervading everywhere in the three worlds, without any fixed abode. Whosoever controls his mind becomes free from the fear complex (fear of death) else everyone follows the dictates of his mind, whether good or bad. (2)

The whole vegetable world blossoms forth with flowers to be converted into fruits, and once the fruit is formed, the flowers vanish (the flowers give way to fruit).

Similarly our actions lead to the attainment of knowledge, and once we attain the Lord's knowledge (about Lord's secrets) all our actions vanish, giving way to enlightenment. (3)

Just as a clever woman churns the curd for getting butter (and then ghee), similarly man performs good actions for attaining knowledge and salvation and with knowledge all the sorrow vanishes.

O Ravidas ! I would like to remind the most detached human being thus. O unfortunate foolish Man ! Why do you not recite the Lord's True Name by inculcating His love in the heart ? (4 -1)

Namdev (Aaou kalandar kesva.....)

O Lord ! O Keshav with beautiful hair You have come in the form of an Abdali mendicant whom I offer my welcome (in my heart) (Pause)

O Lord ! May You visit me ! You wear the cap of seven skies on Your head and make the seven nether lands as Your foot wear. O Lord ! All the beings are like Your abodes as you pervade everywhere. O Lord- Protector of this universe ! This whole world with human beings belongs to you, as You are omni-present, and Your form is really beautiful. (1)

O Lord Keshav ! Your robe is comprised of fifty six crore types and Your entourage consists of sixteen thousand beauties.

The whole vegetable world is like (ਸਲਰਤਤ) the mortar and the whole world is like Your earthen vessel. (2)

O Lord-Almighty ! My body is like the mosque and my mind the Mullah (who gives the call for Your prayers) while my stable mind is like saying Your prayers. O Lord-Master of the universe ! This whole worldly falsehood (Maya) is at Your service like a maid- servant. (3)

O Lord-Kalandar ! You only were responsible for my turning out of the shrine while doing your worship (by the higher caste Brahmins). But whom should I approach with my supplications and wailings ? O Namdev ! My True Master is omni-scient, knowing

ਕਿਹ ਪਹਿ ਕਰਉ ਪ੍ਰਕਾਰਾ ॥ ਨਾਮੇ ਕਾ ਸੁਆਮੀ

ਅੰਤਰਜਾਮੀ ਫਿਰੇ ਸਗਲ ਬੇਦੇਸਵਾ ॥ ੪ ॥੧॥

ਰਾਗ ਬੰਸਤੁ ਮਹਲਾ ੧ ਘਰੁ ੧
ਚਉਪਦੇ ਦੁਤ੍ਰਕੇ ੧ੳ ਸਤਿ ਨਾਮੁ ਕਰਤਾ
ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਹਾ ਮਾਹ ਮੁਮਾਰਖੀ ਚੜਿਆ ਸਦਾ ਬਸੰਤੁ ॥

ਪਰਫੜੁ ਚਿਤ ਸਮਾਲਿ ਸੋਇ ਸਦਾ ਸਦਾ

ਗੋਬਿੰਦੁ ॥ ੧ ॥ ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ

ਵਿਸਾਰਿ ॥ ਹਉਮੈ ਮਾਰਿ ਬੀਚਾਰਿ ਮਨ ਗੁਣ

ਵਿਚਿ ਗੁਣੁ ਲੈ ਸਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਮ

ਪੇਡੁ ਸਾਖਾ ਹਰੀ ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗਿਆਨੁ ॥

ਪਤ ਪਰਾਪਤਿ ਛਾਵ ਘਣੀ ਚੂਕਾ ਮਨ

ਅਭਿਮਾਨੁ ॥ ੨ ॥ ਅਖੀ ਕੁਦਰਤਿ ਕੰਨੀ ਬਾਣੀ

ਮੁਖਿ ਆਖਣੁ ਸਚੁ ਨਾਮੁ ॥ ਪਤਿ ਕਾ ਧਨੁ ਪੂਰਾ

ਹੋਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ ॥ ੩ ॥ ਮਾਹਾ

ਰੁਤੀ ਆਵਣਾ ਵੇਖਹੁ ਕਰਮ ਕਮਾਇ ॥ ਨਾਨਕ

ਹਰੇ ਨ ਸੂਕਹੀ ਜਿ ਗੁਰਮੁਖਿ ਰਹੇ ਸਮਾਇ ॥

੪ ॥ ੧ ॥

everyone's inner feelings and pervades all over the world (different countries) being omni-present. (4 - 1)

(In this hymn Bhagat Namdev raises his voice against high caste Hindus and Muslim religious leaders).

Rag Basant Mahala - 1 Ghar - 1 Choupade Doutuke
Ik onkar satnam karta purkh nirbhau nirvair akal moorat
ajooni saibhunch Gurprasad. (Maha mah mumarkhi chariya
sada basant.....)

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, attainable through the Guru's guidance."

The month of 'Basant' (Spring) is most welcome amongst all the months and is most blissful with the Lord prevailing in all beings equally at all times.

O my mind ! Let us enjoy the bliss of this month (Basant) and recite the True Name of the Lord-(Gobind) Almighty at all times. (1)

O foolish Man ! Let us rid ourselves of the vice of egoism and inculcate virtuous qualities in our heart the True Name of the Lord, having controlled the egoism with meditation and remembrance of the Lord. (Pause - 1)

Let us realise clearly that our actions (in this world) are like the trunk of a tree, with the love of the Lord's True Name as its branches and religious beliefs as the flowers alongwith the knowledge (of the Lord) as the fruit (of this human tree). Then the leaves sprout in the form of his prestige and peaceful mind as its shade, having controlled the egoism of mind as the burning fire (of worldly desires) within his innerself. (2)

This human being perceives the Lord-creator of Nature, and listens with his ears the Praises of the Lord being sung, and recites the True Name (of the Lord) with his tongue. With the above qualities this man attains the treasure of the Lord's attainment (True Name) as his wealth of life with a concentrated mind in the fourth stage of Equipoise. (as the ideal of life). (3)

Just as the month and seasons follow each other in sequence, the human being performs his actions in life and (wanders around) passes through this life-span under the bondage of Maya (worldly falsehood), thus engrossed in sinful actions leading to sufferings. O Nanak ! The Guru-minded persons, who are engaged in the recitation of Lord's True Name through the Guru's guidance, always flourish in life (like green leaves) enjoying the eternal bliss and never wither in life. (undergo sufferings) (4-1)

ਮਹਲਾ ੧ ਬਸੰਤੁ ॥

ਰੁਤਿ ਆਈਲੇ ਸਰਸ ਬਸੰਤ ਮਾਹਿ ॥ ਗੰਗਿ ਰਾਤੇ

ਰਵਹਿ ਸਿ ਤੇਰੈ ਚਾਇ ॥ ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ

ਲਗਉ ਪਾਇ ॥ ੧ ॥ ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ ਕਹਉ

ਰਾਇ ॥ ਜਗਜੀਵਨ ਜੁਗਤਿ ਨ ਮਿਲੈ ਕਾਇ ॥

੧ ॥ ਰਹਾਉ ॥ ਤੇਰੀ ਮੂਰਤਿ ਏਕਾ ਬਹੁਤੁ ਰੂਪ ॥

ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਦੇਉ ਧੂਪ ॥ ਤੇਰਾ ਅੰਤੁ ਨ

ਪਾਇਆ ਕਹਾ ਪਾਇ ॥ ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ

ਕਹਉ ਰਾਇ ॥ ੨ ॥ ਤੇਰੇ ਸਨਿ ਸੰਬਤ ਸਭਿ

ਤੀਰਥਾ ॥ ਤੇਰਾ ਸਚੁ ਨਾਮੁ ਪਰਮੇਸਰਾ ॥ ਤੇਰੀ

ਗਤਿ ਅਵਿਗਤਿ ਨਹੀ ਜਾਣੀਐ ॥ ਅਣਜਾਣਤੁ

ਨਾਮੁ ਵਖਾਣੀਐ ॥ ੩ ॥ ਨਾਨਕੁ ਵੇਚਾਰਾ ਕਿਆ

ਕਹੈ ॥ ਸਭੁ ਲੋਕੁ ਸਲਾਹੇ ਏਕਸੈ ॥ ਸਿਰੁ ਨਾਨਕ

ਲੋਕਾ ਪਾਵ ਹੈ ॥ ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ

ਨਾਵ ਹੈ ॥ ੪ ॥ ੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਸੁਇਨੇ ਕਾ ਚਉਕਾ ਕੰਚਨ ਕੁਆਰ ॥ ਰੁਪੇ ਕੀਆ

ਕਾਰਾ ਬਹੁਤੁ ਬਿਸਥਾਰੁ ॥ ਗੰਗਾ ਕਾ ਉਦਕੁ ਕਰੰਤੋ

ਕੀ ਆਗਿ ॥ ਗਰੁੜਾ ਖਾਣਾ ਦੁਧ ਸਿਉ ਗਾਡਿ ॥

੧ ॥ ਰੇ ਮਨ ਲੇਖੈ ਕਬਹੂ ਨ ਪਾਇ ॥ ਜਾਮਿ ਨ

ਭੀਜੈ ਸਾਚ ਨਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਸ ਅਠ

Mahala - 1 Basant (*Rut aiyelai saras basant mahai.....*)

The month of Basant is the most enjoyable period, having been blessed with this human life by the Lord as such the Guru-minded persons are always imbued with the love of the Lord having inculcated the Lord's True Name in their hearts.

O Lord ! Whom else should I offer my prayers and pay my obeisance except You, having taken refuge at Your lotus-feet ? (1)

O Lord ! I am the slave of Your slaves even, having inculcated such humility at heart, without this mode of approach in life how could any one attain the love and acceptance of the Lord ? (Pause - 1)

O Lord ! You are possessing only one form, though pervading in all beings, who are only Your personification. Whom should I offer my prayers and pay my obeisance alongwith the fragrance of burning incense ?

O Lord ! You are limitless and beyond our comprehension with none being able to gauge Your depth or Vastness. (now or in future)

O Lord ! I would like to be known as the slave of Your slaves, being Your humble servant. (2)

O Lord ! All the holy places of pilgrimage, sixty-eighty in number (according to Hindu belief) are created by You and Your Name is also an embodiment of Truth. O Lord ! No one has known Your limits or Greatness and Vastness so far, as You are limitless are beyond our comprehension, as we go on reciting Your True Name without having any knowledge of Your secrets. (3)

O Nanak ! How could I , Lord's humble servant, try to describe Your Greatness but all the people sing the praises of the same one Lord. O Lord ! The head of Nanak lies at the lotus-feet of those Guru-minded persons, who recite Your True Name. (Nanak takes refuge at the lotus-feet of the persons, who are imbued with the love of the Lord) O Nanak ! I would offer myself as a sacrifice to all Your Names, with which Your praises are being sung. (4-2)

Basant Mahala - 1 (*Soinai ka chauka kanchan kod'r....*)

Even if the kitchen were built of gold with the utensils of gold, along with other articles of silver. The water from the holy ganges (Ganga) was available alongwith the pure fire (out of Chandan wood) and the food were prepared from the special (Garara) rice cooked in milk, (it is all use less without True Name). (1)

O my mind ! The above preparations are all useless unless one is imbued with the love of the Lord's True Name and nothing will be of any avail in the final analysis. (Pause - 1)

Even if the eighteen Puranas were available (studied) and

ਲੀਖੇ ਹੋਵਹਿ ਪਾਸਿ ॥ ਚਾਰੇ ਬੇਦ ਮੁਖਾਰਗ ਪਾਨਿ
॥ ਪੁਰਬੀ ਨਾਵੈ ਵਰਨਾਂ ਕੀ ਦਾਤਿ ॥ ਵਰਤ ਨੇਮ
ਕਰੇ ਦਿਨ ਰਾਤਿ ॥ ੨ ॥ ਕਾਜੀ ਮੁਲਾਂ ਹੋਵਹਿ
ਸੇਖ ॥ ਜੋਗੀ ਜੰਗਮ ਭਗਵੇ ਭੇਖ ॥ ਕੇ ਗਿਰਰੀ
ਕਰਮਾ ਕੀ ਸੰਧਿ ॥ ਬਿਨੁ ਬੁਝੇ ਸਭ ਖੜੀਅਸਿ
ਬੰਧਿ ॥ ੩ ॥ ਜੇਤੇ ਜੀਅ ਲਿਖੀ ਸਿਰਿ ਕਾਰ ॥
ਕਰਣੀ ਉਪਰਿ ਹੋਵਹਿ ਸਾਰ ॥ ਹੁਕਮੁ ਕਰਹਿ
ਮੁਖ ਗਾਵਾਰ ॥ ਨਾਨਕ ਸਾਚੇ ਕੇ ਸਿਫਤਿ ਭੰਡਾਰ
॥ ੪ ॥ ੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ਤੀਜਾ ॥

ਬਸਤੁ ਉਤਾਰਿ ਦਿਗੰਬਰੁ ਹੋਗੁ ॥ ਜਟਾਧਾਰਿ
ਕਿਆ ਕਮਾਵੈ ਜੋਗੁ ॥ ਮਨੁ ਨਿਰਮਲੁ ਨਹੀ ਦਸਵੈ
ਦੁਆਰ ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਵੈ ਮੂੜ੍ਹ ਵਾਰੇ ਵਾਰ ॥
੧ ॥ ਏਕੁ ਧਿਆਵਹੁ ਮੂੜ੍ਹ ਮਨਾ ॥ ਪਾਰਿ ਉਤਰਿ
ਜਾਹਿ ਇਕ ਖਿਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਮ੍ਰਿਤਿ
ਸਾਸਤ੍ਰ ਕਰਹਿ ਵਖਿਆਣ ॥ ਨਾਦੀ ਬੇਦੀ ਪੜ੍ਹਹਿ
ਪੁਰਾਣ ॥ ਪਾਖੰਡ ਦ੍ਰਿਸਟਿ ਮਨਿ ਕਪਟੁ ਕਮਾਹਿ
॥ ਤਿਨ ਕੈ ਰਮਈਆ ਨੇੜਿ ਨਾਹਿ ॥ ੨ ॥ ਜੇ ਕੋ
ਐਸਾ ਸੰਜਮੀ ਹੋਇ ॥ ਕ੍ਰਿਆ ਵਿਸੇਖ ਪੂਜਾ
ਕਰੇਇ ॥ ਅੰਤਰਿ ਲੋਭੁ ਮਨੁ ਬਿਖਿਆ ਮਾਹਿ ॥
ਓਇ ਨਿਰੰਜਨੁ ਕੈਸੇ ਪਾਹਿ ॥ ੩ ॥ ਕੀਤਾ ਹੋਆ
ਕਰੇ ਕਿਆ ਹੋਇ ॥ ਜਿਸ ਨੋ ਆਪਿ ਚਲਾਏ ਸੋਇ
॥ ਨਦਰਿ ਕਰੇ ਤਾਂ ਭਰਮੁ ਚੁਕਾਏ ॥ ਹੁਕਮੈ ਬੁਝੈ
ਤਾਂ ਸਾਚਾ ਪਾਏ ॥ ੪ ॥ ਜਿਸੁ ਜੀਉ ਅੰਤਰੁ ਮੈਲਾ

the four Vedas were learnt by heart; and one were to bathe at all the holy places of pilgrimage on religious functions, giving alms to all the high and low caste poor people, and one keeps fasts while doing prayers day and night but it all goes to waste without the support of True Name. (2)

Even if one were a Kazi, Mullah or a Sheikh (Muslim religious leaders) or one were a Yogi and a mendicant in saffron robes or a house holder engaged in all religious formal practices (rituals) but one without the support of True Name will be caught by the Yama's noose and punished. (3)

All the human beings function according to the predestined Will of the Lord and they will be judged (by the god of justice) according to their good or bad actions. But foolish men still behave with pride (giving orders) while some are begging for alms) O Nanak ! The persons, who sing the praises of the True Lord, are accepted in His Court as pure and virtuous and received with honour. (4-3)

Basant Mahala - 3 Teeja (*Basar utta'r digambar hoag....*)

Even if a person moves around naked having discarded his clothes, or becomes a Yogi with a long tuft of hair doing penance. What is the use of all these practices, including stopping his breath in the Tenth door, (dasam duar in the body) without the support of Lord's True Name ? Such a foolish person with dual-mindedness and other misgivings will be passed through the cycle of births and deaths every time. (1)

O foolish mind ! Let us remember the One Lord-Almighty, so that me may cross this ocean of life successfully in no time. (Pause - 1)

The persons, who study Smritis (twenty-seven) and Shastras (eighteen) giving discourses on them, or engage themselves in singing (with musical instruments or studying (four) Vedas and Puranas, but all these practices do not lead them to success or with a dirty and filthy mind they do not realise the company of the True Lord. (2)

How could a person, engaged in formal rituals or special type of religious practices and worship, attain the flawless Lord (without the effect of Maya), with a greedy mind engrossed in vicious and sinful actions ? (3)

The created human being is not capable of doing anything himself and functions according to the dictates of the Lord, as per His Will. He can be relieved of his false notions through the Lord's Grace and could attain the True Lord if he obeys the Lord's Will. (4)

ਹੋਇ ॥ ਤੀਰਥ ਭਵੈ ਦਿਸੰਤਰ ਲੋਇ ॥ ਨਾਨਕ
ਮਿਲੀਐ ਸਤਿਗੁਰ ਸੰਗ ॥ ਤਉ ਭਵਜਲ ਕੇ
ਤੂਟਸਿ ਬੰਧ ॥ ੫ ॥ ੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ ਮੋਹ ॥ ਮੈ ਅਵਰੁ
ਨ ਦੀਸੈ ਸਰਬ ਤੋਹ ॥ ਤੂ ਸੁਰਿ ਨਾਥਾ ਦੇਵਾ ਦੇਵ
॥ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਗੁਰ ਚਰਨ ਸੇਵ ॥ ੧ ॥

ਮੇਰੇ ਸੁੰਦਰ ਗਹਿਰ ਗੰਭੀਰ ਲਾਲ ॥ ਗੁਰਮੁਖਿ
ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਏ ਤੂ ਅਪਰੰਪਰੁ ਸਰਬ ਪਾਲ
॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਨੁ ਸਾਧ ਨ ਪਾਈਐ ਹਰਿ

ਕਾ ਸੰਗੁ ॥ ਬਿਨੁ ਗੁਰ ਮੈਲ ਮਲੀਨ ਅੰਗੁ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸੁਧੁ ਹੋਇ ॥ ਗੁਰ ਸਬਦਿ
ਸਲਾਹੇ ਸਾਚੁ ਸੋਇ ॥ ੨ ॥ ਜਾ ਕਉ ਤੂ ਰਾਖਹਿ

ਰਖਨਹਾਰ ॥ ਸਤਿਗੁਰੁ ਮਿਲਾਵਹਿ ਕਰਹਿ ਸਾਰ
॥ ਬਿਖੁ ਹਉਮੈ ਮਮਤਾ ਪਰਹਰਾਇ ॥ ਸਭਿ ਦੂਖ
ਬਿਨਾਸੇ ਰਾਮ ਰਾਇ ॥ ੩ ॥ ਉਤਮ ਗਤਿ ਮਿਤਿ

ਹਰਿ ਗੁਨ ਸਰੀਰ ॥ ਗੁਰਮਤਿ ਪ੍ਰਗਟੇ ਰਾਮ ਨਾਮ
ਹੀਰ ॥ ਲਿਵ ਲਾਗੀ ਨਾਮਿ ਤਜਿ ਦੂਜਾ ਭਾਉ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਰੁ ਗੁਰ ਮਿਲਾਉ ॥੪॥੫॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਮੇਰੀ ਸਖੀ ਸਹੇਲੀ ਸੁਨਹੁ ਭਾਇ ॥ ਮੇਰਾ ਪਿਰੁ
ਰੀਸਾਲੂ ਸੰਗਿ ਸਾਇ ॥ ਓਹੁ ਅਲਖੁ ਨ ਲਖੀਐ

A person, who is filthy of mind with impure thoughts, and bathes at various holy places of pilgrimage, does not gain anything fruitful wandering in distant lands. O Nanak ! The person, who joins the company of holy saints gets freed from the worldly bondage and crosses this ocean of life successfully. (5-4)

Basant Mahala - 1 (*Sagal bhavan te'ri maya moh....*)

All the human beings in various countries are enamoured by worldly falsehood (Maya) but I cannot see anything else except You pervading everywhere. O Lord ! You are the greatest god (God) of all the gods like Indra or Brahma as You are the creator of all and the light shining within all the gods. O Lord ! May I be bestowed with Lord's True Name for meditation and the Guru's lotus-feet for serving Him ! (1)

O my (darling) beloved Lord ! You are too deep for my probe, and too Great , being beyond my comprehension. The Guru-minded persons always sing the praises of the Lord through Your True Name, as You are the creator and sustainer of all beings and are limitless with no boundaries. (Pause - 1)

We cannot attain the company of the Lord (unison of the Lord) without the Guru's guidance, as without the Guru's support, the mind remains filthy with dual-mindedness. This mind cannot be purified without reciting Lord's True Name, and the person, who sings Lord's praises could alone attain the Lord. (2)

O Lord-protector ! Whosoever is protected by You, is enabled to meet the True Guru and is cared (looked after) by You as it pleases You. The poison of egoism and worldly attachment of such a person is eliminated by You. O Lord ! You enables such a person to rid himself of all his sufferings and ailments. (Mental) (3).

O Lord ! The person, who has inculcated Your virtues in his person (body), is enabled by You to attain the path to salvation. O Lord ! The person, who has recited Your True Name through the Guru's guidance, gets a glimpse of the gem of Your personality. O Nanak ! Such a person is enabled to meet the Lord Almighty through the Guru's guidance, as he is imbued with the love of the True Name, ridding himself of his dual-mindedness. (4-5)

Basant Mahala - 1 (*Meri sakhi saheli sunoh bha'i.....*)

O my friendly saints ! Please listen to me with love and devotion. My beautiful Lord is always present within me. How could I express anything as the Lord cannot be described (perceived) without the Guru's guidance, being limitless and

ਕਹਹੁ ਕਾਇ ॥ ਗੁਰਿ ਸੰਗਿ ਦਿਖਾਇਓ ਰਾਮ

ਰਾਇ ॥ ੧ ॥ ਮਿਲੁ ਸਖੀ ਸਹੇਲੀ ਹਰਿ ਗੁਨ

ਬਨੇ ॥ ਹਰਿ ਪ੍ਰਭ ਸੰਗਿ ਖੇਲਹਿ ਵਰ ਕਾਮਨਿ

ਗੁਰਮੁਖਿ ਖੋਜਤ ਮਨ ਮਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮਨਮੁਖੀ ਦੁਹਾਗਾਣਿ ਨਾਹਿ ਭੋਉ ॥ ਓਹੁ ਘਟਿ

ਘਟਿ ਰਾਵੈ ਸਰਬ ਪ੍ਰੇਉ ॥ ਗੁਰਮੁਖਿ ਬਿਹੁ ਚੀਨੈ

ਸੰਗਿ ਦੇਉ ॥ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਪੁ

ਜਪੇਉ ॥ ੨ ॥ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਭਾਉ ਹੋਇ

॥ ਬਿਨੁ ਗੁਰ ਸੰਤ ਨ ਸੰਗੁ ਦੇਇ ॥ ਬਿਨੁ ਗੁਰ

ਅੰਧਲੇ ਧੰਧੁ ਹੋਇ ॥ ਮਨੁ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ

ਮਲੁ ਸਬਦਿ ਖੋਇ ॥ ੩ ॥ ਗੁਰਿ ਮਨੁ ਮਾਰਿਓ

ਕਰਿ ਸੰਜੋਗੁ ॥ ਅਹਿਨਿਸਿ ਰਾਵੈ ਭਗਤਿ ਜੋਗੁ ॥

ਗੁਰ ਸੰਤ ਸਭਾ ਦੁਖੁ ਮਿਟੈ ਰੋਗੁ ॥ ਜਨ ਨਾਨਕ

ਹਰਿ ਵਹੁ ਸਹਜ ਜੋਗੁ ॥ ੪ ॥ ੬ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਅਪੇ ਕੁਦਰਤਿ ਕਰੇ ਸਾਜਿ ॥ ਸਚੁ ਆਪਿ ਨਿਬੇੜੇ

ਰਾਜੁ ਰਾਜਿ ॥ ਗੁਰਮਤਿ ਊਤਮ ਸੰਗਿ ਸਾਥਿ ॥

ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਸਹਜਿ ਆਥਿ ॥ ੧ ॥

ਮਤ ਬਿਸਰਸਿ ਰੇ ਮਨ ਰਾਮ ਬੋਲਿ ॥ ਅਪਰੰਪਰੁ

ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤੁਲਾਏ

ਅਤੁਲੁ ਤੋਲਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਚਰਨ

ਸਰੇਵਹਿ ਗੁਰਸਿਖ ਤੋਰ ॥ ਗੁਰ ਸੇਵ ਤਰੇ ਤਸਿ

too Great for us ? The Guru has enabled me to visualise (perceive) such a Lord within myself. (1)

We have also become virtuous and honourable, having attained all the virtues of the Lord. Such Guru-minded persons always sing the praises of the Lord (play with the Lord) as they have inculcated the love of the Lord in their hearts, following the Guru's teachings and guidance. (Pause -1)

On the other hand, the self-willed and faithless persons have not found the secret of attaining the Lord's love. The Lord-spouse pervades every where lending charm and bliss of His presence to all beings.

The Guru-minded persons have attained peace and tranquillity of mind through the bliss of His presence within their hearts, as they have inculcated the Lord's True Name within, through the Guru's guidance and have helped others as well with True Name. (2)

Without the love of the Guru, there is no love and devotion in our (worship) prayers, even the Lord does not bless us with the company of holy saints, without the Guru's guidance. The blind men (ignorant) of the world, without the Guru's support wail in the wilderness of this life, engrossed in worldly chores. The Guru-minded persons have purified their hearts by following the Guru's Word, ridding themselves of the filth of ignorance. (3)

The persons, who have controlled the mind with the Guru's guidance, enjoy the bliss of life day and night through the worship of the Lord. O Nanak ! The malady of ignorance and lack of knowledge is eliminated in the company of holy saints with the Guru's guidance thus such persons enjoy the eternal bliss of unison with the Lord in the fourth state of 'Equipoise'. (4-6)

Basant Mahala - 1 (Aapai kudrat karai saaj.....)

The Lord has created this universe Himself with the help of Nature (His power), and the greatest of Kings imparts the True justice also Himself. Whosoever has got the company of the Guru-minded persons having followed the Guru's guidance, has realised the True Lord beside him. The persons, who have meditated on the nectar of Lord's True Name, have attained the knowledge about the Lord. (1)

O my mind ! Recite the Lord's True Name, "Ram" and never forsake it. Such a Lord, who is limitless, beyond our comprehension, and too deep for a probe, is worshipped by the Guru-minded persons through the Grace of the Guru and His deliberations are truly indescribable. (Pause - 1)

The Guru's followers, (Gursikhs), who serve the lotus-feet of the Guru, have been merged with the Lord by the Guru,

ਮੇਰ ਤੋਰ ॥ ਨਰ ਨਿੰਦਕ ਲੋਭੀ ਮਨਿ ਕਠੋਰ ॥

ਗੁਰ ਸੇਵ ਨ ਭਾਈ ਸਿ ਚੋਰ ਚੋਰ ॥ ੨ ॥ ਗੁਰ

ਤੁਠਾ ਬਖਸੇ ਭਗਤਿ ਭਾਉ ॥ ਗੁਰਿ ਤੁਠੈ ਪਾਈਐ

ਹਰਿ ਮਹਲਿ ਠਾਉ ॥ ਪਰਹਰਿ ਨਿੰਦਾ ਹਰਿ

ਭਗਤਿ ਜਾਗੁ ॥ ਹਰਿ ਭਗਤਿ ਧੁਹਾਵੀ ਕਰਮਿ

ਭਾਗੁ ॥ ੩ ॥ ਗੁਰ ਮੇਲਿ ਮਿਲਾਵੈ ਕਰੇ ਦਾਤਿ ॥

ਗੁਰਸਿਖ ਪਿਆਰੇ ਦਿਨਸੁ ਰਾਤਿ ॥ ਫਲੁ ਨਾਮੁ

ਪਰਾਪਤਿ ਗੁਰ ਤੁਸਿ ਦੇਇ ॥ ਕਹੁ ਨਾਨਕ ਪਾਵਹਿ

ਵਿਰਲੇ ਕੇਇ ॥ ੪ ॥ ੭ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ਇਕ ਤੁਕਾ ॥

ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਸੇਵਾ ਕਰੈ ॥ ਜੀਵਤੁ ਮਰੈ

ਸਭਿ ਕੁਲ ਉਧਰੈ ॥ ੧ ॥ ਤੇਰੀ ਭਗਤਿ ਨ ਛੋਡਉ

ਕਿਆ ਕੇ ਹਸੈ ॥ ਸਾਚੁ ਨਾਮੁ ਮੇਰੈ ਹਿਰਦੈ ਵਸੈ ॥

੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ ਮਾਇਆ ਮੋਹਿ ਪ੍ਰਾਣੀ ਗਲਤੁ

ਰਹੈ ॥ ਤੈਸੇ ਸੰਤ ਜਨ ਰਾਮ ਨਾਮ ਰਵਤ ਰਹੈ ॥

੨ ॥ ਮੈ ਮੂਰਖ ਮੁਗਧ ਊਪਰਿ ਕਰਹੁ ਦਇਆ ॥

ਤਉ ਸਰਣਾਗਤਿ ਰਹਉ ਪਇਆ ॥ ੩ ॥ ਕਹਤੁ

ਨਾਨਕੁ ਸੰਸਾਰ ਕੇ ਨਿਹਫਲ ਕਾਮਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ

ਕੋ ਪਾਵੈ ਅੰਮ੍ਰਿਤੁ ਨਾਮਾ ॥ ੪ ॥ ੮ ॥

ਮਹਲਾ ੧ ਬਸੰਤੁ ਹਿੰਡੋਲ ਘਰੁ ੨

੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਲ ਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ

ਮਾਲਾ ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ ਬੇੜਾ ਬਾਂਧਹੁ ਦਇਆ

ਕਰਹੁ ਦਇਆਲਾ ॥ ੧ ॥ ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ

and they have attained salvation through the Guru's service, having rid themselves of I-am-ness. (egoism). However, the vilifiers, greedy and persons of a crude mind do not like the Guru's service and are branded as thieves here and hereafter.(2)

When the Lord is pleased with us, He bestows His love and worship on us. When it pleases the Lord, we are offered a position of honour and prestige in His Presence. The person, who forsakes vilification of others, wakes up from his slumber (of ignorance) to meditate on the Lord, and is blessed with the recitation of Lord's True Name as he is fortunate enough, being pre-destined by Lord's Will. (3)

When the Guru favours us with the boon of True Name, we are enabled to merge with the Lord, and such (Gursikhs) followers then attain the love of the Guru day and night . O Nanak ! We are blessed with the fruit of True Name, when the Guru bestows His benevolence on us with pleasure, but this benediction of True Name is attained by very few persons. (4- 7)

Basant Mahala - 3 Ik Tuka (Sahib bha've sevak seva....)

O True Master ! The slave (devotee), who has won Your favours, alone is capable of serving You, and he helps his whole clan to attain salvation by accepting extreme humility like a dead person. (by accepting death though being alive). (1)

O Lord ! I would not forsake Your service even though people scoff (laugh) at me, as Your True Name will always be cherished in my heart. (Pause -1)

The holy saints are always immersed in the worship of the Lord (reciting True Name) just as any person is engrossed in the love of Maya (worldly falsehood). (2)

O Lord ! May You bless this foolish ignorant person (me) with this boon through Your Grace so as to remain always at Your service (by taking refuge at Your lotus-feet) (3)

O Nanak ! All the worldly chores (activities) are fruitless but only a fortunate person attains the nectar of True Name through the Guru's Grace. (4 - 8)

Mahala - 1 Basant Hindol Ghar - 2 Ik onkar satgur prasad (Salag Ram bip pooj manavoh.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brahmin ! You are worshipping the statue of (Salag Ram) the Lord and offering your prayers to Him and wearing a necklace (mala) only of Tulsi is considered by you as a virtuous deed. May the Lord through His Grace bestow the nectar of 'Ram Nam', True Name on you as the raft so that you may cross this ocean of life ! (instead of the formal rituals). (1)

ਜਨਮੁ ਗਵਾਵਹੁ ॥ ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ ਕਾਹੇ
ਗਚੁ ਲਾਵਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰ ਹਰਿਹਟ
ਮਾਲ ਟਿੰਡ ਪਰੋਵਹੁ ਤਿਸੁ ਭੀਤਰਿ ਮਨੁ ਜੋਵਹੁ ॥
ਅੰਮ੍ਰਿਤੁ ਸਿੰਚਹੁ ਭਰਹੁ ਕਿਆਰੇ ਤਉ ਮਾਲੀ ਕੇ
ਹੋਵਹੁ ॥ ੨ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕਰਹੁ ਬਸੋਲੇ
ਗੋਡਹੁ ਧਰਤੀ ਭਾਈ ॥ ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮੁ
ਸੁਖ ਪਾਵਹੁ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ ॥ ੩ ॥
ਬਗੁਲੇ ਤੇ ਫੁਨਿ ਹੰਸੁਲਾ ਹੋਵੈ ਜੇ ਤੂ ਕਰਹਿ
ਦਇਆਲਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ
ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ ॥ ੪ ॥ ੧ ॥ ੯ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ਹਿੰਡੋਲ ॥

ਸਾਹੁਰਜੀ ਵਥੁ ਸਭੁ ਕਿਛੁ ਸਾਝੀ ਪੇਵਕੜੈ ਧਨ
ਵਥੇ ॥ ਆਪਿ ਕੁਚਰੀ ਦੇਸੁ ਨ ਦੇਉ ਜਾਣਾ ਨਾਰੀ
ਰਖੇ ॥ ੧ ॥ ਮੇਰੇ ਸਾਹਿਬਾ ਹਉ ਆਪੇ ਭਰਮਿ
ਭੁਲਾਣੀ ॥ ਅਖਰ ਲਿਖੇ ਸੇਈ ਗਾਵਾ ਅਵਰ ਨ
ਜਾਣਾ ਬਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਢਿ ਕਸੀਦਾ
ਪਹਿਰਹਿ ਚੋਲੀ ਤਾਂ ਤੁਮੁ ਜਾਣਹੁ ਨਾਰੀ ॥ ਜੇ
ਘਰੁ ਰਾਖਹਿ ਬੁਰਾ ਨ ਚਾਖਹਿ ਹੋਵਹਿ ਕੰਤ
ਪਿਆਰੀ ॥ ੨ ॥ ਜੇ ਤੂ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ
ਦੁਇ ਅਖਰ ਦੁਇ ਨਾਵਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ
ਏਕੁ ਲੰਘਾਏ ਜੇ ਕਰਿ ਸਚਿ ਸਮਾਵਾਂ ॥ ੩ ॥ ੨

O Brahmin ! Why are you wasting your life in watering this barren land of this body (by your fruitless rituals) and adding sins in the bargain ? This is just like (applying the plaster of white mortar to the wall of this body which is likely to fall) your eating delicious foods to fatten this body, which is perishable ! (Pause - 1)

O Brahmin ! Let us make the well of Lord's remembrance, with concentration of mind as the chain of water carriers, and the bullock of this mind to revolve this chain around ! Then let us water all the fields of our mind with the (water of the) nectar of True Name so that the Lord-gardener of this world gets pleased with us and blesses us with His love. (2)

Let us then make celibacy and contentment as our pick-axe to weed out the useless weeds and grass of sexual desires and anger from the field of this body. We will thus enjoy the bliss of life by reciting True Name and such actions in life will not go to waste. (By cultivating the field, thus you will feel comfortable and happy as this effort is not wasteful.) (3)

O Benevolent Lord ! If Your benevolence and Grace is bestowed on us, we could become thoughtful and pure by reciting True Name instead of performing formal rituals, just as a crane is turned into a swan through Your Grace. O Nanak ! May the benevolent Lord bless us with His Grace and enable us to serve the slaves of the Lord's slaves ! (This is my prayer to the Lord, to grant us humility; and His worship.) (4 - 1 - 9)

Basant Mahala - 1 Hindol (Sahora'ri vath sabh kichh....)

(Just as a woman, who does not think of the in-laws' house after marriage, and continues to think of her parents' house along with other articles as her own, then it is her own fault instead of considering everything common in the in-laws-place whereas nothing belongs to her in her parents' house, after marriage.)

The world is like the parents' house where nothing belongs to an individual while after death everything becomes common and nothing goes with the individual. The faithless person, having forgotten about the next world, has to blame himself for all his sufferings as none else is responsible for it. (1)

O my Lord ! I have been engrossed in my whims and dual-mindedness on my own, and I sing the praises of the Lord as per written word of the books to unite with Him, since I know not any other sayings. (Pause - 1)

The person, who practises good qualities (virtues) and wears the apparel of forgiveness is like a noble woman, who is accepted by the Lord-spouse due to his ridding himself of the five vices like sexual desires and does not think ill of others, is dear to the Lord. (2)

O Man ! If you are truly a learned and clever Pandit, then you should repeat the Lord's True Name, Ram, consisting of two letters only, which functions like a boat to ferry you across this ocean of life. O Nanak ! If we were to concentrate and

॥ ੧੦ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੧ ॥

ਰਾਜਾ ਬਾਲਕੁ ਨਗਰੀ ਕਾਚੀ ਦੁਸਟਾ ਨਾਲਿ

ਪਿਆਰੇ ॥ ਦੁਇ ਮਾਈ ਦੁਇ ਬਾਪਾ ਪੜੀਅਹਿ

ਪੰਡਿਤ ਕਰਹੁ ਬੀਚਾਰੇ ॥ ੧ ॥ ਸੁਆਮੀ ਪੰਡਿਤਾ

ਤੁਮ੍ਹ ਦੇਹੁ ਮਤੀ ॥ ਕਿਨ ਬਿਧਿ ਪਾਵਉ ਪ੍ਰਾਨਪਤੀ

॥ ੧ ॥ ਰਹਾਉ ॥ ਭੀਤਰਿ ਅਗਨਿ ਬਨਾਸਪਤਿ

ਮਉਲੀ ਸਾਗਰੁ ਪੰਡੈ ਪਾਇਆ ॥ ਚੰਦੁ ਸੂਰਜੁ

ਦੁਇ ਘਰ ਹੀ ਭੀਤਰਿ ਐਸਾ ਗਿਆਨੁ ਨ

ਪਾਇਆ ॥ ੨ ॥ ਰਾਮ ਰਵੰਤਾ ਜਾਣੀਐ ਇਕ

ਮਾਈ ਭੋਗੁ ਕਰੇਇ ॥ ਤਾ ਕੇ ਲਖਣ ਜਾਣੀਅਹਿ

ਖਿਮਾ ਧਨੁ ਸੰਗ੍ਰਹੇਇ ॥ ੩ ॥ ਕਹਿਆ ਸੁਣਹਿ ਨ

ਖਾਇਆ ਮਾਨਹਿ ਤਿਨ੍ਹਾ ਹੀ ਸੇਤੀ ਵਾਸਾ ॥

ਪ੍ਰਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਖਿਨੁ ਤੋਲਾ ਖਿਨੁ

ਮਾਸਾ ॥ ੪ ॥ ੩ ॥ ੧੧ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੧ ॥

ਸਾਚਾ ਸਾਹੁ ਗੁਰੂ ਸੁਖਦਾਤਾ ਹਰਿ ਮੇਲੇ ਭੁਖ

ਗਵਾਏ ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ

ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ ॥ ੧ ॥ ਮਤ ਭੂਲਹਿ

ਰੇਮਨ ਚੇਤਿ ਹਰੀ ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨਾਹੀ ਤ੍ਰੈ

ਲੋਈ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮੁ ਹਰੀ ॥ ੧ ॥

ਰਹਾਉ ॥ ਬਿਨੁ ਭਗਤੀ ਨਹੀ ਸਤਿਗੁਰੁ ਪਾਈਐ

ਬਿਨੁ ਭਾਗਾ ਨਹੀ ਭਗਤਿ ਹਰੀ ॥ ਬਿਨੁ ਭਾਗਾ

meditate on the one sublime and True Lord, then He would help us across this ocean. (3 - 2 - 1)

Basant Hindol Mahala - 1 (*Raja balak nagri kachi.....*)

The human mind is like a king in the perishable body and moves like a child all over the place, having developed his love for the five vices like egoism and sexual desires. O Pandit ! Let us ponder over the state of this mind carefully, which weighs everything having seen with the two eyes (as the mother) and heard with the two ears (as the father). (1)

O Pandit, our True Master ! Pray (teach) show us the right path towards the attainment of the Lord-spouse, who is the protector of our lives. (Pause - 1)

The human being, has not attained the knowledge of the Lord, who enables the vegetable world to blossom inspite of the heat within, and has controlled the oceans through His Will, alongwith the two great lights (lamps) of the sun and the moon, which illumine the whole universe. (2)

The person, who overpowers the worldly falsehood (Maya) should be considered as having merged with the True Lord. Such a person develops these noble qualities of forgiveness and unity of the world and amasses such a treasure in his character. (brotherhood of man, and fatherhood of God) (3)

This human being has to withstand the company of such vicious (companion) thoughts, which do not recognise the noble ideas under the spell of their sinful actions or even accept the facts of life (just like accepting whatever has been partaken) O Nanak ! This man behaves like a (slave of the slaves) menial of this mind, which is never stable and satiated, being thrilled at certain achievements and disgusted with certain failures. My prayer to the Lord is to enable me to control this mind, so as to unite with Him. (4 - 3 - 11)

Basant Hindol Mahala-1 (*Sa'cha sa'ho guru sukh da'ta..*)

The Guru, who is our true king and bestower of all comforts on us, enables us to unite with the Lord having overcome the hunger of worldly desires. The Guru enables the Sikh (follower) to concentrate and meditate on Lord's True Name through His Grace so that he could sing the praises of the Lord day and night. (1)

O my mind ! Try to remember and meditate on the Lord always without forsaking Him anytime. Listen to me ! There is no possibility of attaining salvation in the three worlds without the support of the Guru and one could attain the True Name of the Lord only through the Guru's teachings. (Pause-1)

Without being fortunate and pre-destined by the Lord's Will, one cannot find the company of holy saints, and engage oneself in the worship of the Lord through His Grace.

ਸਤਸੰਗੁ ਨ ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ ਹਰਿ ਨਾਮੁ
ਹਰੀ ॥ ੨ ॥ ਘਟਿ ਘਟਿ ਗੁਪਤੁ ਉਪਾਏ ਵੇਖੈ
ਪਰਗਟੁ ਗੁਰਮੁਖਿ ਸੰਤ ਜਨਾ ॥ ਹਰਿ ਹਰਿ ਕਰਹਿ
ਸੁ ਹਰਿ ਰੰਗਿ ਭੀਨੇ ਹਰਿ ਜਲੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਮਨਾ ॥ ੩ ॥ ਜਿਨ ਕਉ ਤਖਤਿ ਮਿਲੈ ਵਡਿਆਈ
ਗੁਰਮੁਖਿ ਸੇ ਪਰਧਾਨ ਕੀਏ ॥ ਪਾਰਸੁ ਭੇਟਿ ਭਏ
ਸੇ ਪਾਰਸ ਨਾਨਕ ਹਰਿ ਗੁਰ ਸੰਗਿ ਥੀਏ ॥ ੪ ॥
੪ ॥ ੧੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ਦੁਤਕੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਹਾ ਰੁਤੀ ਮਹਿ ਸਦ ਬਸੰਤੁ ॥ ਜਿਤੁ ਹਰਿਆ
ਸਭੁ ਜੀਅ ਜੰਤੁ ॥ ਕਿਆ ਹਉ ਆਖਾ ਕਿਰਮ
ਜੰਤੁ ॥ ਤੇਰਾ ਕਿਨੈ ਨ ਪਾਇਆ ਆਦਿ ਅੰਤੁ ॥ ੧
॥ ਤੈ ਸਾਹਿਬ ਕੀ ਕਰਹਿ ਸੇਵ ॥ ਪਰਮ ਸੁਖ
ਪਾਵਹਿ ਆਤਮ ਦੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਮੁ
ਹੋਵੈ ਤਾਂ ਸੇਵਾ ਕਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ
ਮਰੈ ॥ ਅਨਦਿਨੁ ਸਾਚੁ ਨਾਮੁ ਉਚਰੈ ॥ ਇਨ
ਬਿਧਿ ਪ੍ਰਾਣੀ ਦੁਤਰੁ ਤਰੈ ॥ ੨ ॥ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ
ਕਰਤਾਰਿ ਉਪਾਏ ॥ ਸੰਸਾਰ ਬਿਰਖ ਕਉ ਦੁਇ
ਫਲ ਲਾਏ ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥ ਜੋ
ਤਿਸੁ ਭਾਵੈ ਤਿਸੈ ਖਵਾਏ ॥ ੩ ॥ ਨਾਨਕ ਜਿਸ ਨੇ
ਨਦਰਿ ਕਰੇਇ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਆਪੇ ਦੇਇ ॥

Moreover, one cannot attain the Lord without engaging oneself in His service and prayers while His worship is not possible without being fortunate as per Lord's pre-destined Will. (2)

The Lord pervades all beings in a hidden form and maintains the whole world after creating it, while He is perceived by the holy saints through the Guru's Grace and guidance. The Guru-minded persons enjoy the bliss of life being immersed in His True Name and over power even death having partaken the nectar of True Name. (3)

The Guru-minded persons, who have gained the honour of Lord's worship through the company of holy saints, are considered as the greatest of men and accepted in Lord's Presence. O Nanak ! Such persons have become pure and honourable with the touch of the Guru, like the gold-stone (Pa'ras) turning everything into gold with its touch. They have attained companionship (unity) of the Lord in the company of the Guru. (4 - 4 - 12)

Basant Mahala - 3 Ghar - 1 Dutke' Ik onkar satgur prasad (Maha ru'ti mehn sa'd basant....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! During all the months and six seasons, You are pervading and spreading Your flavour everywhere, which results in the blossoming of all the vegetation and animal world with new life. O Lord ! How could I, a small worm, describe Your Greatness as no one has ever been able to delve into You limitless Greatness ! (or known Your beginning and end) (1)

O True Master ! Whosoever has served You, has experienced the eternal bliss, O Prime soul ! (Pause - 1)

Whosoever is blessed with the greatest fortune and is pre-destined by Lord's Will and benevolence could serve the Guru. He alone could enjoy a life of dedication (to the Lord) and love (without egoism) through the Guru's Grace. Then he recites Lord's True Name day and night, thus helping him to cross this tortuous ocean of life successfully. (2)

O Lord ! You have created this venom (poison) and nectar as per man's own actions and he has to accept its reward accordingly, and the tree of this world is provided with both the fruits. (of poison and nectar)

O Lord-Creator ! You alone have created this human being, and make him act accordingly, and whomsoever the Lord is pleased with, gets the reward of the nectar. (of True Name). (3)

ਬਿਖਿਆ ਕੀ ਬਾਸਨਾ ਮਨਹਿ ਕਰੇਇ ॥ ਅਪਣਾ

ਭਾਣਾ ਆਪਿ ਕਰੇਇ ॥ ੪ ॥ ੧ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਰਾਤੇ ਸਾਚਿ ਹਰਿ ਨਾਮਿ ਨਿਹਾਲਾ ॥ ਦਇਆ

ਕਰਹੁ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ

ਨਹੀ ਮੈ ਕੋਇ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੈ ਸੋਇ ॥

੧ ॥ ਗੁਰ ਗੋਪਾਲ ਮੇਰੈ ਮਨਿ ਭਾਏ ॥ ਰਹਿ ਨ

ਸਕਉ ਦਰਸਨ ਦੇਖੇ ਬਿਨੁ ਸਹਜਿ ਮਿਲਉ ਗੁਰੁ

ਮੇਲਿ ਮਿਲਾਏ ॥ ੧ ॥ ਇਹੁ ਮਨੁ ਲੋਭੀ ਲੋਭਿ

ਲੁਭਾਨਾ ॥ ਰਾਮ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਨਾ ॥

ਬਿਛੁਰਤ ਮਿਲਾਇ ਗੁਰ ਸੇਵ ਰਾਂਗੇ ॥ ਹਰਿ ਨਾਮੁ

ਦੀਓ ਮਸਤਕਿ ਵਡਭਾਗੇ ॥ ੨ ॥ ਪਉਣ ਪਾਣੀ

ਕੀ ਇਹ ਦੇਹ ਸਰੀਰਾ ॥ ਹਉਮੈ ਰੋਗੁ ਕਠਿਨ

ਤਨਿ ਪੀਰਾ ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਦਾਰੂ ਗੁਣ

ਗਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਰੋਗੁ ਗਵਾਇਆ

॥ ੩ ॥ ਚਾਰਿ ਨਦੀਆ ਅਗਨੀ ਤਨਿ ਚਾਰੇ ॥

ਤ੍ਰਿਸਨਾ ਜਲਤ ਜਲੇ ਅਹੰਕਾਰੇ ॥ ਗੁਰਿ ਰਾਖੇ

ਵਡਭਾਗੀ ਤਾਰੇ ॥ ਜਨ ਨਾਨਕ ਉਰਿ ਹਰਿ

ਅੰਮ੍ਰਿਤੁ ਧਾਰੇ ॥ ੪ ॥ ੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਹਰਿ ਸੇਵੇ ਸੋ ਹਰਿ ਕਾ ਲੋਗੁ ॥ ਸਾਚੁ ਸਹਜੁ ਕਦੇ

ਨ ਹੋਵੈ ਸੋਗੁ ॥ ਮਨਮੁਖ ਮੁਏ ਨਾਹੀ ਹਰਿ ਮਨ

O Nanak ! The person, who is blessed with the Grace of the Lord, attains the nectar of True Name from the Lord Himself. Even the poison of vicious thoughts is eliminated from such a person and the Lord enables such a person to follow the Lord's Will. (4 - 1)

Basant Mahala - 3 (Ra'tai sa'ch har naam nihala.....)

The persons, who are imbued with the love of the Lord's True Name, have been purified and satiated. O Lord-benefactor! May You bestow Your Grace and munificence on me ! I have no other support except that of the Lord, and the Lord would protect me, as it pleases Him. (1)

I have inculcated the greatest love and devotion in my heart for the Lord Almighty. (Gur Gopal), as such I cannot feel happy and satisfied without the glimpse of the Lord. May the Lord bless me with the company of the Guru's holy saints so that I could unite with the True Lord in the fourth state of Equipoise! (Pause - 1)

This human mind is engrossed in worldly pleasures and worldly possessions due to his greed, but repents later, having forsaken the Lord. The persons, engaged in the Guru's service, are united with the Lord even after separation, and are bestowed with the Lord's True Name, being fortunate enough and predestined by the Lord's Will. (2)

This human frame has been created by the Lord out of the five elements like air and water but suffers from the pangs of egoism which is very painful. (cycle of births and deaths) The Guru-minded persons sing the praises of the Lord with the help of True Name, which acts as a remedy for this malady of egoism. Finally the Guru has helped us to get rid of this malady of egoism through His Grace. (3)

This human body is being (eaten away) destroyed by the four rivers of vicious and sinful actions based on violence, worldly attachment, greed and anger. Moreover, this human being burns within himself (frets and fumes) due to his egoism and worldly desires. But the Guru has saved some fortunate persons from drowning in these rivers and enabled them to swim across successfully. O Nanak ! The fortunate Guru-minded persons have inculcated the love of the nectar of Lord's True Name in their hearts, (resulting in unison with the Lord). (4 - 2)

Basant Mahala - 3 (Har sevai so har ka log.....)

The person, who serves the Lord, becomes very dear to Him and never undergoes any sufferings, having attained the true knowledge about the Lord in the state of Equipoise. The self-willed persons are as good as dead since they have not

ਮਾਹਿ ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਿ ਜਾਹਿ ॥ ੧
 ॥ ਸੇ ਜਨ ਜੀਵੇ ਜਿਨ ਹਰਿ ਮਨ ਮਾਹਿ ॥ ਸਾਚੁ
 ਸਮਾਲਹਿ ਸਾਚਿ ਸਮਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਹਰਿ ਨ ਸੇਵਹਿ ਤੇ ਹਰਿ ਤੇ ਦੂਰਿ ॥ ਦਿਸੰਤਰੁ
 ਭਵਹਿ ਸਿਰਿ ਪਾਵਹਿ ਧੂਰਿ ॥ ਹਰਿ ਆਪੇ ਜਨ
 ਲੀਏ ਲਾਇ ॥ ਤਿਨ ਸਦਾ ਸੁਖੁ ਹੈ ਤਿਲੁ ਨ
 ਤਮਾਇ ॥ ੨ ॥ ਨਦਰਿ ਕਰੇ ਚੁਕੈ ਅਭਿਮਾਨੁ ॥
 ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥ ਹਰਿ ਜੀਉ ਵੇਖੇ
 ਸਦ ਹਜੂਰਿ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ
 ॥ ੩ ॥ ਜੀਅ ਜੰਤ ਕੀ ਕਰੇ ਪ੍ਰਤਿਪਾਲ ॥ ਗੁਰ
 ਪਰਸਾਦੀ ਸਦ ਸਮਾਲ ॥ ਦਰਿ ਸਾਚੈ ਪਤਿ ਸਿਉ
 ਘਰਿ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਪਾਇ ॥
 ੪ ॥ ੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਅੰਤਰਿ ਪੂਜਾ ਮਨ ਤੇ ਹੋਇ ॥ ਏਕੋ ਵੇਖੈ ਅਉਰੁ
 ਨ ਕੋਇ ॥ ਦੂਜੈ ਲੋਕੀ ਬਹੁਤੁ ਦੁਖੁ ਪਾਇਆ ॥
 ਸਤਿਗੁਰਿ ਮੈਨੋ ਏਕੁ ਦਿਖਾਇਆ ॥ ੧ ॥ ਮੇਰਾ
 ਪ੍ਰਭੁ ਮਉਲਿਆ ਸਦ ਬਸੰਤੁ ॥ ਇਹੁ ਮਨੁ
 ਮਉਲਿਆ ਗਾਇ ਗੁਣ ਗੋਬਿੰਦ ॥ ੧ ॥ ਰਹਾਉ
 ॥ ਗੁਰ ਪ੍ਰਭਹੁ ਤੁਮੁ ਕਰਹੁ ਬੀਚਾਰੁ ॥ ਤਾਂ ਪ੍ਰਭ
 ਸਾਚੇ ਲਗੈ ਪਿਆਰੁ ॥ ਆਪੁ ਛੋਡਿ ਹੋਹਿ ਦਾਸਤ
 ਭਾਇ ॥ ਤਉ ਜਗਜੀਵਨੁ ਵਸੈ ਮਨਿ ਆਇ ॥
 ੨ ॥ ਭਗਤਿ ਕਰੇ ਸਦ ਵੇਖੈ ਹਜੂਰਿ ॥ ਮੇਰਾ ਪ੍ਰਭੁ

inculcated the Lord's True Name in their hearts. They always face death going through the cycle of births and deaths. (1)

Such persons should be considered as living (having) a fruitful life, who have imbued the love of the Lord in their hearts. They merge with the True Lord having remembered the True Lord all the time, reciting His True Name. (Pause - 1)

The persons, who do not recite the Lord's True Name (who do not serve the Lord) are always far removed from Him. (are not accepted in the Lord's Presence). Infact, they land themselves in disgust and disgrace. (with dust in their heads) But the Lord has helped His true followers (towards unity with Him) and merged them with Himself. They always enjoy peace and bliss in this world, having rid themselves of greed and worldly desires. (2)

The person, who is blessed with the Grace of the Lord, gets rid of his egoism and is received with honour in the Lord's Presence. Such a person is always imbued with the love of the Guru's Word as such he perceives the Lord within himself (beside him) all the time. (3)

O Man ! Try to remember the True Lord always through the Guru's Grace and benevolence, as the Lord sustains all the beings, big and small. O Nanak ! The persons, who seek the company of holy saints (who join the holy congregations) always proceed to the Lord's Presence with flying colours, and are received with honour and acclaim having recited True Name. (4 - 3)

Basant Mahala - 3 (*Antar pooja ma'n te' hoiai.....*)

Having inculcated the love of the Lord in one's heart, one could carry out (perform) the true worship of the Lord. Such a person perceives the Lord alone everywhere and does not look for any other power. The world, engrossed in dual-mindedness, has to suffer many privations, while I have been made to perceive the one sublime Lord by the True Guru. (1)

The Lord Almighty remains always fresh and blooming with joy and bliss in this universe and my mind always enjoys the bliss of life by singing the praises of the Lord-Gobind. (Pause - 1)

If one were to seek the advice of the Guru and ponder over His advice, then one develops love of the True Lord. Then such a person, ridding himself of his egoism, would develop love of the Lord like a true follower and the Lord-Sustainer of the world is always inculcated in his heart. (2)

The person, who worships the Lord, always perceives

ਸਦ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਇਸੁ ਭਗਤੀ ਕਾ ਕੋਈ
ਜਾਣੈ ਭੋਏ ॥ ਸਭੁ ਮੇਰਾ ਪ੍ਰਭੁ ਆਤਮ ਦੇਉ ॥ ੩
॥ ਅਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ॥ ਜਗਜੀਵਨ
ਸਿਉ ਆਪਿ ਚਿਤੁ ਲਾਏ ॥ ਮਨੁ ਤਨੁ ਹਰਿਆ
ਸਹਜਿ ਸੁਭਾਏ ॥ ਨਾਨਕ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਏ
॥ ੪ ॥ ੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ਗੁਰ
ਕਿਰਪਾ ਤੇ ਸਹਜ ਸੁਭਾਇ ॥ ਭਗਤਿ ਕਰੇ ਵਿਚਹੁ
ਆਪੁ ਖੋਇ ॥ ਤਦ ਹੀ ਸਾਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥
੧ ॥ ਭਗਤ ਸੋਹਿ ਸਦਾ ਹਰਿ ਪ੍ਰਭ ਦੁਆਰਿ ॥
ਗੁਰ ਕੈ ਹੋਤਿ ਸਾਚੈ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਭਗਤਿ ਕਰੇ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ਗੁਰ
ਸਬਦਿ ਵਿਚਹੁ ਹਉਮੈ ਖੋਇ ॥ ਹਰਿ ਜੀਉ ਆਪਿ
ਵਸੈ ਮਨਿ ਆਇ ॥ ਸਦਾ ਸਾਤਿ ਸੁਖਿ ਸਹਜਿ
ਸਮਾਇ ॥ ੨ ॥ ਸਾਚਿ ਰਤੇ ਤਿਨ ਸਦ ਬਸੰਤ ॥
ਮਨੁ ਤਨੁ ਹਰਿਆ ਰਵਿ ਗੁਣ ਗੁਵਿੰਦ ॥ ਬਿਨੁ
ਨਾਵੈ ਸੂਕਾ ਸੰਸਾਰੁ ॥ ਅਗਨਿ ਤ੍ਰਿਸਨਾ ਜਲੈ ਵਾਰੇ
ਵਾਰ ॥ ੩ ॥ ਸੋਈ ਕਰੇ ਜਿ ਹਰਿ ਜੀਉ ਭਾਵੈ ॥
ਸਦਾ ਸੁਖੁ ਸਰੀਰਿ ਭਾਣੈ ਚਿਤੁ ਲਾਵੈ ॥ ਅਪਣਾ
ਪ੍ਰਭੁ ਸੇਵੇ ਸਹਜਿ ਸੁਭਾਇ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ
ਮਨਿ ਆਇ ॥ ੪ ॥ ੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਏ ॥ ਮਨੁ ਤਨੁ
ਹਰਿਆ ਸਤਿਗੁਰ ਭਾਏ ॥ ਸਫਲਿਉ ਬਿਰਖੁ ਹਰਿ

the Lord within himself as my Lord is always pervading all beings in equal measure. Very few people realise the secret of this prayer (worship) and proclaim their Lord omni-scient, being the light behind all the souls. (3)

The True Lord alone unites us with Himself through the Guru's guidance and enables us to inculcate the Lord's love in our hearts, being the sustainer of life in the world. O Nanak ! The persons, who are always immersed in the recitation of True Name, enjoy the bliss of life with their body and soul flourishing in the state of equipoise. (4 - 4)

Basant Mahala - 3 (*Bhagat vacchal har vasai ma'n*)

The Lord beloved of the saints, enables us to inculcate His love in our hearts and we are imbued with His love through the Guru's Grace in the state of Equipoise. When one worships the Lord, ridding oneself of one's egoism, one attains unison with the True Lord. (1)

The saints, who have developed the love of the Lord and True Name through the love of the Guru, always find an honourable place in the Lord's Presence. (Pause -1)

The person, who worships the Lord, becomes pure of heart, and gets rid of his egoism by following the Guru's Word. When the Lord pervades within our (souls) hearts, we attain the peace of mind and get immersed in the Lord's prayers in a state of Equipoise automatically. (2)

The persons, who are imbued with the love of the True Lord, always enjoy the eternal bliss (like the season of Basant) and their hearts (body and soul) blossom forth by singing the praises of the Lord. But without the support of True Name, the whole world (withers) faces sufferings, and its heart burns within in the fire of worldly desires time and again. (3)

The Guru-minded person functions as per Lord's Will and as it pleases Him, thus enjoying perfect bliss and joy (with body comforts) following the dictates of the Lord. O Nanak ! Such a person always serves his True Master (automatically) in the state of Equipoise, as he has inculcated the love of Lord's True Name in his heart. (4 - 5)

Basant Mahala - 3 (*Maya moh sabad jala'ie'.....*)

The persons, who have got over the love of worldly attachments (burnt the worldly desires) through the Guru's Word, are blooming in body and soul having developed the love of the True Guru. (are ever green) Such persons have

ਕੈ ਦੁਆਰਿ ॥ ਸਾਚੀ ਬਾਣੀ ਨਾਮ ਪਿਆਰਿ ॥ ੧
॥ ਏ ਮਨ ਹਰਿਆ ਸਹਜ ਸੁਭਾਇ ॥ ਸਚ ਫਲੁ
ਲਾਗੈ ਸਤਿਗੁਰ ਭਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ
ਨੇੜੈ ਆਪੇ ਦੂਰਿ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵੇਖੈ ਸਦ
ਹਜੂਰਿ ॥ ਛਾਵ ਘਣੀ ਫੂਲੀ ਬਨਰਾਇ ॥ ਗੁਰਮੁਖਿ
ਬਿਗਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ੨ ॥ ਅਨਦਿਨੁ
ਕੀਰਤਨੁ ਕਰਹਿ ਦਿਨ ਰਾਤਿ ॥ ਸਤਿਗੁਰਿ
ਗਵਾਈ ਵਿਚਹੁ ਜੂਠਿ ਭਰਾਂਤਿ ॥ ਪਰਪੰਚ ਵੇਖਿ
ਰਹਿਆ ਵਿਸਮਾਦੁ ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮ
ਪ੍ਰਸਾਦੁ ॥ ੩ ॥ ਆਪੇ ਕਰਤਾ ਸਭਿ ਰਸ ਭੋਗ ॥
ਜੋ ਕਿਛੁ ਕਰੇ ਸੋਈ ਪਰੁ ਹੋਗ ॥ ਵਡਾ ਦਾਤਾ
ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਨਾਨਕ ਮਿਲੀਐ ਸਬਦੁ
ਕਮਾਇ ॥ ੪ ॥ ੬ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਪੂਰੈ ਭਾਗਿ ਸਚੁ ਕਾਰ ਕਮਾਵੈ ॥ ਏਕੇ ਚੇਤੈ ਫਿਰਿ
ਜੋਨਿ ਨ ਆਵੈ ॥ ਸਫਲ ਜਨਮੁ ਇਸੁ ਜਗ ਮਹਿ
ਆਇਆ ॥ ਸਾਚਿ ਨਾਮਿ ਸਹਜਿ ਸਮਾਇਆ ॥
੧ ॥ ਗੁਰਮੁਖਿ ਕਾਰ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥ ਹਰਿ
ਨਾਮੁ ਸੇਵਹੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤਿਸੁ ਜਨ ਕੀ ਹੈ ਸਾਚੀ ਬਾਣੀ ॥ ਗੁਰ
ਕੈ ਸਬਦਿ ਜਗ ਮਾਹਿ ਸਮਾਣੀ ॥ ਚਹੁ ਜੁਗ
ਪਸਰੀ ਸਾਚੀ ਸੋਇ ॥ ਨਾਮਿ ਰਤਾ ਜਨੁ ਪਰਗਟੁ

inculcated the love of the True Name in their hearts by singing the (Guru's message) Praises of the Lord, in the company of the holy saints, where the ever-green tree of the Guru blossoms forth (laden with fruit) thus attaining the Lord's love and approbation. (1)

The mind is fully satiated with the bliss of Lord's True Name in the fourth state of "Equipoise", thus attaining the love and acceptance of the True Guru, having been blessed with the realisation of Truth (self-realisation) as its reward. (Pause - 1)

The Lord is perceived within (beside) by the Guru-minded persons while the self-willed faithless persons consider Him as a distant entity, but anyone, with Guru's guidance, could perceive Him close by and present within him. The Guru-minded persons have developed (the shade of) peace of mind while the virtues developed by him are like the greenery all around. So the Guru-minded persons enjoy the bliss of life (in the normal course) in the fourth state of Equipoise. (2)

The persons, who sing the praises of the Lord day and night continuously, have cast away (their ideas of falsehood) their worldly falsehood through the Guru's guidance. The persons, who were wonder struck by the worldly drama of Nature, could attain the True Name of the Lord through the Guru's Grace by following the Guru's teachings. (3)

The Lord-Creator enjoys the bliss of His worldly drama Himself, after creating this world and whatever pleases Him, comes to pass as per His will. O Nanak ! The Lord is ever our benefactor, having not an iota of self-interest (or greed) and could be attained by following the Guru's Word. (Guru's guidance) only. (4 - 6)

Basant Mahala - 3 (*Poorai bha'g sach ka'r kamavai.....*)

The person, who follows the right path of Lord's worship and Truth, being fortunate enough as per Lord's pre-destined Will, recites Lord's True Name and avoids going through the cycle of births and deaths. Such a person lives a fruitful and useful life in this world by merging and uniting with the True Lord in the state of Equipoise. (1)

O Brother ! Let us concentrate on Lord's True Name by following the Guru's teachings and recite Lord's True Name ridding ourselves of our egoism. (Pause-1)

Such a person always speaks the Truth, (as his speech is based on Truth) and he gains the confidence and acceptance of the world by following the Guru's Word. Such a person is known all over the world and wins the praise of the whole world in all the four ages as he is imbued with the love of

ਹੋਇ ॥ ੨ ॥ ਇਕਿ ਸਾਚੈ ਸਬਦਿ ਰਹੇ ਲਿਵ
ਲਾਇ ॥ ਸੇ ਜਨ ਸਾਚੇ ਸਾਚੈ ਭਾਇ ॥ ਸਾਚੁ
ਧਿਆਇਨਿ ਦੇਖਿ ਹਜੂਰਿ ॥ ਸੰਤ ਜਨਾ ਕੀ ਪਗ
ਪੰਕਜ ਧੂਰਿ ॥ ੩ ॥ ਏਕੋ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ
॥ ਗੁਰ ਸਬਦੀ ਮੇਲਾਵਾ ਹੋਇ ॥ ਜਿਨਿ ਸਚੁ
ਸੇਵਿਆ ਤਿਨਿ ਰਸੁ ਪਾਇਆ ॥ ਨਾਨਕ ਸਹਜੇ
ਨਾਮਿ ਸਮਾਇਆ ॥ ੪ ॥ ੭ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਭਗਤਿ ਕਰਹਿ ਜਨ ਦੇਖਿ ਹਜੂਰਿ ॥ ਸੰਤ ਜਨਾ
ਕੀ ਪਗ ਪੰਕਜ ਧੂਰਿ ॥ ਹਰਿ ਸੇਤੀ ਸਦ ਰਹਿ
ਲਿਵ ਲਾਇ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥
੧ ॥ ਦਾਸਾ ਕਾ ਦਾਸੁ ਵਿਰਲਾ ਕੋਈ ਹੋਇ ॥
ਉਤਮ ਪਦਵੀ ਪਾਵੈ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਏਕੋ ਸੇਵਹੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜਿਤੁ ਸੇਵਿਐ
ਸਦਾ ਸੁਖ ਹੋਇ ॥ ਨਾ ਓਹੁ ਮਰੈ ਨ ਆਵੈ ਜਾਇ
॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਸੇਵੀ ਕਿਉ ਮਾਇ ॥ ੨ ॥
ਸੇ ਜਨ ਸਾਚੇ ਜਿਨੀ ਸਾਚੁ ਪਛਾਣਿਆ ॥ ਆਪੁ
ਮਾਰਿ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇਆ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਪਰਾਪਤਿ ਹੋਇ ॥ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਸਚੁ
ਸੋਇ ॥ ੩ ॥ ਜਿਨਿ ਗਿਆਨੁ ਕੀਆ ਤਿਸੁ ਹਰਿ
ਤੂ ਜਾਣੁ ॥ ਸਾਚ ਸਬਦਿ ਪ੍ਰਭੁ ਏਕੁ ਸਿਵਾਣੁ ॥
ਹਰਿ ਰਸੁ ਚਾਖੈ ਤਾਂ ਸੁਖਿ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮਿ
ਰਤੇ ਸਚੁ ਸੋਇ ॥ ੪ ॥ ੮ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਨਾਮਿ ਰਤੇ ਕੁਲਾਂ ਕਾ ਕਰਹਿ ਉਧਾਰੁ ॥ ਸਾਚੀ

Lord's True Name. (2)

The persons, who are immersed in the True Name, being imbued with the love of the Lord, are an embodiment of Truth and the Lord is also pleased with them. They always recite Lord's True Name perceiving the Lord within their inner selves and seek the dust of the lotus feet of holy saints, being humble. (3)

There is only one Lord-Sublime which is the creator of us all, as there is no other power on Earth, which could be attained through the Guru's guidance, following His message. O Nanak! The persons, who have served the True Lord, have attained the bliss of True Lord's unison, having inculcated the love of True Name in their hearts in the state of Equipose. (4-7)

Basant Mahala - 3 (*Bhagaṭ kareh jan dekh hajoor.....*)

Some persons worship the Lord perceiving Him beside them (within) and seek the dust of the lotus-feet of the holy saints. They have been enlightened by the Guru with true knowledge (of the Lord) and remain imbued with the love of the Lord, thus reciting His True Name. (1)

There are few persons who serve the Lord by being humble, like the slaves (servants) of the slaves of the Lord and they attain the highest status of salvation. (Pause - 1)

O Brother ! Let us serve the one sublime Lord as there is none else (equal to Him) and enjoy the eternal bliss by serving the True Lord. Neither the Lord takes birth in this world nor faces death. O Mother ! Why should I serve anyone else other than the Lord ? (2)

The persons, who have realised Truth, can be termed as a personification of Truth, as they are absorbed in the Lord's True Name having rid themselves of egoism. The Guru-minded persons attain True Name through the Guru's guidance, and they become (purified) pure of mind and their company is equally pure and praiseworthy. (3)

O Man ! The Lord Almighty has enlightened you with His knowledge so try to realise Him, and attain the Lord through the teachings of the True Guru. O Nanak ! This human being could purify himself by reciting and appreciating the Lord's True Name and thus enjoy the eternal bliss by being immersed in True Name. (4 - 8)

Basant Mahala - 3 (*Naam ratai kulan ka kareh.....*)

The persons, who are engaged always in the recitation of True Name, are imbued with the love of True Name through

ਬਾਣੀ ਨਾਮ ਪਿਆਰੁ ॥ ਮਨਮੁਖ ਭੂਲੇ ਕਾਹੇ ਆਏ
॥ ਨਾਮਹੁ ਭੂਲੇ ਜਨਮੁ ਗਵਾਏ ॥ ੧ ॥ ਜੀਵਤ
ਮਰੈ ਮਰਿ ਮਰਣੁ ਸਵਾਰੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਚੁ
ਉਰ ਧਾਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਸਚੁ
ਭੋਜਨੁ ਪਵਿਤੁ ਸਰੀਰਾ ॥ ਮਨੁ ਨਿਰਮਲੁ ਸਦ
ਗੁਣੀ ਗਗੀਰਾ ॥ ਜੰਮੈ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਾਚਿ ਸਮਾਇ ॥ ੨ ॥ ਸਾਚਾ
ਸੇਵਹੁ ਸਾਚੁ ਪਛਾਣੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ
ਦਰਿ ਨੀਸਾਣੈ ॥ ਦਰਿ ਸਾਚੈ ਸਚੁ ਸੋਭਾ ਹੋਇ ॥
ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ ਸੋਇ ॥ ੩ ॥ ਆਪਿ
ਅਭੁਲੁ ਸਚਾ ਸਚੁ ਸੋਇ ॥ ਹੋਰਿ ਸਭਿ ਭੂਲਹਿ
ਦੂਜੈ ਪਤਿ ਖੋਇ ॥ ਸਾਚਾ ਸੇਵਹੁ ਸਾਚੀ ਬਾਣੀ ॥
ਨਾਨਕ ਨਾਮੇ ਸਾਚਿ ਸਮਾਣੀ ॥ ੪ ॥ ੯ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਬਿਨੁ ਕਰਮਾ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥ ਮਾਇਆ
ਮੋਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥ ਮਨਮੁਖ ਅੰਧੇ ਠਹੁਰ
ਨ ਪਾਈ ॥ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਬਿਸਟਾ ਮਾਹਿ
ਸਮਾਈ ॥ ੧ ॥ ਹੁਕਮੁ ਮੰਨੈ ਸੋ ਜਨੁ ਪਰਵਾਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੁ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਾਚਿ ਰਤੇ ਜਿਨਾ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਮਨਿ ਭਾਇਆ ॥ ਸਤਿਗੁਰ
ਕੀ ਬਾਣੀ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ
ਸੋਇ ॥ ੨ ॥ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਨਾਮ ਪਿਆਰੁ ॥ ਬਿਨੁ ਨਾਮੈ ਮੁਕਤਿ
ਕਿਨੈ ਨ ਪਾਈ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਲੈ ਪਾਈ ॥

the Guru's Word. Why have the self-willed faithless persons taken birth in this world, having forsaken the Lord ? They have wasted this human life having forgotten the True Name. (1)

The person, who becomes humble (like a dead person) in this life, frees himself from the cycle of births and deaths, and inculcates the love of the True Lord in his heart through the Guru's Word. (Pause - 1)

The Guru-minded person purifies himself (his body) by reciting Lord's True Name, and gains all the treasure of virtues by purifying his mind. Neither he takes birth in this world nor he faces death by avoiding the cycle of births and deaths. He then merges with the True Lord through the Grace of the Guru. (2)

O Brother ! Let us serve the True Lord and attain Truth, so that the Lord is realised within our heart. Having attained self-realisation, such a person is received with honour in the Lord's Presence. (3)

The Lord is a personification of Truth and without blemish, while all other persons are liable to err (and commit mistakes), being engrossed in dual-mindedness thus they get dishonoured in the Lord's court. O Nanak ! Let us serve the True Lord by listening to the Guru's Word and merge with the Lord through the recitation of True Name. (4 - 9)

Basant Mahala - 3 (*Bin karma sabh bharm bhulaiee....*)

The whole world is lost in useless rituals and formal practices, without good fortune (due to their earlier actions) and undergoes suffering, being engrossed in the love of worldly falsehood (Maya). The blind faithless person does not find peace and tranquillity of mind and is lost in the filth of sins like a worm in the filth. (1)

The persons, who follows Lord's Will, is accepted by the Lord and perceives the Lord by reciting True Name through the Guru's guidance. (Pause - 1)

The persons, who are fortunate and pre-destined by Lord's Will, are immersed in Truth and have inculcated the love of the Lord in their hearts. The Guru's Word always brings joy and bliss to the individual by merging him with the Lord. (2)

The Lord's True Name alone could enable us to cross this ocean of life successfully, and we could develop the love of True Name through the Guru's Grace. Moreover, no one has ever attained salvation without the support of True Name, which could be acquired through the Guru's guidance. (3)

੩ ॥ ਸੇ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਾ ਨਾਮੁ ਦ੍ਰਿੜ੍ਹਾਏ ॥ ਜਿਨ ਇਕੁ ਜਾਤਾ ਸੇ ਜਨ
ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਦਰਿ ਨੀਸਾਣੁ ॥
੪ ॥ ੧੦ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਕ੍ਰਿਪਾ ਕਰੇ ਸਤਿਗੁਰੁ ਮਿਲਾਏ ॥ ਅਪੇ ਆਪਿ
ਵਸੈ ਮਨਿ ਆਏ ॥ ਨਿਹਚਲ ਮਤਿ ਸਦਾ ਮਨ
ਧੀਰ ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਗੁਣੀ ਗਹੀਰ ॥ ੧ ॥
ਨਾਮਹੁ ਭੂਲੇ ਮਰਹਿ ਬਿਖੁ ਖਾਇ ॥ ਬ੍ਰਿਥਾ ਜਨਮੁ
ਫਿਰਿ ਆਵਹਿ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਹੁ
ਭੇਖ ਕਰਹਿ ਮਨਿ ਸਾਂਤਿ ਨ ਹੋਇ ॥ ਬਹੁ
ਅਭਿਮਾਨਿ ਅਪਣੀ ਪਤਿ ਖੋਇ ॥ ਸੇ ਵਡਭਾਗੀ
ਜਿਨ ਸਬਦੁ ਪਛਾਣਿਆ ॥ ਬਾਹਰਿ ਜਾਦਾ ਘਰ
ਮਹਿ ਆਣਿਆ ॥ ੨ ॥ ਘਰਮਹਿ ਵਸਤੁ ਅਗਮ
ਅਪਾਰਾ ॥ ਗੁਰਮਤਿ ਖੋਜਹਿ ਸਬਦਿ ਬੀਚਾਰਾ ॥
ਨਾਮੁ ਨਵ ਨਿਧਿ ਪਾਈ ਘਰ ਹੀ ਮਾਹਿ ॥ ਸਦਾ
ਰੀਗਿ ਰਾਤੇ ਸਚਿ ਸਮਾਹਿ ॥ ੩ ॥ ਆਪਿ ਕਰੇ
ਕਿਛੁ ਕਰਣੁ ਨ ਜਾਇ ॥ ਅਪੇ ਭਾਵੈ ਲਏ ਮਿਲਾਇ
॥ ਤਿਸ ਤੇ ਨੇੜੈ ਨਾਹੀ ਕੇ ਦੂਰਿ ॥ ਨਾਨਕ ਨਾਮਿ
ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੪ ॥ ੧੧ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਗੁਰ ਸਬਦੀ ਹਰਿ ਚੇਤਿ ਸੁਭਾਇ ॥ ਰਾਮ ਨਾਮ
ਰਸਿ ਰਹੈ ਅਘਾਇ ॥ ਕੋਟ ਕੋਟੰਤਰ ਕੇ ਪਾਪ
ਜਲਿ ਜਾਹਿ ॥ ਜੀਵਤ ਮਰਹਿ ਹਰਿ ਨਾਮਿ ਸਮਾਹਿ

The person, who is blessed by the Lord's benevolence, gains the knowledge about the Lord and it is through the service of the True Guru that we may concentrate on True Name. O Nanak ! The persons, who have realised the Lord's (secrets) Truth, have been accepted in the Lord's presence and being immersed in True Name, have been acclaimed in the Lord's Court. (4 - 10)

Basant Mahala - 3 (*Kirpa karai satguru mila'ie'.....*)

The Guru's support is gained by the person on whom the Lord bestows His Grace and then he is enabled to inculcate the love of the Lord in his heart, through the Guru's guidance. Then his mind gets stabilised with peace and patience in heart. Such a person then sings the praises of the Lord, the fountain-head of all virtues. (1)

The persons devoid of True Name, get themselves destroyed with the venom of vices and sinful thoughts. They waste their lives and are made to pass through the cycle of births and deaths. The persons, who live different forms of life, do not get peace of mind, and get dishonoured with disgust due to their egoism. But the persons, who have realised the importance and value of the Guru's Word are truly fortunate and pre-destined to get acclaim. They have stabilised their wandering mind into concentration within. (2)

The limitless Lord, who is beyond our comprehension, abides in our innerselves; and can be realised through the deliberation of the Guru's Word with the Guru's guidance. They have attained the treasure of Lord's True Name within their innerselves, and they are always imbued with the love of the Lord, and enjoy the bliss of life. (3)

The Lord controls everything as nothing is in the hands of the human being, and when it pleases the Lord, the individual gets merged with the Lord. O Nanak ! The Lord is always within easy reach of the person, who considers the Lord pervading all over, through recitation of True Name. (4 - 11)

Basant Mahala - 3 (*Gur Sabdi har chet subhaie'.....*)

The persons, who are blessed with the Guru's guidance through the Guru's Word, are always engaged in reciting True Name in the routine and are satiated with the love of the Lord's True Name. They are leading a life of Lord's love and dedication with humility (like a dead person) being immersed in the True Name, thus all their sins of all ages (during millions of years)

॥ ੧ ॥ ਹਰਿ ਕੀ ਦਾਤਿ ਹਰਿ ਜੀਉ ਜਾਣੈ ॥ ਗੁਰ

are totally destroyed. (1)

ਕੈ ਸਬਦਿ ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਹਰਿ

The persons, who have inculcated the love of the (Lord's True Name) Guru's Word in their hearts always recite the True Name of the Lord -benefactor and the Lord alone knows the extent of His benevolence showered on them. (Pause - 1)

ਗੁਣਦਾਤਾ ਨਾਮੁ ਵਖਾਣੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਗਵੈ

ਵੇਸਿ ਭ੍ਰਮਿ ਮੁਕਤਿ ਨ ਹੋਇ ॥ ਬਹੁ ਸੰਜਮਿ ਸਾਂਤਿ

Neither anyone has attained salvation by wandering in the garb of a mendicant (wearing saffron clothes) nor anyone has gained peace of mind by leading a life of extreme penance (discipline and control). But it is only with the Guru's guidance that one could attain True Name, which is bestowed on a fortunate person, pre destined by Lord's Will. (2)

ਨ ਪਾਵੈ ਕੋਇ ॥ ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ

॥ ਵਡਭਾਗੀ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥ ੨ ॥ ਕਲਿ

ਮਹਿ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥ ਗੁਰ ਪੂਰੇ ਤੇ

One is blessed with the boon of True Name in this age of KalYug , if one is fortunate to gain this (Lord's True Name) Name through the perfect Guru's guidance. One could enjoy the eternal bliss through the love of True Name as without the support of True Name one frets and fumes (one is burnt) with egoism. (3)

ਪਾਇਆ ਜਾਈ ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਈ ॥

ਬਿਨੁ ਨਾਮੈ ਹਉਮੈ ਜਲਿ ਜਾਈ ॥ ੩ ॥ ਵਡਭਾਗੀ

ਹਰਿ ਨਾਮੁ ਬੀਚਾਰਾ ॥ ਛੂਟੈ ਰਾਮ ਨਾਮਿ ਦੁਖੁ

It is only the persons with great fortune who meditate on Lord's True Name and get rid of all their afflictions by reciting True Name. O Nanak! The Lord creator knows the inner feelings of all the (created) beings, as the Lord pervades everywhere within their hearts also, being omni-present. (4 - 12)

ਸਾਰਾ ॥ ਹਿਰਦੈ ਵਸਿਆ ਸੁ ਬਾਹਰਿ ਪਾਸਾਰਾ ॥

ਨਾਨਕ ਜਾਣੈ ਸਭੁ ਉਪਾਵਣਹਾਰਾ ॥ ੪ ॥ ੧੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ਇਕ ਤੁਕੇ ॥

Basant Mahala - 3 Iktuke' (Te'ra' kia' kiram jant.....)

ਤੇਰਾ ਕੀਆ ਕਿਰਮ ਜੰਤੁ ॥ ਦੇਹਿ ਤ ਜਾਪੀ ਆਇ

O Lord ! This worm-like person, (humble person) is created by You. May You bestow the Guru's guidance on me, so that I could meditate on the True Name of the Lord-eternal (who is present throughout all ages) ! (1)

ਮੰਤੁ ॥ ੧ ॥ ਗੁਣ ਆਖਿ ਵੀਚਾਰੀ ਮੇਰੀ ਮਾਇ ॥

ਹਰਿ ਜਪਿ ਹਰਿ ਕੈ ਲਗਾਉ ਪਾਇ ॥ ੧ ॥

O my (mother) friends ! Let us meditate and recite the True Name of the Lord and sing His praises ! Let us sing Lord's Praises (with the tongue) and seek (through our body) refuge at the lotus-feet of the Lord's saints ! (Pause - 1)

ਰਹਾਉ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਲਾਗੇ ਨਾਮੁ ਸੁਆਦਿ ॥

ਕਾਹੇ ਜਨਮੁ ਗਵਾਵਹੁ ਵੈਰਿ ਵਾਇ ॥ ੨ ॥ ਗੁਰਿ

O Man ! Why do you waste this human life in vicious and inimical actions or fruitless discussions ? Let us enjoy the bliss of True Name through the Grace of the Guru ! (2)

ਕਿਰਪਾ ਕੀਨੀ ਚੂਕਾ ਅਭਿਮਾਨੁ ॥ ਸਹਜ ਭਾਇ

ਪਾਇਆ ਹਰਿ ਨਾਮੁ ॥ ੩ ॥ ਉਤਮੁ ਉਚਾ ਸਬਦ

We could rid ourselves of our egoism through the Guru's benevolence and attain Lord's True Name in the normal course. (in the state of Equipose) (3)

ਕਾਮੁ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਸਾਚੁ ਨਾਮੁ ॥ ੪ ॥ ੧ ॥

O Nanak ! Let us always recite True Name, as the greatest and noblest job of man is to recite the purest and the greatest True Name of the Lord. (4 - 1 - 13)

੧੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

Basant Mahala - 3 (Banaspat mouli char'ia basant)

ਬਨਸਪਤਿ ਮਉਲੀ ਚੜਿਆ ਬਸੰਤੁ ॥ ਇਹੁ ਮਨੁ

This mind gets thrilled in the company of the True Guru, just as the whole vegetation blossoms forth into greenery with

ਮਉਲਿਆ ਸਤਿਗੁਰੁ ਸੰਗਿ ॥ ੧ ॥ ਤੁਮ ਸਾਚੁ
ਧਿਆਵਹੁ ਮੁਗਧ ਮਨਾ ॥ ਤਾਂ ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ
ਮਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਤੁ ਮਨਿ ਮਉਲਿਐ
ਭਇਆ ਅਨੰਦੁ ॥ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਇਆ ਨਾਮੁ
ਗੋਬਿੰਦ ॥ ੨ ॥ ਏਕੋ ਏਕੁ ਸਭੁ ਆਖਿ ਵਖਾਣੈ ॥
ਹੁਕਮੁ ਬੂਝੈ ਤਾਂ ਏਕੋ ਜਾਣੈ ॥ ੩ ॥ ਕਹਤ ਨਾਨਕੁ
ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ਆਖਣੁ ਵੇਖਣੁ ਸਭੁ
ਸਾਹਿਬ ਤੇ ਹੋਇ ॥ ੪ ॥ ੨ ॥ ੧੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਸਭਿ ਜੁਗ ਤੇਰੇ ਕੀਤੇ ਹੋਏ ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ
ਮਤਿ ਬੁਧਿ ਹੋਏ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਆਪੇ ਲੈਹੁ
ਮਿਲਾਇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਚ ਨਾਮਿ ਸਮਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਿ ਬਸੰਤੁ ਹਰੇ ਸਭਿ ਲੋਇ
॥ ਫਲਹਿ ਫੁਲੀਅਹਿ ਰਾਮ ਨਾਮਿ ਸੁਖੁ ਹੋਇ ॥
੨ ॥ ਸਦਾ ਬਸੰਤੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ॥ ਰਾਮ
ਨਾਮੁ ਰਾਖੈ ਉਰ ਧਾਰੇ ॥ ੩ ॥ ਮਨਿ ਬਸੰਤੁ ਤਨੁ
ਮਨੁ ਹਰਿਆ ਹੋਇ ॥ ਨਾਨਕ ਇਹੁ ਤਨੁ ਬਿਰਖੁ
ਰਾਮ ਨਾਮੁ ਫਲੁ ਪਾਏ ਸੋਇ ॥ ੪ ॥ ੩ ॥ ੧੫ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਤਿਨ੍ ਬਸੰਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ਪੂਰੈ ਭਾਗਿ
ਹਰਿ ਭਗਤਿ ਕਰਾਇ ॥ ੧ ॥ ਇਸੁ ਮਨ ਕਉ
ਬਸੰਤ ਕੀ ਲਗੈ ਨ ਸੋਇ ॥ ਇਹੁ ਮਨੁ ਜਲਿਆ
ਦੂਜੈ ਦੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ ਮਨੁ ਧੰਧੈ
ਬਾਧਾ ਕਰਮ ਕਮਾਇ ॥ ਮਾਇਆ ਮੂਠਾ ਸਦਾ
ਬਿਲਲਾਇ ॥ ੨ ॥ ਇਹੁ ਮਨੁ ਛੂਟੈ ਜਾਂ ਸਤਿਗੁਰੁ

the onset of Basant (spring) season. (1)

O my foolish mind ! Try to meditate on the True Lord, as this is the only means of attaining joy and bliss of life. (Pause - 1)

We could enjoy eternal bliss through the Guru's guidance, as the mind gets peace and stability and we become immortal by reciting Lord's True Name. (we get the fruit of the nectar of True Name as our reward). (2)

Everyone tries to recite the True Name of the one sublime Lord, but the person, who follows Lord's Will, could alone realise and attain the Lord. (3)

O Nanak ! No one would function with egoism, if one realises that whatever we say or perceive, is through the Will of the Lord. (4 - 2 - 14)

Basant Mahala - 3 (*Sabh jug te'rai keetai hoiai....*)

O Lord ! All the four ages (Yugas) have been created by You in this universe But it is through the company and guidance of the True Guru alone that we get the realisation and understanding of this Truth. (1)

O Lord ! You alone could enable us to unite with You, as we could get imbued with the love of Your True Name through the Guru's Word (Guru's guidance) alone. (Pause - 1)

The person blessed with Lord's Grace (like Basant Season) feels that all are enjoying the bliss of Lord's benevolence, as the fruit of Lord's True Name leads us to enjoy this bliss. (like flowers and fruits of vegetable world) (2)

The persons, who meditate on True Name and inculcate its love in their hearts, always enjoy the bliss of life by meditating on the Guru's Word. (3)

O Nanak ! The mind blossoms with peace and joy and enjoys the bliss of life in body and soul, as this body (tree) gets the fruit of Lord's True Name as its reward. (4 - 15)

Basant Mahala - 3 (*Tin Basant jo har gunn gaie.....*)

The person, who sings the praises of the Lord, enjoys the bliss of life, and it is through good fortune as per Lord's Will that one engages oneself in the Lord's worship. (1)

This mind, without the blessings of True Name, does not realise the bliss of life as it is suffering (burning within) due to its dual-mindedness. (Pause - 1)

This human being (mind) functions, engrossed in worldly bondage, and always wails suffering the onslaughts of worldly falsehood (Maya). (2)

When the human mind joins the a company of the True

ਭੇਟੈ ॥ ਜਮਕਾਲ ਕੀ ਫਿਰਿ ਆਵੈ ਨ ਫੇਟੈ ॥ ੩ ॥
ਇਹੁ ਮਨੁ ਛੂਟਾ ਗੁਰਿ ਲੀਆ ਛਡਾਇ ॥
ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇ ॥ ੪ ॥
੪ ॥ ੧੬ ॥

ਬਸੰਤੁ ਮਹਲਾ ੩ ॥

ਬਸੰਤੁ ਚੜਿਆ ਫੂਲੀ ਬਨਰਾਇ ॥ ਏਹਿ ਜੀਅ
ਜੰਤ ਫੂਲਹਿ ਹਰਿ ਚਿਤੁ ਲਾਇ ॥ ੧ ॥ ਇਨ
ਬਿਧਿ ਇਹੁ ਮਨੁ ਹਰਿਆ ਹੋਇ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਜਪੈ ਇਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਹਉਮੈ ਕਵੈ
ਧੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰ ਬਾਣੀ ਸਬਦੁ
ਸੁਣਾਏ ॥ ਇਹੁ ਜਗੁ ਹਰਿਆ ਸਤਿਗੁਰ ਭਾਏ ॥
੨ ॥ ਫਲ ਫੂਲ ਲਾਗੇ ਜਾਂ ਆਪੇ ਲਾਏ ॥ ਮੂਲਿ
ਲਗੈ ਤਾਂ ਸਤਿਗੁਰੁ ਪਾਏ ॥ ੩ ॥ ਆਪਿ ਬਸੰਤੁ
ਜਗਤੁ ਸਭੁ ਵਾੜੀ ॥ ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਭਗਤਿ
ਨਿਰਾਲੀ ॥ ੪ ॥ ੫ ॥ ੧੭ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੩ ਘਰੁ ੨

੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ ਕੀ ਬਾਣੀ ਵਿਟਹੁ ਵਾਰਿਆ ਭਾਈ ਗੁਰ
ਸਬਦ ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥ ਗੁਰੁ ਸਾਲਾਹੀ
ਸਦ ਅਪਣਾ ਭਾਈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈ ॥
੧ ॥ ਮੇਰੇ ਮਨ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥ ਮਨੁ
ਤਨੁ ਤੇਰਾ ਹਰਿਆ ਹੋਵੈ ਇਕੁ ਹਰਿ ਨਾਮਾ ਫਲੁ
ਪਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ
ਭਾਈ ਹਰਿ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇ ॥ ਵਿਚਹੁ
ਹਉਮੈ ਦੁਖੁ ਉਠਿ ਗਇਆ ਭਾਈ ਸੁਖੁ ਵੁਠਾ

Guru, it gets freed from this bondage and the human being does not suffer the pangs of the cycle of births and deaths. (3)

O Nanak ! When the Guru's Grace is bestowed on man, he gets rid of this bondage, and the Guru helps him to destroy (Guru) this attachment to worldly falsehood and love of worldly pleasures. (4 - 16)

Basant Mahala - 3 (Basant char'ia' phooli banraie'.....)

All the beings of the world are thrilled to attain the love of the Lord just as the whole vegetable world blossoms forth in this season of Basant (spring). (1)

Similarly this human mind enjoys the bliss of Lord's love and reciting Lord's True Name day and night it gets rid of its egoism and is purified by following the Guru's guidance. (Pause - 1)

Thus this (human mind) world experiences the joy of Lord's love through the Guru's message and the Guru imparts His knowledge through the Guru's Word. (2)

The flower of religious fervour (duty) and the fruit of knowledge is imparted to the human being through the Lord's benevolence and attains the Lord when he seeks the Guru's blessings on joining His company. (3)

O Nanak ! The Lord is like the season of Basant and this world is like the vegetation, blooming with the Lord's Grace and the worship of the Lord is attained by man, being favoured with good fortune as per Lord's Will, as distinct from his vicious actions. (4 - 17)

Basant Hindol Mahala - 3 Ghar - 2 Ik onkar satgur prasad (Gur ki ba'ni vitoh va'ria bhaiee.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! I offer myself as a sacrifice to the Guru's Word (Gurbani) and am thrilled to receive the Guru's teachings. O Brother ! I sing the praises of my Guru all the time, by concentrating (on the Lord) at the lotus-feet of the Guru. (1)

O my mind ! Concentrate on the True Name of the Lord, thus your body and soul will blossom with the Lord's love, attaining the fruit of True Name as your reward. (Pause - 1)

O Brother ! The Guru has protected such persons through His benevolence (care) blessing them with the nectar of True Name. O Brother ! They enjoy the bliss of inculcating the love of the Lord in their hearts, by getting rid of the malady of egoism and its suffering. (2)

O Brother ! The persons, who are bestowed with Lord's

ਮਨਿ ਆਇ ॥ ੨ ॥ ਧੁਰਿ ਆਪੇ ਜਿਨ੍ਹ ਨੋ
ਬਖਸਿਓਨੁ ਭਾਈ ਸਬਦੇ ਲਇਅਨੁ ਮਿਲਾਇ ॥
ਧੁੜਿ ਤਿਨ੍ਹ ਕੀ ਅਘੁਲੀਐ ਭਾਈ ਸਤਸੰਗਤਿ
ਮੇਲਿ ਮਿਲਾਇ ॥ ੩ ॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ
ਭਾਈ ਜਿਨਿ ਹਰਿਆ ਕੀਆ ਸਭੁ ਕੋਇ ॥ ਨਾਨਕ
ਮਨਿ ਤਨਿ ਸੁਖੁ ਸਦ ਵਸੈ ਭਾਈ ਸਬਦਿ ਮਿਲਾਵਾ
ਹੋਇ ॥ ੪ ॥ ੧ ॥ ੧੮ ॥ ੧੨ ॥ ੧੮ ॥ ੩੦ ॥
ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ਇਕ ਤੁਕੇ
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਉ ਪਸਰੀ ਸੂਰਜ ਕਿਰਣਿ ਜੋਤਿ ॥ ਤਿਉ ਘਟਿ
ਘਟਿ ਰਮਈਆ ਓਤਿ ਪੋਤਿ ॥ ੧ ॥ ਏਕੋ ਹਰਿ
ਰਵਿਆ ਸੂਬ ਥਾਇ ॥ ਗੁਰ ਸਬਦੀ ਮਿਲੀਐ
ਮੇਰੀ ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਘਟਿ ਘਟਿ ਅੰਤਰਿ
ਏਕੋ ਹਰਿ ਸੋਇ ॥ ਗੁਰਿ ਮਿਲੀਐ ਇਕੁ ਪ੍ਰਗਟੁ
ਹੋਇ ॥ ੨ ॥ ਏਕੋ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਸਾਕਤ ਨਰ ਲੋਭੀ ਜਾਣਹਿ ਦੂਰਿ ॥ ੩ ॥ ਏਕੋ
ਏਕੁ ਵਰਤੈ ਹਰਿ ਲੋਇ ॥ ਨਾਨਕ ਹਰਿ ਏਕੋ ਕਰੇ
ਸੁ ਹੋਇ ॥ ੪ ॥ ੧ ॥

ਬਸੰਤੁ ਮਹਲਾ ੪ ॥

ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਸਦੇ ਪਏ ॥ ਮਨ ਹਰਿ
ਸਿਮਰਹੁ ਅੰਤਿ ਸਦਾ ਰਖਿ ਲਏ ॥ ੧ ॥ ਹਰਿ
ਹਰਿ ਚੇਤਿ ਸਦਾ ਮਨ ਮੇਰੇ ॥ ਸਭੁ ਆਲਸੁ ਦੂਖ
ਭੰਜਿ ਪ੍ਰਭੁ ਪਾਇਆ ਗੁਰਮਤਿ ਗਾਵਹੁ ਗੁਣ ਪ੍ਰਭੁ
ਕੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖ ਫਿਰਿ ਫਿਰਿ
ਹਉਮੈ ਮੁਏ ॥ ਕਾਲਿ ਦੈਤਿ ਸੰਘਾਰੇ ਜਮ ਪੁਰਿ

benedictions (from the beginning) through the Lord's Will, have been united by the Lord with Himself by following the Guru's Word. O Brother ! We could get purified with the dust of their lotus-feet in the company of holy saints. (3)

O Brother ! The Lord then arranges the creation of this universe, (with the help of Brahma) being Himself the cause and effect of everything, as He has Himself arranged the beginning of this universe with greenery blooming every where. O Nanak ! We could enjoy the eternal bliss in body and spirit by following the Guru's Word (Guru's teachings) through His Grace. (4 - 1 - 18 - 12 - 18 - 30)

Rag Basant Mahala - 4 Ghar - 1 Iktuke Ik onkar satgur prasad (Jiun pasri sooraj kiran joat.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord pervades everywhere like the warp and woof (of the weaver), just as the rays of the Sun are penetrating with its light every where. (In the same manner the Lord pervades) (1)

O my mother ! The Lord sublime pervades all the corners of the (world) universe, and could be attained by following the Guru's message. (Pause - 1)

The same one Lord is all-pervading being omni-present and prevails within all the beings, who could be perceived in the company of the Guru. (2)

The one sublime Lord pervades everywhere in full measure, though the faithless person considers Him as a distant entity, being engrossed in worldly falsehood (Maya). (3)

O Nanak ! The Lord-Almighty is pervading all human beings and everywhere and whatever happens in the world is dictated by His Will, as it pleases Him. (4 - 1)

Basant Mahala - 4 (Rein Dinas doai sade pae'ai.....)

O my mind ! Let us recite the Lord's True Name who would protect us in the end, at the time of death; as the call of death is being sounded every day and night. (1)

O my mind ! Remember the Lord all the time and recite His True Name. Let us sing the praises of the Lord with the Guru's guidance as all our sufferings can be got rid of by attaining the Lord. (Pause - 1)

The faithless persons are passed through the cycle of births and deaths, being engrossed in their egoism and are thrown into hell, facing death at the hands of the god of death, Yama. (2)

ਗਏ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ
ਲਾਗੇ ॥ ਜਨਮ ਮਰਣ ਦੇਉ ਦੁਖ ਭਾਗੇ ॥ ੩ ॥

ਭਗਤ ਜਨਾ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ਗੁਰੁ
ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਬਨਵਾਰੀ ॥ ੪ ॥ ੨ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮ ਨਾਮੁ ਰਤਨ ਕੋਠੜੀ ਗੜ ਮੰਦਰਿ ਏਕ
ਲੁਕਾਨੀ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਖੋਜੀਐ ਮਿਲਿ
ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ ॥ ੧ ॥ ਮਾਧੋ ਸਾਧੂ ਜਨ ਦੇਹੁ

ਮਿਲਾਇ ॥ ਦੇਖਤ ਦਰਸੁ ਪਾਪ ਸਭਿ ਨਾਸਹਿ
ਪਵਿਤ੍ਰ ਪਰਮ ਪਦੁ ਪਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਚ

ਚੋਰ ਮਿਲਿ ਲਾਗੇ ਨਗਰੀਆ ਰਾਮ ਨਾਮ ਧਨੁ
ਹਿਰਿਆ ॥ ਗੁਰਮਤਿ ਖੋਜ ਪਰੇ ਤਬ ਪਕਰੇ ਧਨੁ

ਸਾਬਤੁ ਰਾਸਿ ਉਬਰਿਆ ॥ ੨ ॥ ਪਾਖੰਡ ਭਰਮ
ਉਪਾਵ ਕਰਿ ਥਾਕੇ ਰਿਦ ਅੰਤਰਿ ਮਾਇਆ

ਮਾਇਆ ॥ ਸਾਧੂ ਪੁਰਖੁ ਪੁਰਖਪਤਿ ਪਾਇਆ
ਅਗਿਆਨ ਅਧਿਰੁ ਗਵਾਇਆ ॥ ੩ ॥ ਜਗਨਾਥ

ਜਗਦੀਸ ਗੁਸਾਈ ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਮਿਲਾਵੈ
॥ ਨਾਨਕ ਸਾਂਤਿ ਹੋਵੈ ਮਨ ਅੰਤਰਿ ਨਿਤ ਹਿਰਦੈ

ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ੪ ॥ ੧ ॥ ੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੪ ਹਿੰਡੋਲ ॥

ਤੁਮ ਵਡ ਪੁਰਖ ਵਡ ਅਗਮ ਗੁਸਾਈ ਹਮ ਕੀਰੇ
ਕਿਰਮ ਤੁਮਨਛੇ ॥ ਹਰਿ ਦੀਨ ਦਇਆਲ ਕਰਹੁ

The Guru-minded persons are saved from the cycle of births and deaths and its sufferings as they are imbued with the love of the Lord and recite True Name of the Lord. (3)

O Nanak ! The Lord is attained only through His Grace and pleasure, and the Lord bestows His Grace on His saints, thus uniting them with Himself. (4 - 2)

Basant Hindol Mahala - 4 Ghar - 2 Ik onkar satgur prasad (Ram naam rattan kothar'i gar'h mandir.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The jewel of Lord's True Name lies hidden in the strong room of the human soul which is kept within the fort of this human frame, unknown to the man. But this gem of True Name could be attained by seeking it with the guidance of the True Guru and whosoever has tried to realise it, merges his soul with the Prime-soul. (1)

O Lord ! May I join the company of holy saints through Your Grace ! A glimpse of such saints would help me to get rid of all my sins and attain the pure and highest stage of salvation. (Pause - 1)

The five thieves (vices) like the sexual desires are robbing the human body in their effort to steal the wealth of True Name from within the body (the five vices do not allow man to concentrate on True Name) But when we gave a chase to these robbers through the Guru's guidance, they were caught and over-powered, and we saved the complete wealth of True Name from being stolen. (2)

The self-willed persons, however, are always crying for more and more of worldly possessions, due to their ignorance, being engrossed in dual-mindedness and their misgivings and are tired of this wasteful effort. The Guru-minded persons, on the other hand, have eliminated the darkness of their ignorance and attained the Lord-spouse of all human beings. (3)

O Nanak ! The person, who is united with the holy saints through the Grace of the Lord, the True Master of the whole Universe, attains peace and tranquillity of mind and sings the praises of the Lord with love and devotion in his heart all the time. (4 - 1 - 3)

Basant Mahala - 4 Hindol (Tum vad purkh vad aga'm.....)

O Lord ! You are the greatest power (person) beyond our comprehension and we are like the small worms in Your Presence, with no prestige. O Lord - benefactor ! May You bestow on us the boon of the dust of the lotus-feet of Your

ਪ੍ਰਭ ਕਿਰਪਾ ਗੁਰ ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਬਨਛੇ

॥ ੧ ॥ ਗੋਬਿੰਦ ਜੀਉ ਸਤਸੰਗਤਿ ਮੇਲਿ ਕਰਿ

ਕ੍ਰਿਪਛੇ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਮਲੁ

ਭਰਿਆ ਮਿਲਿ ਸੰਗਤਿ ਕਰਿ ਪ੍ਰਭ ਹਨਛੇ ॥ ੧ ॥

ਰਹਾਉ ॥ ਤੁਮਰਾ ਜਨੁ ਜਾਤਿ ਅਵਿਜਾਤਾ ਹਰਿ

ਜਪਿਓ ਪਤਿਤ ਪਵੀਛੇ ॥ ਹਰਿ ਕੀਓ ਸਗਲ

ਭਵਨ ਤੇ ਉਪਰਿ ਹਰਿ ਸੋਭਾ ਹਰਿ ਪ੍ਰਭ ਦਿਨਛੇ ॥

੨ ॥ ਜਾਤਿ ਅਜਾਤਿ ਕੋਈ ਪ੍ਰਭ ਧਿਆਵੈ ਸਭਿ

ਪੂਰੇ ਮਾਨਸ ਤਿਨਛੇ ॥ ਸੇ ਧੰਨਿ ਵਡੇ ਵਡ ਪੂਰੇ

ਹਰਿ ਜਨ ਜਿਨ੍ਹ ਹਰਿ ਧਾਰਿਓ ਹਰਿ ਉਰਛੇ ॥ ੩

॥ ਹਮ ਢੀਢੇ ਢੀਮ ਬਹੁਤੁ ਅਤਿ ਭਾਰੀ ਹਰਿ

ਧਾਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਮਿਲਛੇ ॥ ਜਨ ਨਾਨਕ ਗੁਰੁ

ਪਾਇਆ ਹਰਿ ਤੂਨੇ ਹਮ ਕੀਏ ਪਤਿਤ ਪਵੀਛੇ ॥

੪ ॥ ੨ ॥ ੪ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਇਕੁ ਬਿਨੁ ਮਨੁਆ ਰਹਿ ਨ ਸਕੈ ਨਿਤ

ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਿ ਗੀਧੇ ॥ ਜਿਉ ਬਾਰਿਕੁ

ਰਸਕਿ ਪਰਿਓ ਬਨਿ ਮਾਤਾ ਬਨਿ ਕਾਢੇ ਬਿਲਲ

ਬਿਲੀਧੇ ॥ ੧ ॥ ਗੋਬਿੰਦ ਜੀਉ ਮੇਰੇ ਮਨ ਤਨ

ਨਾਮ ਹਰਿ ਬੀਧੇ ॥ ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਸਤਿਗੁਰੁ

ਪਾਇਆ ਵਿਚਿ ਕਾਇਆ ਨਗਰ ਹਰਿ ਸੀਧੇ ॥

੧ ॥ ਰਹਾਉ ॥ ਜਨ ਕੇ ਸਾਸ ਸਾਸ ਹੈ ਜੇਤੇ ਹਰਿ

ਬਿਰਹਿ ਪ੍ਰਭੁ ਹਰਿ ਬੀਧੇ ॥ ਜਿਉ ਜਲ ਕਮਲ

ਪ੍ਰੀਤਿ ਅਤਿ ਭਾਰੀ ਬਿਨੁ ਜਲ ਦੇਖੇ ਸੁਕਲੀਧੇ ॥

੨ ॥ ਜਨ ਜਪਿਓ ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਰਹਰਿ

holy saints through Your Grace ! (1)

O Lord-Gobind ! May You enable us to join the company of holy saints through Your Grace and benevolence ! O True Master ! Our body has become impure and polluted with the sins committed through the ages. May You help us to purify our innerselves by joining the company of holy saints through Your Grace ! (Pause - 1)

O Lord ! Your slave (follower), though belonging to a high or low caste, has been enabled to purify himself by meditating and worshipping the True Lord. O Lord ! You have helped Your slave to attain the highest status of a saint and an honourable position by bestowing on him all the honour and acclaim of the whole world. (2)

O Lord, True Master ! The person, whether of a high caste or belonging to a tower strata, who worships the Lord, gets all his desires fulfilled.

O Lord ! Such persons, who have inculcated the love of Your True Name in their hearts, are praise-worthy and blessed with the highest position through Your Grace. (3)

O Nanak ! We are the greatest sinners on Earth like the heavy bricks laden with mud in the fields. May the Lord, through His Grace, enable us to unite with Himself ! O Lord ! You have enabled us to join the company of the Guru, who has purified the sinners like us, through Your benevolence. (4 - 2 - 4)

Basant Hindol Mahala - 4 (Mera ik khin manua' reh na....)

O Lord ! I cannot rest even for a moment without reciting Your True Name, as I have tasted the sweet nectar of True Name, by inculcating the love of Your True Name in my heart. We behave just like the child who suckles the mother's breast and starts crying and wailing no sooner than the mother stops feeding him by removing him from her (nipples) breast. (1)

O Lord Gobind ! My body and soul has developed the same love for Your True Name. O Lord ! It is through our great fortune that You have enabled us to unite with the True Guru, thus perceiving Your vision within our innerselves. (Pause -1)

O Lord ! Whenever I breathe in and breathe out, it is only Your True Name which I recite with each breath, having inculcated Your love in my heart, just as the lotus-flower (dries) withers without water, having developed such a strong love for water for its existence. (2)

O Lord ! The persons, who have been favoured with the Guru's guidance, have always recited the True Name of Lord,

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਪ੍ਰੀਧੇ ॥ ਜਨਮ ਜਨਮ ਕੀ
ਹਉਮੈ ਮਲੁ ਨਿਕਸੀ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਜਲਿ
ਨੀਧੇ ॥ ੩ ॥ ਹਮਰੇ ਕਰਮ ਨ ਬਿਚਰਹੁ ਠਾਕੁਰ
ਤੁਮ੍ ਪੈਜ ਰਖਹੁ ਅਪਨੀਧੇ ॥ ਹਰਿ ਭਾਵੈ ਸੁਣਿ
ਬਿਨਉ ਬੇਨਤੀ ਜਨ ਨਾਨਕ ਸਰਣਿ ਪਵੀਧੇ ॥ ੪
॥ ੩ ॥ ੫ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ॥

ਮਨੁ ਖਿਨੁ ਖਿਨੁ ਭਰਮਿ ਭਰਮਿ ਬਹੁ ਧਾਵੈ ਤਿਲੁ
ਘਰਿ ਨਹੀ ਵਾਸਾ ਪਾਈਐ ॥ ਗੁਰਿ ਅੰਕਸੁ ਸਬਦੁ
ਦਾਰੂ ਸਿਰਿ ਧਾਰਿਓ ਘਰਿ ਮੰਦਰਿ ਆਣਿ
ਵਸਾਈਐ ॥ ੧ ॥ ਗੋਬਿੰਦ ਜੀਉ ਸਤਸੰਗਤਿ
ਮੇਲਿ ਹਰਿ ਧਿਆਈਐ ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ
ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਈਐ
॥ ੧ ॥ ਰਹਾਉ ॥ ਘਰਿ ਰਤਨ ਲਾਲ ਬਹੁ ਮਾਣਕ
ਲਾਏ ਮਨੁ ਭ੍ਰਮਿਆ ਲਹਿ ਨ ਸਕਾਈਐ ॥ ਜਿਉ
ਓਡਾ ਕੂਪੁ ਗੁਹਜ ਖਿਨ ਕਾਵੈ ਤਿਉ ਸਤਿਗੁਰਿ
ਵਸਤੁ ਲਹਾਈਐ ॥ ੨ ॥ ਜਿਨ ਐਸਾ ਸਤਿਗੁਰੁ
ਸਾਧੁ ਨ ਪਾਇਆ ਤੇ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਨਰ ਜੀਵਾਈਐ
॥ ਜਨਮੁ ਪਦਾਰਥੁ ਪੁੰਨਿ ਫਲੁ ਪਾਇਆ ਕਉਡੀ
ਬਦਲੈ ਜਾਈਐ ॥ ੩ ॥ ਮਧੂਸੂਦਨ ਹਰਿ ਧਾਰਿ
ਪ੍ਰਭ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਮਿਲਾਈਐ ॥
ਜਨ ਨਾਨਕ ਨਿਰਬਾਣ ਪਦੁ ਪਾਇਆ ਮਿਲਿ ਸਾਧੁ
ਹਰਿ ਗੁਣ ਗਾਈਐ ॥ ੪ ॥ ੪ ॥ ੬ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੪ ॥

ਆਵਣ ਜਾਣੁ ਭਇਆ ਦੁਖੁ ਬਿਖਿਆ ਦੇਹ
ਮਨਮੁਖ ਸੁੰਢੀ ਸੁੰਢੁ ॥ ਰਾਨ ਨਾਮੁ ਖਿਨੁ ਪਲੁ ਨਹੀ

who is unaffected by Maya.

They have got rid of their filth of egoism, developed during the ages, (of the cycle of Rebirths) by partaking the nectar of True Name, the treasure of the Lord's love, and devotion. (3)

O True Master ! May You protect our honour accepting us as Your own, without having any consideration of our flaws and shortcomings. O Nanak ! I have sought refuge at the lotus-feet of the Lord. May the Lord listen to my prayers, if it pleases the Lord, and unite me with Himself. (4 - 3 - 5)

Basant Hindol Mahala - 4 (Ma'n khin khin bharm)

Our mind is always wandering here and there due to its doubts misgivings and never concentrates within (seeking self-realisation) This mind is like an elephant and when the iron rod of Guru's Word is applied for its control, then it looks within which is the only remedy for our ignorance. (our ignorance is controlled by the Guru's guidance) (1)

O Lord-Gobind ! May I be enabled to join the company of holy saints so that I could recite Your True Name. By ridding our egoism we could enjoy the bliss, of life, and concentrate on the Lord's worship in a trance. (Pause - 1)

The jewel of detachment, alongwith the gem of Lord's love and the pearl of Lord's remembrance are all lying hidden within the mind, but due to its dual-mindedness these virtues cannot be attained. The Guru's guidance alone could help us in realising these virtues just as the place of a hidden well is known through the expert who knows its location. (2)

Cursed is the life of a person, who has not sought the support of such a noble Guru. This human life is given to us as a reward for our earlier noble deeds but the faithless persons waste this life in fruitless involvements. (3)

O Lord-destroyer of our egoism ! May You bless me with the company of the Guru through Your Grace and benevolence! O Nanak ! Let us sing the praises of the Lord in the company of those holy saints, who have attained the highest state of perfect bliss and equipoise. (4 - 4 - 6)

Basant Hindol Mahala - 4 (A'van ja'n bhia' dukh bikhia'....)

The self-willed, faithless person under goes the sufferings of the cycle of births and deaths, being engrossed in the filth (poison) of vicious thoughts and sinful actions as his mind is

ਚੇਤਿਆ ਜਮਿ ਪਕਰੇ ਕਾਲਿ ਸਲੁੰਝੁ ॥ ੧ ॥
ਗੋਬਿੰਦ ਜੀਉ ਬਿਖੁ ਹਉਮੈ ਮਮਤਾ ਮੁੰਝੁ ॥
ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਪਿਆਰੀ ਮਿਲਿ
ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਭੁੰਝੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਤਸੰਗਤਿ ਸਾਧ ਦਇਆ ਕਰਿ ਮੇਲਹੁ
ਸਰਣਾਗਤਿ ਸਾਧੂ ਪੰਝੁ ॥ ਹਮ ਡੁਬਦੇ ਪਾਥਰ
ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਤੁਮ੍ਹ ਦੀਨ ਦਇਆਲ ਦੁਖ
ਭੰਝੁ ॥ ੨ ॥ ਹਰਿ ਉਸਤਤਿ ਧਾਰਹੁ ਰਿਦ ਅੰਤਰਿ
ਸੁਆਮੀ ਸਤਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਲੰਝੁ ॥ ਹਰਿ
ਨਾਮੈ ਹਮ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਹਮ ਹਰਿ ਵਿਟਹੁ
ਘੁਮਿ ਵੰਝੁ ॥ ੩ ॥ ਜਨ ਕੇ ਪੂਰਿ ਮਨੋਰਥ ਹਰਿ
ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਦੇਵਹੁ ਹਰਿ ਲੰਝੁ ॥ ਜਨ ਨਾਨਕ ਮਨਿ
ਤਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ ਭੰਝੁ
॥ ੪ ॥ ੫ ॥ ੬ ॥ ੭ ॥ ੮ ॥ ੯ ॥ ੧੦ ॥ ੧੧ ॥ ੧੨ ॥ ੧੩ ॥ ੧੪ ॥ ੧੫ ॥ ੧੬ ॥ ੧੭ ॥ ੧੮ ॥ ੧੯ ॥ ੨੦ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਤਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰੁ ਸੇਵਉ ਕਰਿ ਨਮਸਕਾਰ ॥ ਆਜੁ ਹਮਾਰੈ
ਮੰਗਲਚਾਰ ॥ ਆਜੁ ਹਮਾਰੈ ਮਹਾ ਅਨੰਦ ॥
ਚਿੰਤ ਲਈ ਭੋਟੇ ਗੋਬਿੰਦ ॥ ੧ ॥ ਆਜੁ ਹਮਾਰੈ
ਗ੍ਰਿਹਿ ਬਸੰਤ ॥ ਗੁਨ ਗਾਏ ਪ੍ਰਭ ਤੁਮ੍ਹ ਬੇਅੰਤ ॥
੧ ॥ ਰਹਾਉ ॥ ਆਜੁ ਹਮਾਰੈ ਬਨੇ ਫਾਗ ॥ ਪ੍ਰਭ
ਸੰਗੀ ਮਿਲਿ ਖੇਲਨ ਲਾਗ ॥ ਹੋਲੀ ਕੀਨੀ ਸੰਤ
ਸੇਵ ॥ ਰੰਗੁ ਲਾਗਾ ਅਤਿ ਲਾਲ ਦੇਵ ॥ ੨ ॥
ਮਨੁ ਤਨੁ ਮਉਲਿਓ ਅਤਿ ਅਨੂਪ ॥ ਸੂਕੈ ਨਾਹੀ
ਛਾਵ ਧੂਪ ॥ ਸਗਲੀ ਰੂਤੀ ਹਰਿਆ ਹੋਇ ॥ ਸਦ

devoid of Lord's love and worship. The Yama, god of death, catches hold of the faithless person by the head, as he has never, engaged himself in reciting Lord's True Name, even for a moment. (1)

O Lord ! May You cast away the poison of egoism from within me, so that I could taste the nectar of Your True Name with the Guru's guidance ! (Pause - 1)

O Lord ! May You enable me to join the company of holy saints through Your Grace so that I could seek the dust of the lotus-feet of the saints. O Lord-benevolent and destroyer of our afflictions ! May You save us from drowning in this ocean like heavy stones (due to our sins) and protect us through Your Grace ! (2)

O Lord ! May You bless us with Your worship, inculcating the love of Your True Name in our hearts, so that we could engage ourselves in Your prayers through the company of holy saints ! (with improved knowledge) We offer ourselves as a sacrifice to the Lord as a result of our love for the True Name of the Lord. (3)

O Lord ! May You bestow on me the boon of Your True Name so that I could get all my desires fulfilled through reciting True Name. O Nanak ! I have attained the bliss of life in body and soul as the Guru, listening to my prayers, bestowed on me the boon of True Name through the Guru's Word. (4 - 5- 7- 37)

Basant Mahala - 5 Ghar - 1 Dotuke' Ik onkar satgur prasad (Gur savou kar namaskar.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We serve the Lord by saluting the Guru and we are enjoying extreme bliss and joy through the Guru's Grace. By attaining the Lord, all our worries are eliminated and we are enjoying the eternal bliss. (1)

O limitless Lord ! We are singing Your praises and are thrilled with joy through Your Grace. (Pause - 1)

We have joined the holy saints in the Lord's worship, thus we are enjoying extreme joy by worshipping the Lord in the company of holy saints. We have developed the love of the Lord and are celebrating the festival of colours by serving the holy saints. (2)

My body and mind has been thrilled with joy (blossomed with joy) and I am not affected by sorrow or joy. (with sunshine or shade) Having (met) united with the Guru, I always enjoy the bliss under all (conditions) circumstances and I do not get

ਬਸੰਤ ਗੁਰ ਮਿਲੇ ਦੇਵ ॥ ੩ ॥ ਬਿਰਖੁ ਜਮਿਓ
ਹੈ ਪਾਰਜਾਤ ॥ ਫੂਲ ਲਗੇ ਫਲ ਰਤਨ ਭਾਂਤਿ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਹਰਿ ਗੁਣਹ ਗਾਇ ॥ ਜਨ
ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥ ੪ ॥ ੧ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਹਟਵਾਣੀ ਧਨ ਮਾਲ ਹਾਟੁ ਕੀਤੁ ॥ ਜੁਆਰੀ
ਜੂਏ ਮਾਹਿ ਚੀਤੁ ॥ ਅਮਲੀ ਜੀਵੈ ਅਮਲ ਖਾਇ
॥ ਤਿਉ ਹਰਿ ਜਨੁ ਜੀਵੈ ਹਰਿ ਧਿਆਇ ॥ ੧ ॥
ਅਪਨੈ ਰੰਗਿ ਸਭੁ ਕੋ ਰਚੈ ॥ ਜਿਤੁ ਪ੍ਰਭਿ ਲਾਇਆ
ਤਿਤੁ ਤਿਤੁ ਲਗੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਘ ਸਮੈ
ਮੋਰ ਨਿਰਤਿਕਾਰ ॥ ਚੰਦ ਦੇਖਿ ਬਿਗਸਹਿ
ਕਉਲਾਰ ॥ ਮਾਤਾ ਬਾਰਿਕ ਦੇਖਿ ਅਨੰਦ ॥ ਤਿਉ
ਹਰਿ ਜਨ-ਜੀਵਹਿ ਜਪਿ ਗੋਬਿੰਦ ॥ ੨ ॥ ਸਿੰਘ
ਰੁਚੈ ਸਦ ਭੋਜਨੁ ਮਾਸ ॥ ਰਣੁ ਦੇਖਿ ਸੂਰੇ ਚਿਤ
ਉਲਾਸ ॥ ਕਿਰਪਨ ਕਉ ਅਤਿ ਧਨ ਪਿਆਰੁ ॥
ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਹਰਿ ਆਧਾਰੁ ॥ ੩ ॥
ਸਰਬ ਰੰਗ ਇਕ ਰੰਗ ਮਾਹਿ ॥ ਸਰਬ ਸੁਖਾ ਸੁਖ
ਹਰਿ ਕੈ ਨਾਇ ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਇਹੁ ਨਿਧਾਨੁ
॥ ਨਾਨਕ ਗੁਰੁ ਜਿਸੁ ਕਰੇ ਦਾਨੁ ॥ ੪ ॥ ੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਬਸੰਤੁ ਜਿਸੁ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾਲੁ ॥ ਤਿਸੁ ਬਸੰਤੁ
ਜਿਸੁ ਗੁਰੁ ਦਇਆਲੁ ॥ ਮੰਗਲੁ ਤਿਸ ਕੈ ਜਿਸੁ
ਏਕੁ ਕਾਮੁ ॥ ਤਿਸੁ ਸਦ ਬਸੰਤੁ ਜਿਸੁ ਰਿਦੈ ਨਾਮੁ
॥ ੧ ॥ ਗ੍ਰਿਹਿ ਤਾ ਕੇ ਬਸੰਤੁ ਗਨੀ ॥ ਜਾ ਕੈ
ਕੀਰਤਨੁ ਹਰਿ ਧੁਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰੀਤਿ
ਪਾਰਬ੍ਰਹਮ ਮਉਲਿ ਮਨਾ ॥ ਗਿਆਨੁ ਕਮਾਈਐ
ਪੂਛਿ ਜਨਾ ॥ ਸੇ ਤਪਸੀ ਜਿਸੁ ਸਾਧਸੰਗੁ ॥ ਸਦ

disturbed with seasonal changes. (3)

Now I have been blessed with the Lord's Grace, so that the tree of my mind blossoms forth with all sorts of (flowers and fruits like the Pa'rjat Tree) enlightenment with knowledge.

O Nanak ! We have been satiated completely by singing the praises of the Lord and now recite the Lord's True Name with body, mind and spirit. (4 - 1)

Basant Mahala - 5 (*Harv'ani dhan ma'al haat keet.....*)

The true lover of the Lord enjoys life by reciting the True Name of the Lord just as a trader thinks of his capital investment and the goods purchased (business) or the gambler thinks of gambling all the time, and the drug addict enjoys partaking of drugs. (1)

Everyone is engaged in the actions and functions of his choice, as everybody is made to be engrossed in such actions as it pleases the Lord. (Pause - 1)

The Lord's saint enjoys reciting the True Name of the Lord just as the peacock makes merry with the onset of clouds and rain, or the leaves blossom with the moonlight, or the mother feels happy to see her child progressing. (2)

The Lord's saint is always longing to have the support of the Lord's True Name just as the lion is longing to have his fill with meat or the warriors are thrilled with joy in the battlefield and the miser feels happy in amassing wealth. (3)

O Nanak ! The love of the Lord's True Name is supreme, and the bliss of True Name is of the highest order, but this treasure of True Name is attained by a person, who is blessed with this boon by the Lord. (4 - 2)

Basant Mahala - 5 (*Tis basant jis prabh kirpal.....*)

The person, who is blessed with Lord's Grace, enjoys the bliss of life (the spring season) and the Guru showers His blessings on him through His munificence. The person, who is engaged in the only job of reciting True Name and who has inculcated the love of True Name in his heart gets thrilled with the joy of spring season. (1)

The person, who always sings and listens to the praises of the Lord being sung, enjoys the real bliss of life (spring season). (Pause - 1)

O my mind ! Let us concentrate on the True Name of the Lord and gain the knowledge about the Lord through the company of holy saints. The person, who is blessed with the

ਧਿਆਨੀ ਜਿਸੁ ਗੁਰਹਿ ਰੰਗੁ ॥ ੨ ॥ ਸੇ ਨਿਰਭਉ
ਜਿਨ ਭਉ ਪਇਆ ॥ ਸੇ ਸੁਖੀਆ ਜਿਸੁ ਭ੍ਰਮੁ
ਗਇਆ ॥ ਸੇ ਇਕਾਂਤੀ ਜਿਸੁ ਰਿਦਾ ਥਾਇ ॥
ਸੋਈ ਨਿਹਚਲੁ ਸਾਚ ਠਾਇ ॥ ੩ ॥ ਏਕਾ ਖੋਜੈ
ਏਕ ਪ੍ਰੀਤਿ ॥ ਦਰਸਨ ਪਰਸਨ ਹੀਤ ਚੀਤਿ ॥
ਹਰਿ ਰੰਗ ਰੰਗਾ ਸਹਜਿ ਮਾਣੁ ॥ ਨਾਨਕ ਦਾਸ
ਤਿਸੁ ਜਨ ਕੁਰਬਾਣੁ ॥ ੪ ॥ ੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਜੀਅ ਪ੍ਰਾਣ ਤੁਮ ਪਿੰਡ ਦੀਨ ॥ ਮੁਗਧ ਸੁੰਦਰ
ਧਾਰਿ ਜੋਤਿ ਕੀਨ ॥ ਸਭਿ ਜਾਚਿਕ ਪ੍ਰਭ ਤੁਮੁ
ਦਇਆਲ ॥ ਨਾਮੁ ਜਪਤ ਹੋਵਤ ਨਿਹਾਲ ॥ ੧
॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾਰਣ ਕਰਣ ਜੋਗ ॥ ਹਉ ਪਾਵਉ
ਤੁਮ ਤੇ ਸਗਲ ਥੋਕ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ
ਜਪਤ ਹੋਵਤ ਉਧਾਰ ॥ ਨਾਮੁ ਜਪਤ ਸੁਖ ਸਹਜ
ਸਾਰ ॥ ਨਾਮੁ ਜਪਤ ਪਤਿ ਸੋਭਾ ਹੋਇ ॥ ਨਾਮੁ
ਜਪਤ ਬਿਘਨੁ ਨਾਹੀ ਕੋਇ ॥ ੨ ॥ ਜਾ ਕਾਰਣਿ
ਇਹ ਦੁਲਭ ਦੇਹ ॥ ਸੋ ਬੋਲੁ ਮੇਰੇ ਪ੍ਰਭੁ ਦੇਹਿ ॥
ਸਾਧਸੰਗਤਿ ਮਹਿ ਇਹੁ ਬਿਸ੍ਵਾਸੁ ॥ ਸਦਾ ਰਿਵੈ
ਜਪੀ ਪ੍ਰਭ ਤੇਰੇ ਨਾਮੁ ॥ ੩ ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ
ਕੋਇ ਨਾਹਿ ॥ ਸਭੁ ਤੇਰੇ ਖੋਲੁ ਤੁਝ ਮਹਿ ਸਮਾਹਿ
॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੇ ॥ ਸੁਖੁ ਨਾਨਕ
ਪੂਰਾ ਗੁਰੁ ਮਿਲੇ ॥ ੪ ॥ ੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਮੇਰੈ ਸੰਗਿ ਰਾਇ ॥ ਜਿਸਹਿ ਦੇਖਿ
ਹਉ ਜੀਵਾ ਮਾਇ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ

company of holy saints is engaged in a true penance, and the person imbued with the love of the Guru, is having the real concentration of mind. (2)

The person, who is truly fearless and the person, who has rid himself of all misgivings is truly happy. The person, who has concentration of mind, has truly stabilised his mind and the person, who has inculcated Truth within his mind, has attained the real self-realisation. (3)

O Nanak ! I offer myself as a sacrifice to such a person, who is a seeker of Truth, the Lord's love, and craves for a glimpse of the Lord and enjoys the bliss of reciting True Name, being immersed in the Lord's love always. (4 - 3)

Basant Mahala - 5 (Jia pra'n tum pind deen.....)

O Lord ! You have bestowed the human being with body and soul and blessed the foolish beings with Your enlightenment thus making them beautiful. O benevolent Lord! All the human beings are begging for favours from You, while You are our benefactor, and the persons, who recite Your True Name, enjoy perfect bliss of life. (1)

O my dear Lord ! You are the cause and effect of everything happening in the universe and receive Your favours in full measure alongwith worldly possessions. (Pause - 1)

We are benefitted with salvation by reciting Your True Name and attain the greatest joy and peace of mind through Your True Name by reciting Your True Name. We are honoured with acclaim all over the world and through the support of True Name we do not come to grief or face any problems. (2)

O Lord ! May You bless me with Your True Name so that I may sing Your praises day and night, which is the source of this beautiful and invaluable human form.

O Lord ! It is through the company of holy saints that we attain this bliss and concentration of mind, so that I could always recite Your True Name with love and devotion at heart. (3)

O Lord ! There is no other power on Earth except You, and this whole worldly drama is being enacted by You, which finally merges with You in the end. O Lord ! May You protect us as it pleases You ! O Nanak ! We could enjoy the bliss of Your True Name provided we are blessed with the company of the perfect Guru. (4 - 4)

Basant Mahala - 5 (Prabh pritam merai sung rai.....)

O my dear True Master ! You are always by my side, whom I perceive within me, thus enjoying the bliss of this life. O dear mother ! O Lord ! May You unite me with Yourself

ਹੋਇ ॥ ਕਰਿ ਦਇਆ ਮਿਲਾਵਹੁ ਤਿਸਹਿ ਮੋਹਿ
॥ ੧ ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰ ਮਨ ॥ ਜੀਉ
ਪ੍ਰਾਨ ਸਭੁ ਤੇਰੇ ਧਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਉ
ਖੋਜਹਿ ਸੁਰਿ ਨਰ ਦੇਵ ॥ ਮੁਨਿ ਜਨ ਸੇਖ ਨ
ਲਹਹਿ ਭੇਵ ॥ ਜਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ
ਜਾਇ ॥ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਰਹਿਆ
ਸਮਾਇ ॥ ੨ ॥ ਜਾ ਕੇ ਭਗਤ ਆਨੰਦ ਮੈ ॥ ਜਾ
ਕੇ ਭਗਤ ਕਉ ਨਾਹੀ ਖੈ ॥ ਜਾ ਕੇ ਭਗਤ ਕਉ
ਨਾਹੀ ਭੈ ॥ ਜਾ ਕੇ ਭਗਤ ਕਉ ਸਦਾ ਜੈ ॥ ੩ ॥
ਕਉਨ ਉਪਮਾ ਤੇਰੀ ਕਹੀ ਜਾਇ ॥ ਸੁਖਦਾਤਾ
ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ ॥ ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਦਾਨੁ
॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਦੇਹੁ ਨਾਮੁ ॥ ੪ ॥ ੫ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਮਿਲਿ ਪਾਣੀ ਜਿਉ ਹਰੇ ਬੂਟ ॥ ਸਾਧਸੰਗਤਿ
ਤਿਉ ਹਉਮੈ ਛੂਟ ॥ ਜੈਸੀ ਦਾਸੇ ਧੀਰ ਮੀਰ ॥
ਤੈਸੇ ਉਧਾਰਨ ਗੁਰਹ ਪੀਰ ॥ ੧ ॥ ਤੁਮ ਦਾਤੇ
ਪ੍ਰਭੁ ਦੇਨਹਾਰ ॥ ਨਿਮਖ ਨਿਮਖ ਤਿਸੁ ਨਮਸਕਾਰ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਸਾਧਸੰਗੁ ॥
ਤਿਸੁ ਜਨ ਲਾਗਾ ਪਾਰਬ੍ਰਹਮ ਰੰਗੁ ॥ ਤੇ ਬੰਧਨ
ਤੇ ਭਏ ਮੁਕਤਿ ॥ ਭਗਤ ਅਰਾਧਹਿ ਜੋਗ ਜੁਗਤਿ
॥ ੨ ॥ ਨੇਤ੍ਰੁ ਸੰਤੋਖੇ ਦਰਸੁ ਪੇਖਿ ॥ ਰਸਨਾ ਗਾਏ
ਗੁਣ ਅਨੇਕ ॥ ਤ੍ਰਿਸਨਾ ਬੂਝੀ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਮਨੁ ਆਘਾਨਾ ਹਰਿ ਰਸਹਿ ਸੁਆਦਿ ॥ ੩ ॥
ਸੇਵਕੁ ਲਾਗੋ ਚਰਣ ਸੇਵ ॥ ਆਦਿ ਪੁਰਖ
ਅਪਰੰਪਰ ਦੇਵ ॥ ਸਗਲ ਉਧਾਰਣ ਤੇਰੇ ਨਾਮੁ ॥
ਨਾਨਕ ਪਾਇਓ ਇਹੁ ਨਿਧਾਨੁ ॥ ੪ ॥ ੬ ॥

through Your Grace, so that I could rid myself of all sufferings
by reciting Your True Name ! (1)

O my dear Lord ! You are the mainstay (source) of my
body, mind and soul, and this human form and life is bestowed
on me through Your Grace. (Pause - 1)

O Lord ! All the gods, big and small, alongwith the human
beings are seeking You and all the mendicants and sheikhs
(muslim leaders) have failed to attain Your secrets. You are
pervading everywhere and every being, but no one has been
able to decipher Your Greatness or Your secrets. (2)

O Lord ! Your saints enjoy the bliss of Your vision, and
Your saints never perish or lose their identity (are immortal).
Your saints do not entertain any fear (of death) and Your saints
are always honoured everywhere. (3)

O Lord ! How could we describe Your Greatness or sing
Your praises as You are pervading everywhere showering Your
blessings on us.

O Nanak ! I seek the boon of True Name from the Lord.
May the Lord bless me with this gift of True Name through
His Grace ! (4 - 5)

Basant Mahala - 5 (Mil pa'ni jiu harai boot.....)

We could get rid of our egoism in the company of holy
saints, just as the vegetation blossoms (plants become green)
with the supply of water, The Guru or religious leader enables
his followers to cross this ocean of life successfully, just as the
king protects the interests of his subjects. (1)

O True Master ! You are our benefactor blessing us with
all kinds of favours, so I would salute and remember You every
moment of my life. (Pause - 1)

The person, who is favoured with the company of holy
saints, attains the love of the True Lord. The holy saints
worship the Lord with devotion, thus ridding themselves of all
worldly bondage. (2)

O Lord ! My eyes get satisfied by having a glimpse of
Your vision, and the tongue enjoys singing Your praises. All
my worldly desires are fulfilled through the Guru's Grace and
the mind is fully satiated with the (taste of) recitation of the
nectar of True Name. (3)

O Lord ! You are ever-existent in Your sublime grandeur
and Your slave is engaged in Your service. O Nanak ! I have
attained the treasure of True Name, which is the saviour of all,
bestowing salvation to all men. (4 - 6)

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਤੁਮ ਬਡ ਦਾਤੇ ਦੇ ਰਹੇ ॥ ਜੀਅ ਪ੍ਰਾਣ ਮਹਿ ਰਵਿ ਰਹੇ ॥ ਦੀਨੇ ਸਗਲੇ ਭੋਜਨ ਖਾਨ ॥ ਮੇਹਿ ਨਿਰਗੁਨ ਇਕੁ ਗੁਨੁ ਨ ਜਾਨ ॥ ੧ ॥ ਹਉ ਕਛੁ ਨ ਜਾਨਉ ਤੇਰੀ ਸਾਰ ॥ ਤੂ ਕਰਿ ਗਤਿ ਮੇਰੀ ਪ੍ਰਭ ਦਇਆਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾਪ ਨ ਤਾਪ ਨ ਕਰਮ ਕੀਤਿ ॥ ਆਵੈ ਨਾਹੀ ਕਛੁ ਰੀਤਿ ॥ ਮਨ ਮਹਿ ਰਾਖਉ ਆਸ ਏਕ ॥ ਨਾਮ ਤੇਰੇ ਕੀ ਤਰਉ ਟੇਕ ॥ ੨ ॥ ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਤੁਮ ਪ੍ਰਬੀਨ ॥ ਅੰਤੁ ਨ ਪਾਵਹਿ ਜਲਹਿ ਮੀਨ ॥ ਅਗਮ ਅਗਮ ਉਚਹ ਤੇ ਉਚ ॥ ਹਮ ਥੋਰੇ ਤੁਮ ਬਹੁਤ ਮੂਚ ॥ ੩ ॥ ਜਿਨ ਤੂ ਧਿਆਇਆ ਸੇ ਗਨੀ ॥ ਜਿਨ ਤੂ ਪਾਇਆ ਸੇ ਧਨੀ ॥ ਜਿਨਿ ਤੂ ਸੇਵਿਆ ਸੁਖੀ ਸੇ ॥ ਸੰਤ ਸਰਣਿ ਨਾਨਕ ਪਰੇ ॥ ੪ ॥ ੭ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਤੂ ਸੇਵਿ ਜਿਨਿ ਤੂ ਕੀਆ ॥ ਤਿਸੁ ਅਰਾਧਿ ਜਿਨਿ ਜੀਉ ਦੀਆ ॥ ਤਿਸ ਕਾ ਚਾਕਰੁ ਹੋਹਿ ਫਿਰਿ ਡਾਨੁ ਨ ਲਾਗੈ ॥ ਤਿਸ ਕੀ ਕਰਿ ਪੋਤਦਾਰੀ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ ॥ ੧ ॥ ਏਵਡ ਭਾਗ ਹੋਹਿ ਜਿਸੁ ਪ੍ਰਾਣੀ ॥ ਸੇ ਪਾਏ ਇਹੁ ਪਦੁ ਨਿਰਬਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੂਜੀ ਸੇਵਾ ਜੀਵਨੁ ਬਿਰਥਾ ॥ ਕਛੁ ਨ ਹੋਈ ਹੈ ਪੂਰਨ ਅਰਥਾ ॥ ਮਾਣਸ ਸੇਵਾ ਖਰੀ ਦੁਹੇਲੀ ॥ ਸਾਧ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਹੇਲੀ ॥ ੨ ॥ ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖ ਭਾਈ ॥ ਸਾਧੁ ਸੰਗਤਿ

Basant Mahala - 5 (*Tum ba'd da'atai dei rehai.....*)

O Lord ! You are our benefactor, bestowing all Your benedictions on us (in the form of worldly possessions) and are supporting the lives of all the beings. All the delicious foods have been provided to us by You but I am such a thankless person, who does not recognise Your blessings. (even one blessing) (1)

O Benevolent Lord ! May You bestow Your blessings on me towards attaining salvation, as I do not realise Your Greatness or Your secrets. (Pause - 1)

O Lord ! I have not engaged myself in any meditation or penance, as I have not understood the mode of Your remembrance or worship. I have pinned my faith in one thing alone that I could cross this ocean of life successfully by reciting Your True Name. (2)

O True Master ! You are the greatest power on Earth being omni-potent, but we cannot realise Your might just as the fish does not know the extent of water (in the river). You are the greatest of all, being above all thinking (calculations) and beyond our comprehension, as You are too powerful for us, who are too small and weak. (as compared to You) (3)

O Nanak ! The persons, who have meditated and worshipped You, could be counted being few, and they are really wealthy who have attained You. The persons, who have served You always, enjoy comforts and bliss of life. I would seek refuge at the lotus-feet of such holy saints, who have meditated on You. (4 - 7)

Basant Mahala - 5 (*Tis tu' save jin tu kia.....*)

O Man ! Let us serve the Lord who has created us, and worship Him, who has blessed us with this body and soul. Let us become slaves (devotees) of the True Master, so that we do not get punished (by anyone) and recite Lord's True Name (so that we do not suffer or come to grief any more.) (1)

It is the fortunate person alone, pre-destined by the Lord's Will, who attains this highest state of bliss in life. (Pause - 1)

It is futile to lead a life by serving some other power except the Lord, as nothing could be achieved by that service. The service of the holy saints is always worthwhile and praise worthy whereas the service of the human being always causes sufferings. (2)

O Brother ! If you are in search of permanent peace and joy, then the company of holy saints is the only answer, as

ਗੁਰਹਿ ਬਤਾਈ ॥ ਉਹਾ ਜਪੀਐ ਕੇਵਲ ਨਾਮ ॥
ਸਾਧੂ ਸੰਗਤਿ ਪਾਰਗਰਾਮ ॥ ੩ ॥ ਸਗਲ ਤਤ
ਮਹਿ ਤਤੁ ਗਿਆਨੁ ॥ ਸਰਬ ਧਿਆਨ ਮਹਿ ਏਕੁ
ਧਿਆਨੁ ॥ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਉਤਮ ਧੁਨਾ ॥
ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨਾ ॥ ੪ ॥ ੮ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਬੋਲਤ ਮੁਖੁ ਪਵਿਤੁ ਹੋਇ ॥ ਜਿਸੁ ਸਿਮਰਤ
ਨਿਰਮਲ ਹੈ ਸੋਇ ॥ ਜਿਸੁ ਅਰਾਧੇ ਜਮੁ ਕਿਛੁ ਨ
ਕਰੈ ॥ ਜਿਸ ਕੀ ਸੇਵਾ ਸਭੁ ਕਿਛੁ ਲਰੈ ॥ ੧ ॥
ਰਾਮ ਰਾਮ ਬੋਲਿ ਰਾਮ ਰਾਮ ॥ ਤਿਆਗਹੁ ਮਨ
ਕੇ ਸਗਲ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸ ਕੇ ਧਾਰੇ
ਧਰਣਿ ਅਕਾਸੁ ॥ ਘਟਿ ਘਟਿ ਜਿਸ ਕਾ ਹੈ
ਪ੍ਰਗਾਸੁ ॥ ਜਿਸੁ ਸਿਮਰਤ ਪਤਿਤ ਪੁਨੀਤ ਹੋਇ ॥
ਅੰਤ ਕਾਲਿ ਫਿਰਿ ਫਿਰਿ ਨ ਰੋਇ ॥ ੨ ॥ ਸਗਲ
ਧਰਮ ਮਹਿ ਉਤਮ ਧਰਮ ॥ ਕਰਮ ਕਰਤੂਤਿ ਕੈ
ਉਪਰਿ ਕਰਮ ॥ ਜਿਸ ਕਉ ਚਾਹਹਿ ਸੁਰਿ ਨਰ
ਦੇਵ ॥ ਸੰਤ ਸਭਾ ਕੀ ਲਗਹੁ ਸੇਵ ॥ ੩ ॥
ਆਦਿ ਪੁਰਖਿ ਜਿਸੁ ਕੀਆ ਦਾਨੁ ॥ ਤਿਸ ਕਉ
ਮਿਲਿਆ ਹਰਿ ਨਿਧਾਨੁ ॥ ਤਿਸ ਕੀ ਗਤਿ ਮਿਤਿ
ਕਹੀ ਨ ਜਾਇ ॥ ਨਾਨਕ ਜਨ ਹਰਿ ਹਰਿ ਧਿਆਇ
॥ ੪ ॥ ੯ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਮਨ ਤਨ ਭੀਤਰਿ ਲਾਗੀ ਪਿਆਸ ॥ ਗੁਰਿ
ਦਇਆਲਿ ਪੂਰੀ ਮੇਰੀ ਆਸ ॥ ਕਿਲਵਿਖ ਕਾਟੇ
ਸਾਧਸੰਗਿ ॥ ਨਾਮੁ ਜਪਿਓ ਹਰਿ ਨਾਮ ਰੰਗਿ ॥
੧ ॥ ਗੁਰ ਪਰਸਾਦਿ ਬਸੰਤੁ ਬਨਾ ॥ ਚਰਨ ਕਮਲ
ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ਸਦਾ ਸਦਾ ਹਰਿ ਜਸੁ ਸੁਨਾ ॥

revealed by the Guru. The company of holy saints enables us to cross this ocean of life successfully, as only True Name of the Lord is being recited there. (3)

O Nanak ! The greatest knowledge of man comprises self-realisation, and meditation of the Lord Almighty which is the true worship. The greatest worship of the Lord consists of singing His Praises, and we could always worship Him in the company of the Guru. (through the Guru's guidance.(4-8)

Basant Mahala - 5 (*Jis bolat mukh pavit hoiai....*)

It is True Name alone, by repeating which, the person gets purified (mind becomes pure) and one gets true acclaim by reciting True Name. By meditating on True Name, even the Yama (god of death) does not bother us anymore, and one could attain everything one desires. (1)

O Man ! Let us recite the True Name of the Lord 'Ram', leaving all other activities. (Pause - 1)

It is the True Name alone, which supports the Earth and the sky, and it is True Name alone which has enlightened all human beings with knowledge. This is only True Name by reciting which, the sinner gets purified and one does not lament or repent at the time of death even. (2)

We should engage ourselves in the recitation of True Name in the company of holy saints as this is the greatest duty and true form of religion, and this is the prime function of man, which is being sought by all men and the gods even. (3)

O Nanak ! Let us recite the Lord's True Name but this could be pursued by those persons blessed by the Lord-Creator, and the persons who have gained this treasure of True Name. Infact, no one could even describe the status and position of such a person imbued with the love of True Name. (4 - 9)

Basant Mahala - 5 (*Ma'n ta'n bheetar la'gi pias....*)

O Lord ! I was longing to have a glimpse of Your vision (Presence) and my desire was fulfilled through the Guru's Grace. All my sins were cast away in the company of holy saints, when I recited Your True Name with love and devotion. (1)

I have been blessed with the joy and bliss of life (of spring) through the Guru's Grace, and I listen to the Lord's praises being sung, by concentrating on the lotus-feet of the

੧ ॥ ਰਹਾਉ ॥ ਸਮਰਥ ਸੁਆਮੀ ਕਾਰਣ ਕਰਣ
॥ ਮੋਹਿ ਅਨਾਥ ਪ੍ਰਭ ਤੇਰੀ ਸਰਣ ॥ ਜੀਅ ਜੰਤ
ਤੇਰੇ ਆਧਾਰਿ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਲੇਹਿ
ਨਿਸਤਾਰਿ ॥ ੨ ॥ ਭਵ ਖੰਡਨ ਦੁਖ ਨਾਸ ਦੇਵ
॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਤਾ ਕੀ ਸੇਵ ॥ ਧਰਣਿ
ਅਕਾਸੁ ਜਾ ਕੀ ਕਲਾ ਮਾਹਿ ॥ ਤੇਰਾ ਦੀਆ
ਸਭਿ ਜੰਤ ਖਾਹਿ ॥ ੩ ॥ ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ
ਦਇਆਲ ॥ ਅਪਣੇ ਦਾਸ ਕਉ ਨਦਰਿ
ਨਿਹਾਲਿ ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਦੇਹੁ ਦਾਨੁ ॥
ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਤੇਰੇ ਨਾਮੁ ॥ ੪ ॥ ੧੦ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਰਾਮ ਰੰਗਿ ਸਭ ਗਏ ਪਾਪ ॥ ਰਾਮ ਜਪਤ ਕਛੁ
ਨਹੀ ਸੰਤਾਪ ॥ ਗੋਬਿੰਦ ਜਪਤ ਸਭਿ ਮਿਟੇ
ਅੰਧਿਰ ॥ ਹਰਿ ਸਿਮਰਤ ਕਛੁ ਨਾਹਿ ਫੇਰ ॥ ੧ ॥
ਬਸੰਤੁ ਹਮਾਰੈ ਰਾਮ ਰੰਗੁ ॥ ਸੰਤ ਜਨਾ ਸਿਉ
ਸਦਾ ਸੰਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਜਨੀ ਕੀਆ
ਉਪਦੇਸੁ ॥ ਜਹ ਗੋਬਿੰਦ ਭਗਤੁ ਸੇ ਧੰਨਿ ਦੇਸੁ ॥
ਹਰਿ ਭਗਤਿਹੀਨ ਉਦਿਆਨ ਥਾਨੁ ॥ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਘਟਿ ਘਟਿ ਪਛਾਨੁ ॥ ੨ ॥ ਹਰਿ
ਕੀਰਤਨ ਰਸ ਭੋਗ ਰੰਗੁ ॥ ਮਨ ਪਾਪ ਕਰਤ ਤੂ
ਸੁਦਾ ਸੰਗੁ ॥ ਨਿਕਟਿ ਪੇਖੁ ਪ੍ਰਭੁ ਕਰਣਹਾਰ ॥
ਈਤ ਉਤ ਪ੍ਰਭ ਕਾਰਜ ਸਾਰ ॥ ੩ ॥ ਚਰਨ
ਕਮਲ ਸਿਉ ਲਗੇ ਧਿਆਨੁ ॥ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਭਿ ਕੀਨੇ ਦਾਨੁ ॥ ਤੇਰਿਆ ਸੰਤ ਜਨਾ ਕੀ
ਥਾਛਉ ਧੂਰਿ ॥ ਜਪਿ ਨਾਨਕ ਸੁਆਮੀ ਸਦ
ਗੁਰਿ ॥ ੪ ॥ ੧੧ ॥

Lord with devotion. (Pause)

O Lord ! I have sought Your support being helpless, as You are all powerful and control everything in the world. (being the cause and effect) O True Master ! All the beings, big and small, are seeking Your support. Pray grout me salvation through Your Grace. (2)

O Lord-destroyer of our sins ! You are only responsible for casting off all our ills and afflictions, and all the men, gods and mendicants are engaged in Your service. The Earth and the sky are kept steady in their position through Your control only, and all the beings are provided with sustenance by You. (3)

O Lord ! You are omniscient, and benevolent ! May You bestow Your Grace on us ! O Lord ! May You bless me with the boon of Your True Name ! O Nanak ! I would love to lead a life of love and devotion, for You by reciting the True Name (of the Lord.) (4 - 10)

Basant Mahala - 5 (Ram rang sabh gaie' paa'p.....)

By developing love of the Lord, we could cast away all our sins, and we do not face any sufferings by reciting Lord's True Name. By meditating on the True Lord, we could get rid of the darkness within our hearts due to our ignorance and we do not have to suffer through the cycle of births and deaths. (1)

We enjoy the spring season (this life) by inculcating the love of the Lord in our hearts, in the company of the holy saints, who are our permanent companions. (Pause - 1)

The holy saints have taught me that the place, where the Lord's beloved saints abide, is blessed and praise-worthy . However, the place without the presence of the holy saints is as good as a barren land. We have been enabled to realise the presence of the Lord within all the beings through the Guru's Grace. O Brother ! Let us enjoy the bliss of listening to the Lord's praises being sung. O my mind ! Try to avoid committing any sins, and appreciate that the Lord helps us to complete all our functions successfully provided we perceive the Lord-Creator by our side. (3)

The Lord has blessed us with this boon that we have concentrated on True Name of the Lord by taking His support. (by taking refuge at His lotus-feet) O Nanak ! I always seek the dust of the lotus-feet of the Lord's holy saints and recite True Name by perceiving the Lord's vision within me. (beside me) (4 - 11)

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਸਚੁ ਪਰਮੇਸਰੁ ਨਿਤ ਨਵਾ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਨਿਤ ਚਵਾ ॥ ਪ੍ਰਭ ਰਖਵਾਲੇ ਮਾਈ ਬਾਪ ॥ ਜਾ ਕੈ
ਸਿਮਰਣਿ ਨਹੀ ਸੰਤਾਪ ॥ ੧ ॥ ਖਸਮੁ ਧਿਆਈ
ਇਕ ਮਨਿ ਇਕ ਭਾਇ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਦਾ
ਸਰਣਾਈ ਸਾਚੈ ਸਾਹਿਬਿ ਰਖਿਆ ਕੰਠਿ ਲਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਪਣੇ ਜਨ ਪ੍ਰਭਿ ਆਪਿ ਰਖੇ
॥ ਦੁਸਟ ਦੂਤ ਸਭਿ ਭ੍ਰਮਿ ਥਕੇ ॥ ਬਿਨੁ ਗੁਰ
ਸਾਚੈ ਨਹੀ ਜਾਇ ॥ ਦੁਖੁ ਦੇਸ ਦਿਸੰਤਰਿ ਰਹੇ
ਧਾਇ ॥ ੨ ॥ ਕਿਰਤੁ ਓਨ੍ਹਾ ਕਾ ਮਿਟਸਿ ਨਾਹਿ ॥
ਓਇ ਅਪਣਾ ਬੀਜਿਆ ਆਪਿ ਖਾਹਿ ॥ ਜਨ ਕਾ
ਰਖਵਾਲਾ ਆਪਿ ਸੋਇ ॥ ਜਨ ਕਉ ਪਹੁਚਿ ਨ
ਸਕਸਿ ਕੋਇ ॥ ੩ ॥ ਪ੍ਰਭਿ ਦਾਸ ਰਖੇ ਕਰਿ ਜਤਨੁ
ਆਪਿ ॥ ਅਖੰਡ ਪੂਰਨ ਜਾ ਕੇ ਪ੍ਰਤਾਪੁ ॥ ਗੁਣ
ਗੋਬਿੰਦ ਨਿਤ ਰਸਨ ਗਾਇ ॥ ਨਾਨਕੁ ਜੀਵੈ
ਹਰਿ ਚਰਣ ਧਿਆਇ ॥ ੪ ॥ ੧੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਗੁਰ ਚਰਣ ਸਰੋਵਤ ਦੁਖੁ ਗਇਆ ॥ ਪਾਰਬ੍ਰਹਮਿ
ਪ੍ਰਭਿ ਕਰੀ ਮਇਆ ॥ ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ
॥ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਰਾਮ ਨਾਮ ॥ ੧ ॥ ਸਾ
ਭਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਹਰਿ ਚਿਤਿ ਆਵੈ ॥ ਬਿਨੁ
ਸਤਿਗੁਰ ਦੀਸੈ ਬਿਲਲਾਂਤੀ ਸਾਕਤੁ ਫਿਰਿ ਫਿਰਿ
ਆਵੈ ਜਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇ ਧਨਵੰਤ ਜਿਨ
ਹਰਿ ਪ੍ਰਭੁ ਰਾਸਿ ॥ ਕਾਮ ਕ੍ਰੋਧ ਗੁਰ ਸਬਦਿ ਨਾਸਿ
॥ ਭੈ ਬਿਨਸੇ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਗੁਰ ਮਿਲਿ
ਨਾਨਕਿ ਖਸਮੁ ਧਿਆਇਆ ॥ ੨ ॥ ਸਾਧਸੰਗਤਿ

Basant Mahala - 5 (Sach parme'sar nit nava.....)

I always meditate on the True Lord, who is ever-green and ever-fresh. The Lord protects us like the mother and father and by reciting Lord's True Name we could cast off our afflictions and do not undergo any sufferings. (1)

Having taken refuge at the lotus-feet of the Guru, the True Lord has embraced us with affection, through the Guru's Grace. (Pause - 1)

The True Master has saved His saints (devotees) Himself with His own support as all the enemies like sexual desires have been routed, being completely over powered. There is no respite without the Guru's guidance and the faithless persons were made to suffer in spite of all their wanderings in distant lands. (2)

They have to bear the fruit of their own actions as their vicious deeds cannot be destroyed. The Lord functions as the protector of His own saints, and no afflictions pester them any more. (3)

The Lord is ever-existent and His control is complete at all places, and protects His saints with all His might.

O Nanak ! Let us sing the praises of the Lord with our tongues every day and lead a fruitful life by worshipping (meditating on) the lotus-feet of the Lord. (4 - 12)

Basant Mahala - 5 (Gur charan serav'at dukh gaya.....)

The Lord has bestowed us with His Grace and all our pangs of suffering due to the cycle of Rebirths were cast away O Nanak ! All our worldly desires were fulfilled by reciting the True Name of the Lord (Ram) which is our saviour in life. (We lead a fruitful life) (1)

The season is really praiseworthy when we remember and worship the Lord with love and devotion. The whole world is seen wailing in the absence of the support of the True Guru and the faithless person goes through the cycle of births and deaths time and again. (Pause - 1)

Blessed are the persons who have gained the capital of Lord's True Name (in the business of life) as the Guru's Word has destroyed the vices like sexual desires and anger ! They have become fearless having attained the fearless Lord (in the state of fearlessness)

O Nanak ! Such persons have remembered (worshipped) the True Master in the company of the Guru. (2)

ਪ੍ਰਭਿ ਕੀਓ ਨਿਵਾਸ ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਹੋਈ
ਪੂਰਨ ਆਸ ॥ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਵਿ
ਰਹਿਆ ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕਿ ਹਰਿ ਹਰਿ
ਕਹਿਆ ॥ ੩ ॥ ਅਸਟ ਸਿਧਿ ਨਵ ਨਿਧਿ ਏਹ ॥
ਕਰਮਿ ਪਰਾਪਤਿ ਜਿਸੁ ਨਾਮੁ ਦੇਹ ॥ ਪ੍ਰਭ ਜਪਿ
ਜਪਿ ਜੀਵਹਿ ਤੇਰੇ ਦਾਸ ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕ
ਕਮਲ ਪ੍ਰਗਾਸ ॥ ੪ ॥ ੧੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ਇਕ ਤੁਕੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਗਲ ਇਛਾ ਜਪਿ ਪੁੰਨੀਆ ॥ ਪ੍ਰਭਿ ਮੇਲੇ ਚਿਰੀ
ਵਿਛੁੰਨਿਆ ॥ ੧ ॥ ਤੁਮ ਰਵਹੁ ਗੋਬਿੰਦੈ ਰਵਣੁ
ਜੋਗੁ ॥ ਜਿਤੁ ਰਵਿਐ ਸੁਖ ਸਹਜ ਭੋਗੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥
ਅਪਣਾ ਦਾਸੁ ਆਪਿ ਸਮੁਲਿਆ ॥ ੨ ॥ ਸੇਜ
ਸੁਹਾਵੀ ਰਸਿ ਬਨੀ ॥ ਆਇ ਮਿਲੇ ਪ੍ਰਭ ਸੁਖ
ਧਨੀ ॥ ੩ ॥ ਮੇਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ
॥ ਪ੍ਰਭ ਨਾਨਕ ਚਰਣ ਪੂਜਾਰਿਆ ॥ ੪ ॥ ੧ ॥
੧੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਕਿਲਬਿਖ ਬਿਨਸੇ ਗਾਇ ਗੁਨਾ ॥ ਅਨਦਿਨ
ਉਪਜੀ ਸਹਜ ਧੁਨਾ ॥ ੧ ॥ ਮਨੁ ਮਉਲਿਓ
ਹਰਿ ਚਰਨ ਸੀਰੀ ॥ ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਜਨ
ਭੇਟੇ ਨਿਤ ਰਾਤੋ ਹਰਿ ਨਾਮ ਰੰਗਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਗਟੇ ਗੁਪਾਲ ॥ ਲੜਿ ਲਾਇ
ਉਧਾਰੇ ਦੀਨ ਦਇਆਲ ॥ ੨ ॥ ਇਹੁ ਮਨੁ

The Lord abides in the company of holy saints (holy congregations) and we get all our desires fulfilled by reciting the Lord's True Name. O Nanak ! The Lord pervades all lands and oceans, (everywhere) and we recite the Lord's True Name in the company of the Guru. (3)

The eighteen Sidhis and nine Nidhis (all the occult powers) of the Lord's powers are attained in the form of True Name through the Grace of the Lord. O Nanak ! The mind has blossomed forth (thrilled) with True Name just like the blossoming of lotus-flowers. O Lord ! The followers (slaves) enjoy this life by reciting Your True Name with love and devotion in the company of the Guru. (4 - 13)

Basant Mahala - 5 Ghar 1 Iktuke Ik onkar satgur prasad (Sagal iccha jap punia'.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord from whom we were separated since ages, has united us with Himself and all our desires have been fulfilled by reciting True Name. (1)

O Brother ! Let us remember and worship the Lord, deserving our worship and reverence, by means of offering our prayers to Him so as to enjoy the spiritual bliss. (Pause - 1)

The Lord was perceived within us through His Grace and the Lord enabled us to cross this ocean successfully by merging us with Himself the Lord benevolent has bestowed on us His Grace and salvation. (2)

The Lord has been united with us, (as the treasure of all bliss,) as the mind was purified and beautified with the Lord's love. (3)

O Nanak ! The Lord has not bothered about our virtues and sins as we have worshipped the lotus-feet of the Lord. (4 -1- 14)

Basant Mahala - 5 (Kilbikh binsai ga'eai gu'nn.....)

By singing the praises of the Lord, we have overcome all our sins and vices, and the love of Lord's True Name has been inculcated in the heart in the state of Equipose. (1)

The mind is concentrating on the lotus-feet of the Lord, as the Lord has bestowed on us the company of holy saints through His Grace, so that we are imbued with the love of True Name throughout day and night. (Pause - 1)

Through His Grace, the Lord has been perceived within ourselves, and the benevolent Lord has blessed us with salvation through His Grace. (2)

ਹੋਆ ਸਾਧ ਧੂਰਿ ॥ ਨਿਤ ਦੇਖੈ ਸੁਆਮੀ ਹਜ਼ੂਰਿ ॥
੩ ॥ ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਗਈ ॥ ਨਾਨਕ ਪ੍ਰਭ
ਕਿਰਪਾ ਭਈ ॥ ੪ ॥ ੨ ॥ ੧੫ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਰੋਗ ਮਿਟਾਏ ਪ੍ਰਭੂ ਆਪਿ ॥ ਬਾਲਕ ਰਾਖੇ ਅਪਨੇ
ਕਰ ਥਾਪਿ ॥ ੧ ॥ ਸਾਂਤਿ ਸਹਜ ਗ੍ਰਿਹਿ ਸਦ
ਬਸੰਤੁ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਆਏ ਕਲਿਆਣ
ਰੂਪ ਜਪਿ ਹਰਿ ਹਰਿ ਮੰਤ੍ਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੋਗ
ਸੰਤਾਪ ਕਟੇ ਪ੍ਰਭਿ ਆਪਿ ॥ ਗੁਰ ਅਪਨੇ ਕਉ
ਨਿਤ ਨਿਤ ਜਾਪਿ ॥ ੨ ॥ ਜੋ ਜਨੁ ਤੇਰਾ ਜਪੇ
ਨਾਉ ॥ ਸਭਿ ਫਲ ਪਾਏ ਨਿਹਚਲ ਗੁਣ ਗਾਉ
॥ ੩ ॥ ਨਾਨਕ ਭਗਤਾ ਭਲੀ ਰੀਤਿ ॥ ਸੁਖਦਾਤਾ
ਜਪਦੇ ਨੀਤ ਨੀਤਿ ॥ ੪ ॥ ੩ ॥ ੧੬ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਹੁਕਮੁ ਕਰਿ ਕੀਨੇ ਨਿਹਾਲ ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ
ਭਇਆ ਦਇਆਲੁ ॥ ੧ ॥ ਗੁਰਿ ਪੂਰੈ ਸਭ
ਪੂਰਾ ਕੀਆ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਹਿ ਦੀਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਮੁ ਧਰਮੁ ਮੇਰਾ ਕਛੁ ਨ
ਬੀਚਾਰਿਓ ॥ ਬਾਹ ਪਕਰਿ ਭਵਜਲੁ ਨਿਸਤਾਰਿਓ
॥ ੨ ॥ ਪ੍ਰਭਿ ਕਾਟਿ ਮੈਲੁ ਨਿਰਮਲ ਕਰੇ ॥ ਗੁਰ
ਪੂਰੇ ਕੀ ਸਰਣੀ ਪਰੇ ॥ ੩ ॥ ਆਪਿ ਕਰਹਿ ਆਪਿ
ਕਰਣੈਹਾਰੇ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਉਧਾਰੇ ॥ ੪
॥ ੪ ॥ ੧੭ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਦੇਖੁ ਫੂਲ ਫੂਲ ਫੂਲੇ ॥ ਅਹੰ ਤਿਆਗਿ ਤਿਆਗੇ

This mind became the dust of the lotus-feet of the holy saints (became humble) and perceived the True Master as close by. (3)

O Nanak ! We have over come all our vices like sexual and worldly desires, and anger through the Grace of the Lord. (4 - 2 - 15)

Basant Mahala - 5 (Rog mita'ie' prabhu aap.....)

O True Master ! You have cast away all our ills and afflictions, and have protected us by lending Your helping hand to Your children. (1)

Once we took refuge at the lotus-feet of the perfect Guru, we were blessed with His Grace by reciting Lord's True Name, and enjoyed the eternal bliss and peace by inculcating His love in our hearts. (Pause - 1)

The Lord has eliminated all our sufferings and sorrow through His Grace when we remembered the True Name through the Guru's guidance all the time. (2)

The person, who recites Lord's True Name attains all the benefits of life including stability of mind by singing the praises of the Lord. (3)

O Nanak ! The saints have developed the best mode of leading this life by always reciting the True Name of the Lord, our greatest benefactor and bestower of all comforts. (4 -3-16)

Basant Mahala - 5 (Hukam kar kinai nihal.....)

The Lord has bestowed His benevolence to His beloved followers (saints) and blessed them with all the comforts and joy through following the Will of the Lord. (1)

The perfect Guru has fulfilled all our desires by bestowing the nectar of Lord's True Name and inculcating His love in our hearts. (Pause - 1)

The Lord has never bothered about our shortcomings and our good or bad deeds but enabled us to cross this ocean of life successfully through His support. (2)

By taking refuge at the lotus-feet of the perfect Guru, the Lord has purified us by washing away the filth of our ignorance. (3)

O Nanak ! The Lord has accepted and appreciated our devotion to Him, as the Lord is the creator and benefactor of all human beings and through His Grace has granted us salvation. (4 - 4- 17)

Basant Mahala - 5 Ik onkar satgur prasad (dekh phool phool phoolai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

॥ ਚਰਨ ਕਮਲ ਪਾਰੋ ॥ ਤੁਮ ਮਿਲਹੁ ਪ੍ਰਭ
ਸਭਾਰੋ ॥ ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ॥ ਰਹਾਉ ॥
ਸਘਨ ਬਾਸੁ ਕੂਲੇ ॥ ਇਕਿ ਰਹੇ ਸੂਕਿ ਕਨੂਲੇ ॥
ਬਸੰਤ ਰੁਤਿ ਆਈ ॥ ਪਰਫੂਲਤਾ ਰਹੇ ॥ ੧ ॥
ਅਬ ਕਲੂ ਆਇਓ ਰੇ ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ
ਬੋਵਹੁ ॥ ਅਨ ਰੁਤਿ ਨਾਹੀ ਨਾਹੀ ॥ ਮਤੁ ਭਰਮਿ
ਭੂਲਹੁ ਭੂਲਹੁ ॥ ਗੁਰ ਮਿਲੇ ਹਰਿ ਪਾਏ ॥ ਜਿਸੁ
ਮਸਤਕਿ ਹੈ ਲੇਖਾ ॥ ਮਨ ਰੁਤਿ ਨਾਮ ਰੇ ॥ ਗੁਨ
ਕਰੇ ਨਾਨਕ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰੇ ॥ ੨ ॥ ੧੮ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ਹਿੰਡੋਲ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ
ਕਰਹੁ ਲਿਵ ਲਾਇ ॥ ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋੜੀ
ਗੁਰਮੁਖਿ ਬੈਸਹੁ ਸਫਾ ਵਿਛਾਇ ॥ ੧ ॥ ਇਨ੍ਹ
ਬਿਧਿ ਪਾਸਾ ਢਾਲਹੁ ਬੀਰ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਜਪਹੁ ਦਿਨੁ ਰਾਤੀ ਅੰਤ ਕਾਲਿ ਨਹ ਲਾਗੈ ਪੀਰ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਮ ਧਰਮ ਤੁਮ ਚਉਪੜਿ
ਸਾਜਹੁ ਸਤੁ ਕਰਹੁ ਤੁਮ ਸਾਰੀ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
ਮੋਹੁ ਜੀਤਹੁ ਐਸੀ ਖੇਲ ਹਰਿ ਪਿਆਰੀ ॥ ੨ ॥
ਉਠਿ ਇਸਨਾਨੁ ਕਰਹੁ ਪਰਭਾਤੇ ਸੋਏ ਹਰਿ
ਆਰਾਧੇ ॥ ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ
ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ ॥ ੩ ॥ ਹਰਿ ਆਪੇ
ਖੇਲੈ ਆਪੇ ਦੇਖੈ ਹਰਿ ਆਪੇ ਰਚਨੁ ਰਚਾਇਆ ॥

The saints have blossomed with joy like blooming flowers, by ridding themselves of their egoism at the lotus-feet of the Lord. O Lord ! May You unite us with Yourself through Your Grace ! O My mind ! Let us remember the Lord Almighty with love and devotion. (Pause)

The Guru-minded persons have flourished through the aroma of True Name, whereas the self-willed persons have withered being devoid of Lord's love. The holy saints have been thrilled with the advent of this human life like the season of spring, bringing greenery all around. (1)

O Brother ! Now the age of Kal-Yug has set in , when we could sow the seed of True Name of the Lord by inculcating His love in our hearts. There is no other need of rituals except the recitation of True Name and one need not be misled by false convictions. O Nanak ! We could attain the Lord through the Guru's guidance, provided one is fortunate enough blessed by the Lord's Will. O my mind ! This is the season (time) of reciting Lord's True Name, and singing the Lord's praises in the remembrance of the Lord. (2 - 18)

Basant Mahala - 5 Ghar - 2 Hindol Ik onkar satgur prasad (Hoiai ikatar miloh merai bhaiee.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my brother ! Let us get together, concentrate and meditate on the Lord by getting rid of our dual-mindedness. Let us be a party to those persons who are amassing the wealth of True Name and purify ourselves with the Guru's guidance. (1)

O my friend ! Let us play the game of Lord's love and devotion and recite the True Name through the Guru's teachings (guidance) so that we do not face any difficulties or afflictions at the end of this life.

O friend ! Let us consider the performance of good deeds as our duty and play the game of (chess) life with the help of truthful living as its counters. They try to control your sexual desires, anger, greed and worldly attachments as the Lord (likes) appreciates and loves such a game of love. (2)

Then let us have a bath early in the morning and recite always the Lord's True Name while sleeping or getting awake. Then the Lord would help us in crossing this tortuous ocean of life (cycle of Rebirths) and thus attaining self realisation. (3)

The Lord has created this universe Himself and then watches the worldly drama being played by Himself in the

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜੋ ਨਰੁ ਖੇਲੈ ਸੋ ਜਿਣਿ
ਬਾਜੀ ਘਰਿ ਆਇਆ ॥ ੪ ॥ ੧ ॥ ੧੯ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ਹਿੰਡੋਲ ॥

ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰਹੈ ਜਾਣਹਿ ਅਉਰੁ ਨ ਦੂਜਾ
ਜਾਣੈ ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਮੇਰੇ ਪਿਆਰੇ
ਸੇਈ ਤੂੰਹੈ ਪਛਾਣੈ ॥ ੧ ॥ ਤੇਰਿਆ ਭਗਤਾ
ਕਉ ਬਲਿਹਾਰਾ ॥ ਬਾਨੁ ਸੁਹਾਵਾ ਸਦਾ ਪ੍ਰਭ
ਤੇਰਾ ਰੰਗ ਤੇਰੇ ਆਪਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤੇਰੀ ਸੇਵਾ ਤੁਝ ਤੇ ਹੋਵੈ ਅਉਰੁ ਨ ਦੂਜਾ ਕਰਤਾ
॥ ਭਗਤੁ ਤੇਰਾ ਸੇਈ ਤੁਝ ਭਾਵੈ ਜਿਸ ਨੋ ਤੂੰ
ਰੰਗੁ ਧਰਤਾ ॥ ੨ ॥ ਤੂੰ ਵਡ ਦਾਤਾ ਤੂੰ ਵਡ
ਦਾਨਾ ਅਉਰੁ ਨਹੀ ਕੋ ਦੂਜਾ ॥ ਤੂੰ ਸਮਰਥੁ
ਸੁਆਮੀ ਮੇਰਾ ਹਉ ਕਿਆ ਜਾਣਾ ਤੇਰੀ ਪੂਜਾ ॥
੩ ॥ ਤੇਰਾ ਮਹਲੁ ਅਗੋਚਰੁ ਮੇਰੇ ਪਿਆਰੇ ਬਿਖਮੁ
ਤੇਰਾ ਹੈ ਭਾਣਾ ॥ ਕਹੁ ਨਾਨਕ ਢਹਿ ਪਇਆ
ਦੁਆਰੈ ਰਖਿ ਲੇਵਹੁ ਮੁਗਧ ਅਜਾਣਾ ॥ ੪ ॥
੨ ॥ ੨੦ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੫ ॥

ਮੂਲੁ ਨ ਬੂਝੈ ਆਪੁ ਨ ਸੂਝੈ ਭਰਮਿ ਬਿਆਪੀ
ਅਹੰ ਮਨੀ ॥ ੧ ॥ ਪਿਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਧਨੀ
॥ ਮੇਹਿ ਨਿਸਤਾਰਹੁ ਨਿਰਗੁਨੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਓਪਤਿ ਪਰਲਉ ਪ੍ਰਭ ਤੇ ਹੋਵੈ ਇਹ ਬੀਚਾਰੀ
ਹਰਿ ਜਨੀ ॥ ੨ ॥ ਨਾਮ ਪ੍ਰਭੁ ਕੇ ਜੋ ਰੰਗਿ ਰਾਤੇ
ਕਲਿ ਮਹਿ ਸੁਖੀਏ ਸੇ ਗਨੀ ॥ ੩ ॥ ਅਵਰੁ
ਉਪਾਉ ਨ ਕੋਈ ਸੂਝੈ ਨਾਨਕ ਤਰੀਐ ਗੁਰ ਬਚਨੀ
॥ ੪ ॥ ੩ ॥ ੨੧ ॥

form of various beings. O Nanak ! The person, who plays this game of life (chess) with Lord's love and devotion at heart, proceeds with flying colours, having won the battle of life, to the Lord's Presence. (4 - 1 - 19)

Basant Mahala - 5 Hindol (Te'ri kudrat tuhai ja'neh)

O Lord ! You alone know the secrets of Your Nature (worldly falsehood), as no one else could realise Your secrets. The person, who is blessed with Your Grace, could realise the Truth about Your secrets, O my dear Lord ! (could attain the True Lord) (1)

O True Master ! I offer myself as a sacrifice to Your holy saints, and Your abode (holy congregations) is praise-worthy. Your worldly drama is wonderful and beyond our comprehension. (Pause - 1)

O Lord ! We could perform Your service through Your Grace only and no one else could truly serve You. The person, whom You are pleased with, is Your true saint as he has been blessed with Your True Name. (2)

O Lord ! You are the greatest benefactor and the wisest of all and there is none else equal to You. O True Master ! How could I realise Your true worship, who is the controller of all the worldly powers ?

O my dearest Lord ! Your abode is beyond my reach and it is rather difficult (impossible) to accept Your Will in good faith.

O Nanak ! May the Lord protect my honour as I have sought refuge at His lotus-feet, being an ignorant fool ! (4 - 2 - 20)

Basant Hindol Mahala - 5 (Mool na boojhai aap na)

O my father, the Lord Almighty ! You are the fountain-head of all virtues and powers. May You enable me to cross this ocean of life successfully as I am devoid of any virtues ! (Pause - 1)

I have neither attained self-realisation nor understood Your secrets but due to my egoism, I am engrossed in dual-mindedness. (1)

The Lord's saints have realised the Truth that the creation and destruction of this universe is under the control of the Lord Almighty alone. (2)

The persons, who are imbued with the love of the Lord's True Name, are really happy enjoying the bliss of life in this age of KalYug. (3)

O Nanak ! We could cross this ocean of life successfully only through the Guru's guidance, as we cannot perceive any other solution to our worldly problems. (4 - 3 - 21)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥ ਯਾ ਭੀਤਰਿ

ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ॥ ੧ ॥

ਰਹਾਉ ॥ ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਖਨੇ ਕੀ ਦੇਖਿ

ਕਹਾ ਐਡਾਨੋ ॥ ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੂ ਨ ਚਾਲੈ

ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੋ ॥ ੧ ॥ ਉਸਤਤਿ ਨਿੰਦਾ

ਦੇਉ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੋ ॥ ਜਨ

ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ

॥ ੨ ॥ ੧ ॥

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥ ਮਨੁ ਚੰਚਲੁ ਯਾ

ਤੇ ਗਹਿਰਿ ਨ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋਗੀ

ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ

ਇਹ ਫਾਸ ॥ ੧ ॥ ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੋ ਨਾਮੁ

ਸਮ੍ਹਾਰਿ ॥ ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥ ੨ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ ॥ ਦੀਜੈ ਨਾਮੁ

ਰਹੈ ਗੁਨ ਗਾਇ ॥ ੩ ॥ ੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥ ਮਨੁ ਮੇਰੇ

ਧਾਵਨ ਤੇ ਛੂਟਿਓ ਕਰਿ ਬੈਠੇ ਬਿਸਰਾਮੁ ॥ ੧ ॥

ਰਹਾਉ ॥ ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਰੀ

ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ ॥ ਲੋਭ ਮੋਹ ਏਹ

ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥ ੧ ॥

ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾਰ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ

ਪਾਇਆ ॥ ਤ੍ਰਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ

Ik onkar satgur prasad

Rag Basant Hindol Mahala - 9 (*Sadho eh ta'n mithia' ja'nou.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Saints ! Consider this human body as false and transient, but the Lord, who abides within this frame, should be considered as permanent and the real Truth. (Pause - 1)

O friend ! Why are you so egoistic and proud about this (world) body which is like a dream, being temporary ? Why are you engrossed and attached so much to this frame, as nothing will accompany you at the time of death ! (1)

Let us inculcate the love of the Lord in our hearts by singing the praises of the Lord, and ridding ourselves of praise or vilification of others. O Nanak ! The Lord-Sublime alone pervades all the beings in His perfection. (who should be remembered) (2 - 1)

Basant Mahala - 9 (*Pa'pi hiai mein ka'm basa'ie'.....*)

This mind is always perturbed, being restive and unsteady and cannot be controlled as sexual-desires are always pestering the sinner. (Pause - 1)

Everybody including mendicants, Sanyasis and Sadhus (with cymbols) are engrossed in the love of sexual desires and the worldly bondage. (1)

The persons, who have cared to safeguard the True Name of the Lord, have been saved and enabled to cross this ocean of life successfully. (2)

O Nanak ! I have sought refuge at the lotus-feet of the Lord. May the Lord bless me with His True Name so that I could sing His praises all the time ! (3 - 2)

Basant Mahala - 9 (*Ma'iee mein dhan pa'yo har naam...*)

O saints ! I have attained the wealth of Lord's True Name. Now my mind has ceased to wander aimlessly and has attained stability and concentration. (Pause - 1)

The love of worldly falsehood has taken to wings as I have attained the pure and perfect knowledge. (of Lord's secrets) Now I have started reciting (worship) True Name of the Lord, so that greed and worldly attachments do not bother me any more. (1)

Once I have attained the jewel of True Name all the doubts and misgivings of the ages have disappeared. Now I have attained self-realisation along with peace of mind as all the

ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ ॥ ੨ ॥ ਜਾ ਕਉ
ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾ ਨਿਧਿ ਸੇ ਗੋਬਿੰਦ ਗੁਨ
ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ ਕੋਉ
ਗੁਰਮੁਖਿ ਪਾਵੈ ॥ ੩ ॥ ੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥ ਤਨੁ ਬਿਨਸੈ
ਜਮ ਸਿਉ ਪਰੈ ਕਾਮੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ
ਜਗੁ ਧੁਏ ਕਾ ਪਹਾਰੁ ॥ ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ
ਬਿਚਾਰਿ ॥ ੧ ॥ ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹੁ ॥ ਕਛੁ
ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹੁ ॥ ੨ ॥ ਇਕ ਭਗਤਿ
ਨਾਰਾਇਨ ਹੋਇ ਸੰਗਿ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹ
ਏਕ ਰੰਗਿ ॥ ੩ ॥ ੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

ਕਹਾ ਭੂਲਿਓ ਰੇ ਬੂਠੇ ਲੋਭ ਲਾਗ ॥ ਕਛੁ
ਬਿਗਰਿਓ ਨਾਹਿਨ ਅਜਹੁ ਜਾਗ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ ॥ ਬਿਨਸੈ
ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ ॥ ੧ ॥ ਸੰਗਿ ਤੇਰੈ ਹਰਿ
ਬਸਤ ਨੀਤ ॥ ਨਿਸ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ ॥
੨ ॥ ਬਾਰ ਅੰਤ ਕੀ ਹੋਇ ਸਹਾਇ ॥ ਕਹੁ ਨਾਨਕ
ਗੁਨ ਤਾ ਕੇ ਗਾਇ ॥ ੩ ॥ ੫ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੧
ਦੁਤਕੀਆ ੧ ਓੰ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਗੁ ਕਉਆ ਨਾਮੁ ਨਹੀ ਚੀਤਿ ॥ ਨਾਮੁ ਬਿਸਾਰਿ
ਗਿਰੈ ਦੇਖੁ ਭੀਤਿ ॥ ਮਨੁਆ ਡੋਲੈ ਚੀਤਿ ਅਨੀਤਿ
॥ ਜਗ ਸਿਉ ਤੂਟੀ ਬੂਠ ਪਰੀਤਿ ॥ ੧ ॥ ਕਾਮੁ

worldly desires have been cast away. (2)

The person, who is bestowed with the Grace of the Lord-benefactor, sings the praises of the Lord.

O Nanak ! Some fortunate Guru-minded persons only attain this sort of status (of Lord's worship) through the Guru's guidance. (3 - 3)

Basant Mahala - 9 (*Man kaha' bisa'riou Ram Naam.....*)

O my mind ! Why have you forsaken the reciting of True Name of the Lord Ram ? When this body perishes, you will have to face the Yama, the god of death. (Pause -1)

O Man ! Why and what for have you considered this world as real and true ? Infact, this world is like a mountain of smoke, and is perishable. (1)

O Man ! Let it be clearly understood that neither the wealth, wife nor worldly possessions will accompany you to the next world. (2)

O Nanak ! The only thing, which could accompany man to the next life (world) is the Lord's True Name so we should remember the Lord with love and sincere devotion. (3 - 4)

Basant Mahala - 9 (*Kaha bhooliou' re jhoothai lobh la'ag....*)

O Brother ! Why have you chosen the wrong path, being engrossed in false worldly greed and attachments ? (Why are you leading a fruitless life ?) Why do you not wake up from your slumber of ignorance, as nothing is lost yet ? (Pause - 1)

O Brother ! This world should be considered nothing more than a dream, as this is bound to perish in a moment, and this is the (naked) stark truth. (1)

O friend ! Try to remember (worship) the Lord day and night as the Lord abides within you always. (beside you). (2)

O Nanak ! Let us sing the praises of the Lord, who would surely protect us in the end, at the time of death. (3 - 5)

Basant Mahala - 1 Astpadian Ghar - 1 Dotukia' Ik onkar satgur prasad (*Jag kauooa' Naam nahi cheet.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

This world is like the crow, who has totally forgotten the Lord's True Name (who has not inculcated the love of True Name in his heart) and gets engrossed in worldly falsehood (as its food) forsaking the True Name. The mind is always wavering, engaged in unreal attachments, but it is better to discard

ਕੋਧੁ ਬਿਖੁ ਬਜਰੁ ਭਾਰੁ ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਗੁਨ
ਚਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਘਰੁ ਬਾਲੂ ਕਾ ਘੁਮਨ
ਘੇਰਿ ॥ ਬਰਖਸਿ ਬਾਣੀ ਬੁਦਬੁਦਾ ਹੋਰਿ ॥ ਮਾਤ੍ਰ
ਬੁੰਦ ਤੇ ਧਰਿ ਚਰੁ ਫੇਰਿ ॥ ਸਰਬ ਜੋਤਿ ਨਾਮੈ ਕੀ
ਚੇਰਿ ॥ ੨ ॥ ਸਰਬ ਉਪਾਇ ਗੁਰੂ ਸਿਰਿ ਮੇਰੁ ॥
ਭਗਤਿ ਕਰਉ ਪਗ ਲਾਗਉ ਤੋਰ ॥ ਨਾਮਿ ਰਤੇ
ਚਾਹਉ ਤੁਝ ਓਰੁ ॥ ਨਾਮੁ ਦੁਰਾਇ ਚਲੈ ਸੇ ਚੋਰੁ
॥ ੩ ॥ ਪਤਿ ਖੋਈ ਬਿਖੁ ਅੰਚਲਿ ਪਾਇ ॥ ਸਾਰ
ਨਾਮਿ ਰਤੇ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥ ਜੇ ਕਿਛੁ
ਕੀਨ੍ਹਿ ਪ੍ਰਭੁ ਰਜਾਇ ॥ ਭੈ ਮਾਨੈ ਨਿਰਭਉ ਮੇਰੀ
ਮਾਇ ॥ ੪ ॥ ਕਾਮਨਿ ਚਾਹੈ ਸੁੰਦਰਿ ਭੋਗੁ ॥
ਪਾਨ ਫੂਲ ਮੀਠੇ ਰਸ ਰੋਗੁ ॥ ਖੀਲੈ ਬਿਗਸੈ ਤੇਤੇ
ਸੋਗੁ ॥ ਪ੍ਰਭੁ ਸਰਣਾਗਤਿ ਕੀਨ੍ਹਿ ਹੋਗੁ ॥ ੫ ॥
ਕਾਪੜੁ ਪਹਿਰਸਿ ਅਧਿਕੁ ਸੀਗਾਰੁ ॥ ਮਾਟੀ ਫੂਲੀ
ਰੂਪੁ ਬਿਕਾਰੁ ॥ ਆਸਾ ਮਨਸਾ ਬਾਂਧੋ ਬਾਰੁ ॥ ਨਾਮ
ਬਿਨਾ ਸੁਨਾ ਘਰੁ ਬਾਰੁ ॥ ੬ ॥ ਗਾਛਹੁ ਪੁਤ੍ਰੀ
ਰਾਜ ਕੁਆਰਿ ॥ ਨਾਮੁ ਭਣਹੁ ਸਚੁ ਦੋਤੁ ਸਵਾਰਿ
॥ ਪ੍ਰਿਉ ਸੇਵਹੁ ਪ੍ਰਭੁ ਪ੍ਰੇਮ ਅਧਾਰਿ ॥ ਗੁਰ ਸਬਦੀ
ਬਿਖੁ ਤਿਆਸ ਨਿਵਾਰਿ ॥ ੭ ॥ ਮੋਹਨਿ ਮੋਹਿ
ਲੀਆ ਮਨੁ ਮੋਹਿ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ
ਤੋਹਿ ॥ ਨਾਨਕ ਠਾਢੇ ਚਾਹਹਿ ਪ੍ਰਭੁ ਦੁਆਰਿ ॥
ਤੇਰੇ ਨਾਮਿ ਸੰਤੋਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥ ੮ ॥ ੧ ॥

this false and transient love of the worldly acquisitions. (1)

This human being is labouring under the load of vicious and poisonous vices such as sexual desires and anger like the (god) Indra's load. How could one gain any virtues (like dharam, arth, kam, mokh) without reciting True Name ? (Pause - 1)

All the worldly possessions are infact the slaves of True Name, and are perishable, just as the house of sand gets destroyed (perishes) in the whirlpool of the river or the bobble of water is lost in a moment during the rainfall, similarly this world is perishable just as the raindrop falling on Earth disappears in a moment. (2)

O Lord ! You are the creator of all beings in this universe and are their protector like the Guru. I would seek You support and worship You, and look towards You for my safety, immersed in Your Name, whereas the persons, devoid of True Name, leave this world like thieves (hiding from the Lord's Presence). (3)

The persons, engrossed in the poisonous vices like sexual desires, leave this world in disgust (with dishonour) whereas those persons, imbued with the love of True Name, proceed to the Lord's presence with flying colours, (attain salvation) since we function as directed by the Lord's Will. (4)

The human being loves to enjoy all the worldly pleasures, like the woman longing for conjugal bliss, while all these pleasures like the beetles and garlands of flowers lead to sufferings in the end. The more this man engages himself in worldly pleasures, enjoying sexual pleasures, the more he suffers. But by reciting True Name at the lotus-feet of the Lord one could attain all the worldly enjoyment and bliss. (5)

This man, the creature of Earth, feels elated over his beauty and vicious or sinful actions; infact, the man is debarred from developing the love of the Lord, engrossed in his worldly desires and hopes. But without the support of True Name one leads a fruitless life, just like residing in a deserted house. (6)

O dear daughters of the Lord sublime ! Let us recite Lord's True Name with devotion at the time of sunrise and serve the Lord-spouse with love and care, getting rid of our worldly desires and vicious actions. (7)

O Lord ! You have bewitched me with Your grandeur and I have realised You through the Guru's guidance.

O Nanak ! May I seek the glimpse of the Lord standing at His gates. I feel satiated with Lord's True Name when I am blessed with His Grace. (8- 1)

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਮਨੁ ਭੂਲਉ ਭਰਮਸਿ ਆਇ ਜਾਇ ॥ ਅਤਿ
ਲੁਬਧ ਲੁਭਾਨਉ ਬਿਖਮ ਮਾਇ ॥ ਨਹ ਅਸਥਿਰੁ
ਦੀਸੈ ਏਕ ਭਾਇ ॥ ਜਿਉ ਮੀਨ ਕੁੰਡਲੀਆ ਕੰਠਿ
ਪਾਇ ॥ ੧ ॥ ਮਨੁ ਭੂਲਉ ਸਮਝਸਿ ਸਾਚ ਨਾਇ
॥ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ ਸਹਜ ਭਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਨੁ ਭੂਲਉ ਭਰਮਸਿ ਭਵਰ ਤਾਰ ॥
ਬਿਲ ਬਿਰਥੇ ਚਾਹੈ ਬਹੁ ਬਿਕਾਰ ॥ ਮੈਗਲ ਜਿਉ
ਫਾਸਸਿ ਕਾਮਹਾਰ ॥ ਕੜਿ ਬੰਧਨਿ ਬਾਧਿਓ ਸੀਸ
ਮਾਰ ॥ ੨ ॥ ਮਨੁ ਮੁਗਧੋ ਦਾਦਰੁ ਭਗਤਿਹੀਨੁ ॥
ਦਰਿ ਭ੍ਰਸਟ ਸਰਾਪੀ ਨਾਮ ਬੀਨੁ ॥ ਤਾ ਕੈ ਜਾਤਿ
ਨ ਪਾਤੀ ਨਾਮ ਲੀਨ ॥ ਸਭਿ ਦੂਖ ਸਖਾਈ ਗੁਣਹੁ
ਬੀਨ ॥ ੩ ॥ ਮਨੁ ਚਲੈ ਨ ਜਾਈ ਨਾਕਿ ਰਾਖੁ ॥
ਬਿਨੁ ਹਰਿ ਰਸ ਰਾਤੇ ਪਤਿ ਨ ਸਾਖੁ ॥ ਤੂ ਆਪੇ
ਸੁਰਤਾ ਆਪਿ ਰਾਖੁ ॥ ਧਰਿ ਧਾਰਣ ਦੇਖੈ ਜਾਣੈ
ਆਪਿ ॥ ੪ ॥ ਆਪਿ ਭੁਲਾਏ ਕਿਸੁ ਕਹਉ ਜਾਇ
॥ ਗੁਰੁ ਮੇਲੇ ਬਿਰਥਾ ਕਹਉ ਮਾਇ ॥ ਅਵਗਣ
ਛੇਡਉ ਗੁਣ ਕਮਾਇ ॥ ਗੁਰ ਸਬਦੀ ਰਾਤਾ ਸਚਿ
ਸਮਾਇ ॥ ੫ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਤਮ
ਹੋਇ ॥ ਮਨੁ ਨਿਰਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ ॥ ਸਦਾ
ਮੁਕਤੁ ਬੰਧਿ ਨ ਸਕੈ ਕੋਇ ॥ ਸਦਾ ਨਾਮੁ ਵਖਾਣੈ

Basant Mahala - 1 (*Ma'n bhoolou bharmas aie ja'ie'.....*)

The mind is lost in whims and misgivings, thus forcing the human being to go through the cycle of births and deaths, as it is enamoured by the poison of worldly falsehood (Maya) due to its greed and worldly attachments. Thus this mind is not stabilised (peaceful) being devoid of its love for the Lord just like the fish with its mouth caught in the fishing rod. (1)

The distracted mind could realise the Truth only through reciting Lord's True Name, by developing love for the Guru's Word in the state of Equipoise. (Pause - 1)

The mind wanders around without peace just like the wasp who moves around from flower to flower in search of its incessant love (for aroma) and looks for fruitless peace and satisfaction in its narrow approach, being engrossed in all types of vicious thoughts and sinful actions. The sex hungry man suffers like the elephant caught in chains and undergoing the torture of the iron rod due to its sexual desires. (2)

The foolish mind is lost in the worldly pleasures without the worship (love) of the Lord just like the frog living in the muddy surroundings. Thus the human being, without the love of True Name, is pre-destined to be engrossed in sinful actions, without the company of holy saints, whereas the persons imbued with the love of True Name, are not engulfed in the considerations of high or low castes due to egoism. The persons, who have developed virtues, do not find even their ills and afflictions causing any sufferings, but enjoy the bliss of life. (3)

Let us keep this mind under control and check from being engrossed in vicious thoughts and its wanderings but without imbibing the love of the Lord we cannot find any respect or recognition in this world or hereafter. O Lord ! You alone know us as You alone bestow peace and stability to the world and You alone (knows) perceive our actions. (4)

O Lord ! Whom else should I express my predicament when You have Yourself led me astray ? O dear friend (mother)! If I were blessed with the company of the Guru, then I could approach Him with my prayers and supplications, Then I would develop virtues avoiding all vicious thoughts by singing praises of the Lord and attain the True Lord by following the Guru's guidance and Guru's Word. (5)

By serving the True Guru, the mind gets enlightened and the heart is purified with the Guru's Word by ridding us of our egoism. Thus one gets salvation breaking the shackles of

ਅਉਰੁ ਨ ਕੋਇ ॥ ੬ ॥ ਮਨੁ ਹਰਿ ਕੈ ਭਾਣੈ
ਆਵੈ ਜਾਇ ॥ ਸਭ ਮਹਿ ਏਕੋ ਕਿਛੁ ਕਹਣੁ ਨ
ਜਾਇ ॥ ਸਭੁ ਹੁਕਮੋ ਵਰਤੈ ਹੁਕਮਿ ਸਮਾਇ ॥
ਦੂਖ ਸੂਖ ਸਭ ਤਿਸੁ ਰਜਾਇ ॥ ੭ ॥ ਤੂੰ ਅਭੁਲੁ
ਨ ਭੁਲੈ ਕਦੇ ਨਾਹਿ ॥ ਗੁਰ ਸਬਦੁ ਸੁਣਾਏ ਮਤਿ
ਅਗਾਹਿ ॥ ਤੂੰ ਮੋਟਉ ਠਾਕੁਰੁ ਸਬਦ ਮਾਹਿ ॥
ਮਨੁ ਨਾਨਕ ਮਾਨਿਆ ਸਚੁ ਸਲਾਹਿ ॥ ੮ ॥ ੨ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਦਰਸਨ ਕੀ ਪਿਆਸ ਜਿਸੁ ਨਰ ਹੋਇ ॥ ਏਕਤੁ
ਰਾਚੈ ਪਰਹਰਿ ਦੇਇ ॥ ਦੂਰਿ ਦਰਦੁ ਮਥਿ ਅੰਮ੍ਰਿਤੁ
ਖਾਇ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਸਮਾਇ ॥ ੧ ॥
ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੇਤੀ ਬਿਲਲਾਇ ॥ ਵਿਰਲਾ
ਕੋ ਚੀਨਸਿ ਗੁਰ ਸਬਦਿ ਮਿਲਾਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬੇਦ ਵਖਾਣਿ ਕਹਹਿ ਇਕੁ ਕਹੀਐ ॥ ਓਹੁ
ਬੇਅੰਤੁ ਅੰਤੁ ਕਿਨਿ ਲਹੀਐ ॥ ਏਕੋ ਕਰਤਾ ਜਿਨਿ
ਜਗੁ ਕੀਆ ॥ ਬਾਝੁ ਕਲਾ ਧਰਿ ਰਾਗਨੁ ਧਰੀਆ
॥ ੨ ॥ ਏਕੋ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਬਾਣੀ ॥
ਏਕੁ ਨਿਰਾਲਮੁ ਅਕਥ ਕਹਾਣੀ ॥ ਏਕੋ ਸਬਦੁ
ਸਚਾ ਨੀਸਾਣੁ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੈ ਜਾਣੁ ॥ ੩ ॥
ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ ॥ ਗੁਰਮਤਿ ਪੂਰਾ
ਜੁਗਿ ਜੁਗਿ ਸੋਈ ॥ ਅਨਹਦਿ ਰਾਤਾ ਏਕ ਲਿਵ
ਤਾਰ ॥ ਓਹੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ਅਲਖ ਅਪਾਰ ॥
੪ ॥ ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਿਸਾਹੁ ॥ ਸਰਬੀ ਬਾਈ

bondage and recites the True Name without looking for any other support. (6)

The Lord pervades all beings, and there cannot be any other consideration, while the man undergoes sufferings through the cycle of births and deaths as per the Lord's Will. Infact, the Lord's Will prevails everywhere and the whole world functions as per His Will and man undergoes sufferings or enjoys bliss according to Lord's dictates. (7)

O True Master ! You are without any blemish and make no mistakes in Your dictates and whosoever is blessed with the Guru's guidance through Your Grace, becomes wiser. O Nanak ! The Lord is our greatest mentor, embodied in the Guru's Word. O Lord ! I am absorbed in singing Your praises through the Guru's Grace. (8 - 2)

Basant Mahala - 1 (*Darsan ki piya jis nar hoiai.....*)

O Lord ! The person, who is longing to have a glimpse of Your vision will be immersed in You alone, ridding himself of dual-mindedness. Such a person, following the Guru's teachings, will be attaining the nectar of True Name, casting away all the sufferings due to vicious actions. (just as getting butter by churning milk). (1)

O Lord ! Though there are innumerable persons desirous of (longing for) Your glimpse, there are hardly a few persons, who are united with You, by realising the truth about the Guru's Word. (Pause-1)

The learned persons, who give discourses on Vedas, always exhort us to sing the praises of the one Lord, who is limitless and beyond our comprehension. (whose Greatness no one has been able to realise) There is only one Lord-Creator who supports both the Earth and Sky without any pillars. (2)

We could realise and attain the Lord, through the Guru's guidance, who is the only Truth pervading everywhere, whose greatness and Vastness is beyond all description. We could acquire the knowledge about His secrets only through reciting His True Name with the Guru's Word. (Gurbani). (3)

The person, who remembers the Lord-Sublime, a personification of Truth, becomes perfect and known in all the four ages, through the Guru's guidance. Such a Guru-minded person, attains the formless Lord, who is beyond our reach and all description, as he is imbued with the love and devotion of the Lord and meditates on the Lord-Almighty with concentration of mind. (4)

The Lord is the only king-emperor abiding (on the throne of) in the company of holy saints and pervades everywhere

ਵੇਪਰਵਾਹੁ ॥ ਤਿਸ ਕਾ ਕੀਆ ਤ੍ਰਿਭਵਣ ਸਾਹੁ ॥
 ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਏਕੰਕਾਰੁ ॥ ੫ ॥ ਏਕਾ
 ਮੂਰਤਿ ਸਾਚਾ ਨਾਉ ॥ ਤਿਥੈ ਨਿਬੜੈ ਸਾਚੁ ਨਿਆਉ
 ॥ ਸਾਚੀ ਕਰਣੀ ਪਤਿ ਪਰਵਾਣੁ ॥ ਸਾਚੀ
 ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥ ੬ ॥ ਏਕਾ ਭਗਤਿ ਏਕੋ
 ਹੈ ਭਾਉ ॥ ਬਿਨੁ ਭੈ ਭਗਤੀ ਆਵਉ ਜਾਉ ॥
 ਗੁਰ ਤੇ ਸਮਝਿ ਰਹੈ ਮਿਹਮਾਣੁ ॥ ਹਰਿ ਰਸਿ
 ਰਾਤਾ ਜਨੁ ਪਰਵਾਣੁ ॥ ੭ ॥ ਇਤ ਉਤ ਦੇਖਉ
 ਸਹਜੇ ਰਾਵਉ ॥ ਤੁਝ ਬਿਨੁ ਠਾਕੁਰ ਕਿਸੈ ਨ
 ਭਾਵਉ ॥ ਨਾਨਕ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ॥
 ਸਤਿਗੁਰਿ ਸਾਚਾ ਦਰਸੁ ਦਿਖਾਇਆ ॥ ੮ ॥ ੩ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਚੰਚਲੁ ਚੀਤੁ ਨ ਪਾਵੈ ਪਾਰਾ ॥ ਆਵਤ ਜਾਤ ਨ
 ਲਾਗੈ ਬਾਰਾ ॥ ਦੂਖ ਘਣੈ ਮਰੀਐ ਕਰਤਾਰਾ ॥
 ਬਿਨੁ ਪ੍ਰੀਤਮ ਕੋ ਕਰੈ ਨ ਸਾਰਾ ॥ ੧ ॥ ਸਭ
 ਉਤਮ ਕਿਸੁ ਆਖਉ ਹੀਨਾ ॥ ਹਰਿ ਭਗਤੀ ਸਚਿ
 ਨਾਮਿ ਪਤੀਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਉਖਧ ਕਰਿ
 ਥਾਕੀ ਬਹੁਤੇਰੇ ॥ ਕਿਉ ਦੁਖ ਚੁਕੈ ਬਿਨੁ ਗੁਰ
 ਮੇਰੇ ॥ ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਦੁਖ ਘਣੇਰੇ ॥ ਦੁਖ
 ਸੁਖ ਦਾਤੇ ਠਾਕੁਰ ਮੇਰੇ ॥ ੨ ॥ ਰੋਗੁ ਵਡੈ ਕਿਉ
 ਬਾਧਉ ਧੀਰਾ ॥ ਰੋਗੁ ਬੁਝੈ ਸੇ ਕਾਟੈ ਪੀਰਾ ॥ ਮੈ
 ਅਵਗਣ ਮਨ ਮਾਹਿ ਸਰੀਰਾ ॥ ਛੂਢਤ ਖੋਜਤ
 ਗੁਰਿ ਮੇਲੇ ਬੀਰਾ ॥ ੩ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਦਾਹੂ

being omni-present in His care-free form. The Lord has created this Universe, comprising all the three regions and then maintains it in position, but He Himself is truly formless, beyond our comprehension and too deep for a probe even. (5)

The Lord-Sublime has only one form, an embodiment of Truth and True Name, whose justice is also based on Truth alone. The persons, who have performed the worship of the Lord with Truth and virtuous deeds, are accepted by the Lord and are received with honour in the Lord's Presence. (6)

There is only one Lord, whose worship with love and devotion, is the only single Truth as without His fear and love (wonder-awe) we are passed through the cycle of births and deaths. The person, who realises his transient stay in this world like a guest, through the Guru's guidance, is accepted by the Lord being immersed in the True Name of the Lord. (7)

O True Master ! I do not recognise any other power except You and enjoy the bliss of Your unison, perceiving You everywhere (here and there, or in this world and here after). O Nanak ! The Lord has revealed His secrets and True form to me (Himself) through the Guru's guidance, by ridding me of my egoism. (8-3)

Basant Mahala - 1 (*Chanchal cheet na pa'vai pa'ra....*)

O Lord ! Our mind is always restive and unstable and without realising Your Greatness, cannot attain unity with You; as such we are passed through the cycle of Rebirths without any delay or doubt. O Lord-Creator ! We undergo all types of sufferings finally facing death (losing our existence). Infact, there is no other support except that of the beloved Lord, which could sustain us. (1)

O True Lord ! Everyone is grand and with better status than me, so how could I consider anyone lower than myself. It is only through Your worship, that my heart is satiated by reciting Your True Name. (Pause-1)

The whole world is engrossed in worldly falsehood and is tired of its clever moves for remedial action but we cannot get rid of these afflictions without the Guru's guidance as a remedy. O my True Master ! You alone are controlling our joys and sorrows as without Your worship and True Name, there is no respite and we are made to face all sorts of sufferings. (2)

O Lord ! How could I rest with patience as my malady of ignorance (about You) is of a serious nature and only You could treat this malady, who knows the cause of this suffering ? (without proper diagnosis there could be no treatment or remedy). I am full of all vices and sins and my body and mind are both affected by these afflictions. It is only through the

ਹਰਿ ਨਾਉ ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਵੈ ਰਹਾਉ ॥

ਜਗੁ ਰੋਗੀ ਕਹ ਦੇਖਿ ਦਿਖਾਉ ॥ ਹਰਿ

ਨਿਰਮਾਇਲੁ ਨਿਰਮਲੁ ਨਾਉ ॥ ੪ ॥ ਘਰ ਮਹਿ

ਘਰੁ ਜੇ ਦੇਖਿ ਦਿਖਾਵੈ ॥ ਗੁਰ ਮਹਲੀ ਸੇ ਮਹਲਿ

ਬੁਲਾਵੈ ॥ ਮਨ ਮਹਿ ਮਨੂਆ ਚਿਤ ਮਹਿ ਚੀਤਾ

॥ ਐਸੇ ਹਰਿ ਕੇ ਲੋਗ ਅਤੀਤਾ ॥ ੫ ॥ ਹਰਖ

ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਸਾ ॥ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਹਰਿ

ਨਾਮਿ ਨਿਵਾਸਾ ॥ ਆਪੁ ਪਛਾਣਿ ਰਹੈ ਲਿਵ ਲਾਗਾ

॥ ਜਨਮੁ ਜੀਤਿ ਗੁਰਮਤਿ ਦੁਖੁ ਭਾਗਾ ॥ ੬ ॥

ਗੁਰਿ ਦੀਆ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਉ ॥ ਸਹਜਿ

ਮਰਉ ਜੀਵਤ ਹੀ ਜੀਵਉ ॥ ਅਪਣੇ ਕਰਿ ਰਾਖਹੁ

ਗੁਰ ਭਾਵੈ ॥ ਤੁਮਰੇ ਹੋਇ ਸੁ ਤੁਝਹਿ ਸਮਾਵੈ ॥

੭ ॥ ਭੋਗੀ ਕਉ ਦੁਖੁ ਰੋਗ ਵਿਆਪੈ ॥ ਘਟਿ

ਘਟਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਜਾਪੈ ॥ ਸੁਖ ਦੁਖ ਹੀ ਤੇ

ਗੁਰ ਸਬਦਿ ਅਤੀਤਾ ॥ ਨਾਨਕ ਰਾਮੁ ਰਵੈ ਹਿਤ

ਚੀਤਾ ॥ ੮ ॥ ੪ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ਇਕ ਤੁਕੀਆ ॥

ਮਤੁ ਭਾਸਮ ਅੰਧੁਲੇ ਗਰਬਿ ਜਾਹਿ ॥ ਇਨ ਥਿਧਿ

ਨਾਰੇ ਜੋਗੁ ਨਾਹਿ ॥ ੧ ॥ ਮੂੜੈ ਕਾਹੇ ਬਿਸਾਰਿਓ

ਤੈ ਰਾਮ ਨਾਮ ॥ ਅੰਤ ਕਾਲਿ ਤੇਰੈ ਆਵੈ ਕਾਮ ॥

੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਪ੍ਰਭਿ ਤੁਮ ਕਰਹੁ ਬੀਚਾਰੁ ॥

ਜਹ ਦੇਖਉ ਤਹ ਸਾਰਿਗਾਪਾਣਿ ॥ ੨ ॥ ਕਿਆ

Guru's guidance, which I have been seeking since long, and the Guru has finally united me with the Lord. (3)

O Lord ! The Guru's Word and Your True Name are like panacea of our ills, and we accept with pleasure Your dictates as per Your Will and function accordingly. The whole world is suffering from certain ills, so whom should I show my suffering, as none is pure without any shortcomings ? The Lord's True Name is only pure, as You alone are without any blemish or shortcomings. (4)

The Guru alone enables us to perceive our true self within us, an image of the Lord, and thus we could help others as well towards self-realisation, and then the Lord enables us to proceed to the Lord's Presence with honour. O Lord ! The person, who remembers the Lord and inculcates His love in his heart, is always immersed in reciting True Name and such a person stays aloof from the rest of the world. (5)

The person, who is unaffected by joy or sorrow, and remains imbued with the love of the Lord's True Name, attains self-realisation. Thus such a person has won the battle of life and has cast away his afflictions through the Guru's guidance and remains in constant unison with the Lord. (6)

Let us partake of the nectar of True Name, which the Guru has bestowed on us, and could lead a fruitful life having been absorbed in the state of Equipose with the humility of a dead person. O Guru ! May You bless us with Your supporting hand and protection, if it pleases You ! Once anyone serves You like a slave, one gets merged in You completely. (7)

O Lord ! You are pervading all the beings and perceived by us as omni-present, but the person engrossed in worldly pleasures is always undergoing sufferings only. O Nanak ! The persons, who are following the Guru's Message and the Guru's Teachings, are always above the considerations of joy or sorrow, as they have inculcated the Lord's love in their hearts, enjoying unison with Him. (8 - 4)

Basant Mahala - 1 Iktukia' (Ma't bhasam andhu'lai garb ja'hai.....)

O blind ignorant Man ! Do not entertain any egoism (feel egoistic) by smearing your body with ash. By remaining naked only, does not lead you to the path of Yoga. (O naked mendicant ! This is no means of attaining the Lord). (1)

O fool ! Why have you forsaken the True Name of the Lord, which could have been helpful to you at the time of death ? (Pause-1)

O Man ! Let us deliberate by following the Guru's teachings ! Then we will realise that the Lord pervades everywhere, wherever we look around. (who protects His saints

ਹਉ ਆਖਾ ਜਾਂ ਕਛੂ ਨਾਹਿ ॥ ਜਾਤਿ ਪਤਿ ਸਭ

everywhere). (2)

ਤੇਰੈ ਨਾਇ ॥ ੩ ॥ ਕਾਹੇ ਮਾਲੁ ਦਰਬੁ ਦੇਖਿ

How could I feel elated when I know that I have no existence of my own ? (of any importance) Infact, all our honour and recognition stems from the recitation of Lord's True Name. (3)

ਗਰਬਿ ਜਾਹਿ ॥ ਚਲਤੀ ਬਾਰ ਤੇਰੈ ਕਛੂ ਨਾਹਿ ॥

O Man ! Why do you feel proud with egoism by considering your wealth and worldly fame, as nothing will be of any avail at the time of death ? (4)

੪ ॥ ਪੰਚ ਮਾਰਿ ਚਿਤੁ ਰਖਹੁ ਥਾਇ ॥ ਜੋਗ ਜੁਗਤਿ

O Man ! The only means of attaining Lord's love (Lord's worship) (comprises) consists of the stabilising of your mind by overpowering the five vices (like sexual desires). (5)

ਕੀ ਇਹੈ ਪਾਇ ॥ ੫ ॥ ਹਉਮੈ ਪੈਖੜੁ ਤੇਰੇ ਮਨੈ

O foolish Man ! Why do you not recite Lord's True Name which could bestow salvation on you, instead of being engrossed in the bondage of egoism, which always pesters your mind ? (6)

ਮਾਹਿ ॥ ਹਰਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਮੁਕਤਿ ਜਾਹਿ ॥

੬ ॥ ਮਤ ਹਰਿ ਵਿਸਰਿਐ ਜਮ ਵਸਿ ਪਾਹਿ ॥

O Man ! (Beware of the fact) Do not forsake the Lord's love and remembrance, rest you will be caught by the shackles (noose) of Yama, (god of death) ! Thus you may have to face the onslaughts of the Yama at the time of death. (7)

ਅੰਤ ਕਾਲਿ ਮੂੜੇ ਚੇਤ ਪਾਹਿ ॥ ੭ ॥ ਗੁਰ ਸਬਦੁ

O Man ! You may realise the path of attaining the Lord by inculcating His love in your heart, as you could rid yourself of your egoism through the Guru's Word. (Guru's guidance). (8)

ਬੀਚਾਰਹਿ ਆਪੁ ਜਾਇ ॥ ਸਾਚ ਜੋਗੁ ਮਨਿ ਵਸੈ

ਆਇ ॥ ੮ ॥ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ

O fool ! Why do you not remember the Lord who has bestowed this body and soul on you ? The real worship of the Lord does not consist of visiting (abiding in) the tombs or grave yards. (9)

ਚੇਤਹਿ ਨਾਹਿ ॥ ਮੜੀ ਮਸਾਣੀ ਮੂੜੇ ਜੋਗੁ ਨਾਹਿ

॥ ੯ ॥ ਗੁਣ ਨਾਨਕੁ ਬੋਲੈ ਭਲੀ ਬਾਣਿ ॥ ਤੁਮ

O Nanak ! Let us realise the truth that singing of Lord's praises is the only worthwhile worship. We could realise and attain the Lord by gaining the knowledge of His secrets, (and perceive the Lord's Presence everywhere with open eyes. (10 - 5)

ਹੋਹੁ ਸੁਜਾਖੇ ਲੇਹੁ ਪਛਾਣਿ ॥ ੧੦ ॥ ੫ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

Basant Mahala - 1 (*Dubidha' durma't adhuli ka'r....*)

ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਅਧੁਲੀ ਕਾਰ ॥ ਮਨਮੁਖਿ ਭਰਮੈ

The self-willed (faithless) person is engrossed in worldly falsehood and fruitless actions due to his dual-mindedness; infact the faithless person is lost completely in the total darkness of ignorance. (about Lord) (1)

ਮਝਿ ਗੁਬਾਰ ॥ ੧ ॥ ਮਨੁ ਅੰਧੁਲਾ ਅੰਧੁਲੀ

The ignorant person with lack of knowledge is engaged in fruitless actions (due to unwise teachings), since without developing thoughtful deliberations as our main-stay, we cannot get rid of our whims and dual-mindedness. (Pause-1)

ਮਤਿ ਲਾਗੈ ॥ ਗੁਰ ਕਰਣੀ ਬਿਨੁ ਭਰਮੁ ਨ ਭਾਗੈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖਿ ਅੰਧੁਲੇ ਗੁਰਮਤਿ ਨ

The faithless person does not appreciate the value of the Guru's teachings and guidance and behaving like an animal, does not get away from his egoism. (2)

ਭਾਈ ॥ ਪਸੁ ਭਏ ਅਭਿਮਾਨੁ ਨ ਜਾਈ ॥ ੨ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜੰਤ ਉਪਾਏ ॥ ਮੇਰੇ ਠਾਕੁਰ

My True Master has created this Universe with eighty-four lakhs of different forms of beings (life) who are created and destroyed as per the Will of the Lord. (3)

ਭਾਣੇ ਸਿਰਜਿ ਸਮਾਏ ॥ ੩ ॥ ਸਗਲੀ ਭੂਲੈ

The whole world is lost in ignorance without the Guru's

ਨਹੀ ਸਬਦੁ ਅਚਾਰੁ ॥ ਸੋ ਸਮਝੈ ਜਿਸੁ ਗੁਰੁ
ਕਰਤਾਰੁ ॥ ੪ ॥ ਗੁਰ ਕੇ ਚਾਕਰ ਨਾਕੁਰ ਭਾਣੇ ॥
ਬਖਸਿ ਲੀਏ ਨਾਹੀ ਜਮ ਕਾਣੇ ॥ ੫ ॥ ਜਿਨ ਕੈ
ਹਿਰਦੈ ਏਕੋ ਭਾਇਆ ॥ ਆਪੇ ਮੇਲੇ ਭਰਮੁ
ਚੁਕਾਇਆ ॥ ੬ ॥ ਬੇਮੁਹਤਾਜੁ ਬੇਅੰਤੁ ਅਪਾਰੁ
॥ ਸਚਿ ਪਤੀਜੈ ਕਰਣੈਹਾਰਾ ॥ ੭ ॥ ਨਾਨਕ ਭੂਲੇ
ਗੁਰੁ ਸਮਝਾਵੈ ॥ ਏਕੁ ਦਿਖਾਵੈ ਸਾਚਿ ਟਿਕਾਵੈ ॥
੮ ॥ ੬ ॥

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

ਆਪੇ ਭਵਰਾ ਫੂਲ ਬੋਲਿ ॥ ਆਪੇ ਸੰਗਤਿ ਮੀਤ
ਮੇਲਿ ॥ ੧ ॥ ਐਸੀ ਭਵਰਾ ਬਾਸੁ ਲੇ ॥ ਤਰਵਰ
ਫੂਲੇ ਬਨ ਹਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ ਕਵਲਾ
ਕੰਤੁ ਆਪਿ ॥ ਆਪੇ ਰਾਵੇ ਸਬਦਿ ਥਾਪਿ ॥ ੨ ॥
ਆਪੇ ਬਛਰੂ ਗਾਉ ਖੀਰੁ ॥ ਆਪੇ ਮੰਦਰੁ ਬੰਮੁ
ਸਰੀਰੁ ॥ ੩ ॥ ਆਪੇ ਕਰਣੀ ਕਰਣਹਾਰੁ ॥ ਆਪੇ
ਗੁਰਮੁਖਿ ਕਰਿ ਬੀਚਾਰੁ ॥ ੪ ॥ ਤੂ ਕਰਿ ਕਰਿ
ਦੇਖਹਿ ਕਰਣਹਾਰੁ ॥ ਜੋਤਿ ਜੀਅ ਅਸੰਖ ਦੇਇ
ਅਧਾਰੁ ॥ ੫ ॥ ਤੂ ਸਰੁ ਸਾਗਰੁ ਗੁਣ ਗਹੀਰੁ ॥
ਤੂ ਅਕੁਲ ਨਿਰੰਜਨੁ ਪਰਮ ਹੀਰੁ ॥ ੬ ॥ ਤੂ
ਆਪੇ ਕਰਤਾ ਕਰਣ ਜੋਗੁ ॥ ਨਿਹਕੇਵਲੁ ਰਾਜਨ
ਸੁਖੀ ਲੋਗੁ ॥ ੭ ॥ ਨਾਨਕ ਧ੍ਰੁਪੇ ਹਰਿ ਨਾਮ
ਸੁਆਦਿ ॥ ਬਿਨੁ ਹਰਿ ਗੁਰ ਪ੍ਰੀਤਮ ਜਨਮੁ ਬਾਦਿ

guidance, (Guru's Word) but the person, who is blessed with the company of the Guru, attains the Lord (Truth). (4)

The (servants) followers of the Guru are loved and accepted by the True Master, as they have been bestowed with Lord's pardon and favour and do not have to beg for any mercy (favours) from the Yama. (5)

The person, who has developed the love of the one Lord in his heart, has been enabled by the Lord to cast away his dual-mindedness and unite with Him. (6)

The Lord Almighty is limitless, omni-present, independent beyond our comprehension, and the whole world gets satiated with Him, as the source of all Truth and the Creator of the Universe. (7)

O Nanak ! The persons, who have been busy in fruitless (wrong) activities, having lost the true path, have finally realised the True Lord, and then get immersed in the Lord's remembrance through the Guru's guidance. (8-6)

Basant Mahala - 1 (*A'apai bhavra' phool beil...*)

The Lord Himself is the householder like the black wasp and Himself the flower of virtues. The Lord is present Himself in the company of holy saints and He Himself enables us to join the company of good friends. (1)

O Man ! O (Sikh) ! Let us enjoy the aroma of the company of holy saints like the black wasp, so that the holy saints get elated like the blossoming of flowers and greenery all around. (Pause-1)

The Lord Himself is the worldly falsehood like the Laxmi and Himself her spouse like the god Vishnu and then enjoys the worldly pleasures Himself after its creation. (through the Lord's Praises with Guru's Word). (2)

The Lord Himself is the follower (Sikh) and the worship, like the calf and the cow. He Himself is the building alongwith the pillars supporting it. (3)

The Lord-Creator Himself constitutes the good deeds of His follower, and Himself deliberates over the Almighty as a Guru-minded person. (4)

O Lord-Creator ! You alone sustain the Universe after its creation and then support millions of beings with sustenance. (5)

O Lord ! You are the ocean of virtues and the fountain-head of all good actions. You are casteless, and a jewel unaffected by worldly falsehood. (6)

O Lord ! You are the Creator of the Universe (including Brahma, the god) and the cause and effect of everything, and are abiding within the (happy) blissful beings like the king. (7)

O Nanak ! The persons, who have relished the sweet nectar of True Name, are fully satiated. This life would be a

॥ ੮ ॥ ੭ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੧ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਉ ਸਤ ਚਉਦਹ ਤੀਨਿ ਚਾਰਿ ਕਰਿ ਮਹਲਤਿ

ਚਾਰਿ ਬਹਾਲੀ ॥ ਚਾਰੇ ਦੀਵੇ ਚਹੁ ਹਥਿ ਦੀਏ

ਏਕਾ ਏਕਾ ਵਾਰੀ ॥ ੧ ॥ ਮਿਹਰਵਾਨ ਮਧੂਸੂਦਨ

ਮਾਧੋ ਐਸੀ ਸਕਤਿ ਤੁਮਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਘਰਿ ਘਰਿ ਲਸਕਰੁ ਪਾਵਕੁ ਤੇਰਾ ਧਰਮੁ ਕਰੇ

ਸਿਕਦਾਰੀ ॥ ਧਰਤੀ ਦੇਗ ਮਿਲੈ ਇਕ ਵੇਰਾ ਭਾਗੁ

ਤੇਰਾ ਭੰਡਾਰੀ ॥ ੨ ॥ ਨ ਸਾਬੂਰੁ ਹੋਵੈ ਫਿਰਿ ਮੰਗੈ

ਨਾਰਦੁ ਕਰੇ ਖੁਆਰੀ ॥ ਲਬੁ ਅਧੋਰਾ ਬੰਦੀਖਾਨਾ

ਅਉਗਣ ਪੈਰਿ ਲੁਹਾਰੀ ॥ ੩ ॥ ਪੁੰਜੀ ਮਾਰ ਪਵੈ

ਨਿਤ ਮੁਦਗਰ ਪਾਪੁ ਕਰੇ ਕੁਟਵਾਰੀ ॥ ਭਾਵੈ ਚੰਗਾ

ਭਾਵੈ ਮੰਦਾ ਜੈਸੀ ਨਦਰਿ ਤੁਮਾਰੀ ॥ ੪ ॥ ਆਦਿ

ਪੁਰਖ ਕਉ ਅਲਹੁ ਕਹੀਐ ਸੇਖਾਂ ਆਈ ਵਾਰੀ ॥

ਦੇਵਲ ਦੇਵਤਿਆ ਕਰੁ ਲਾਗਾ ਐਸੀ ਕੀਰਤਿ

ਚਾਲੀ ॥ ੫ ॥ ਕੂਜਾ ਬਾਂਗ ਨਿਵਾਜ ਮੁਸਲਾ

ਨੀਲ ਰੂਪ ਬਨਵਾਰੀ ॥ ਘਰਿ ਘਰਿ ਮੀਆ ਸਭਨਾਂ

ਜੀਆਂ ਬੋਲੀ ਅਵਰ ਤੁਮਾਰੀ ॥ ੬ ॥ ਜੇ ਤੂ ਮੀਰ

ਮਹੀਪਤਿ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਕਉਣੁ ਹਮਾਰੀ ॥

ਚਾਰੇ ਕੁੰਟ ਸਲਾਮੁ ਕਰਹਿਗੇ ਘਰਿ ਘਰਿ ਸਿਫਤਿ

ਤੁਮਾਰੀ ॥ ੭ ॥ ਤੀਰਥ ਸਿੰਮ੍ਰਿਤਿ ਪੁੰਨ ਦਾਨ ਕਿਛੁ

total loss (sheer waste) without the attainment of the Lord's love through the Guru's guidance. (8-7)

Basant Hindol Mahala - 1 Ghar - 2 Ik onkar satgur prasad (nau sa't choudah teen cha'r kar mahlat....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! You have created this Universe comprising nine regions (Khand), seven Islands, fourteen countries, four Yugas, and the three-pronged Maya (worldly falsehood of lust for power, greed and peace) and this sort of world is spread out in all the four corners. Then the four Vedas like the four lamps are providing enlightenment and knowledge in the four ages. (1)

O Lord-benefactor ! You possess such a might and power so that it could destroy the egoism of man. (Pause-1)

O Lord ! All the beings possess the energy of fire within themselves whereas the god of justice, Dharam Raj, is always at Your beck and call. The whole Earth is like a big kettle providing food for all (the fortune of all human beings is written once for all alongwith their actions) and everyone gets his share according to his actions as per Your Will. (2)

The person, who is seeking more and more of worldly possessions, without being contented, has to face disgust following the variations of his wavering mind. The human beings are thrown in the blind and dark jail with their vicious thoughts and sinful actions as the fetters of bondage. (3)

O Lord ! Depending upon the actions of each individual, forming his capital investment, the individual gets punished accordingly, being caught due to his sinful actions. But all this happens as per Your Will and Your Grace and individuals become virtuous or sinners. (4)

Now the Lord-Creator is named as Allah, and in this age of Kalyug the dictates of Sheikhs (Muslim rulers) are to be obeyed by all, and a certain system of life is to be led when the followers of Hindu gods and goddesses are being taxed for their beliefs. (5)

O Lord ! The human beings (following Islam) carry a utensil in hand for a wash, perform ablutions and spreading a sheet on the ground they say their prayers (in the Muslim fashion) and the person in blue clothes is considered superior to others. Now the language of individuals has also changed and all individuals are addressed as Mian. (6)

O True Master ! If that is according to Your dictates as per Your Will, then what right have we got to alter these practices. Now all the four corners of the world would salute You in the Muslim fashion and Your praises will be sung in each house as

ਲਾਹਾ ਮਿਲੈ ਦਿਹਾੜੀ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ

ਵਡਿਆਈ ਮੇਕਾ ਘੜੀ ਸਮਾਲੀ ॥ ੮ ॥ ੧ ॥

੮ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਘਰੁ ੨ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਇਆ ਨਗਰਿ ਇਕੁ ਬਾਲਕੁ ਵਸਿਆ ਖਿਨੁ

ਪਲੁ ਥਿਰੁ ਨ ਰਹਾਈ ॥ ਅਨਿਕ ਉਪਾਵ ਜਤਨ

ਕਰਿ ਥਾਕੇ ਬਾਰੰ ਬਾਰ ਭਰਮਾਈ ॥ ੧ ॥ ਮੇਰੇ

ਠਾਕੁਰ ਬਾਲਕੁ ਇਕਤੁ ਘਰਿ ਆਣੁ ॥ ਸਤਿਗੁਰੁ

ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਭਜੁ ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੁ

॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ ਮਿਰਤਕੁ ਮੜਾ ਸਰੀਰੁ ਹੈ

ਸਭੁ ਜਗੁ ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਨਹੀ ਵਸਿਆ ॥

ਰਾਮ ਨਾਮੁ ਗੁਰਿ ਉਦਕੁ ਚੁਆਇਆ ਫਿਰਿ ਹਰਿਆ

ਹੋਆ ਰਸਿਆ ॥ ੨ ॥ ਮੈ ਨਿਰਖਤ ਨਿਰਖਤ

ਸਰੀਰੁ ਸਭੁ ਖੋਜਿਆ ਇਕੁ ਗੁਰਮੁਖਿ ਚਲਤੁ

ਦਿਖਾਇਆ ॥ ਬਾਹਰੁ ਖੋਜਿ ਮੁਏ ਸਭਿ ਸਾਕਤ

ਹਰਿ ਗੁਰਮਤੀ ਘਰਿ ਪਾਇਆ ॥ ੩ ॥ ਦੀਨਾ

ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਜਿਉ ਕ੍ਰਿਸਨੁ ਬਿਦਰ

ਘਰਿ ਆਇਆ ॥ ਮਿਲਿਓ ਸੁਦਾਮਾ ਭਾਵਨੀ

ਧਾਰਿ ਸਭੁ ਕਿਛੁ ਆਗੈ ਦਾਲਦੁ ਭੀਜਿ ਸਮਾਇਆ

॥ ੪ ॥ ਰਾਮ ਨਾਮ ਕੀ ਪੈਜ ਵਡੇਰੀ ਮੇਰੇ ਠਾਕੁਰਿ

ਆਪਿ ਰਖਾਈ ॥ ਜੇ ਸਭਿ ਸਾਕਤ ਕਰਹਿ ਬਖੀਲੀ

ਇਕ ਰਤੀ ਤਿਲੁ ਨ ਘਟਾਈ ॥ ੫ ॥ ਜਨ ਕੀ

ਉਸਤਤਿ ਹੈ ਰਾਮ ਨਾਮਾ ਦਹ ਦਿਸਿ ਸੋਭਾ ਪਾਈ

per their customs. (7)

O Lord ! By visiting holy places of pilgrimage, reading Smritis and giving alms to poor are the means to placate You and win acclaim in life. O Nanak ! May I be blessed with Lord's True Name as my great achievement so that I could recite Lord's True Name every moment of life. (so as to attain salvation) (8-1-8)

Basant Hindol Ghar - 2 Mahala - 4 Ik onkar satgur prasad (Ka'iyā' nagar ik balak vasia'....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

In the human body there abides a child in the form of our mind, which is always wandering and never stabilises (concentrates) inspite of all our efforts and we feel fed up, as it goes on leading us astray. (1)

O my True Master ! May You help me in concentrating my mind within myself ! If I were to meet the True Guru, I could be united with the perfect Lord by reciting True Name. (Pause-1)

In this whole world, this human body is like a small frame of a dead person (corpse) which does not remember the Lord by reciting True Name, and is unstable. But when the Guru helps someone with concentrating on (reciting) True Name of the Lord, then the individual leads a fruitful life and blossoms forth like a field with the supply of water. (2)

I was seeking the Truth within my inner self with all the ability at my command but when I met the Guru, I realised the secret of this worldly drama enacted by the Lord (and perceived the Lord's Presence everywhere). But the faithless persons, in their efforts to realise the Lord's Presence outside, failed miserably whereas the Guru-minded persons realised the Lord's vision within their innerselves, (through self-realisation) through the Guru's guidance. (3)

The Lord revealed Himself within my heart, through His Grace and benevolence just as Lord Krishna visited the house of Bidar on His own. Similarly Sudama was helped by Lord Krishna by ridding him of his worldly poverty and arranging for his (worldly) material requirements, thus finally merging him with Himself. (4)

My Lord Himself has protected the honour of those persons, engaged in the recitation of True Name of the Lord and inspite of their vilification by the faithless persons, their honour did not suffer any setback (was not diminished a bit even). (5)

॥ ਨਿੰਦਕੁ ਸਾਕਤੁ ਖਵਿ ਨ ਸਕੈ ਤਿਲੁ ਅਪਣੈ

ਘਰਿ ਲੂਕੀ ਲਾਈ ॥ ੬ ॥ ਜਨ ਕਉ ਜਨੁ ਮਿਲਿ

ਸੋਭਾ ਪਾਵੈ ਗੁਣ ਮਹਿ ਗੁਣ ਪਰਗਾਸਾ ॥ ਮੇਰੇ

ਠਾਕੁਰ ਕੇ ਜਨ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ਜੋ ਹੋਵਹਿ ਦਾਸਨਿ

ਦਾਸਾ ॥ ੭ ॥ ਅਧੇ ਜਲੁ ਅਪਰੰਪਰੁ ਕਰਤਾ

ਅਧੇ ਮੇਲਿ ਮਿਲਾਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਹਜਿ

ਮਿਲਾਏ ਜਿਉ ਜਲੁ ਜਲਹਿ ਸਮਾਵੈ ॥ ੮ ॥ ੧

॥ ੯ ॥

ਬੰਸਤੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਤਕੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਣਿ ਸਾਖੀ ਮਨ ਜਪਿ ਪਿਆਰ ॥ ਅਜਾਮਲੁ

ਉਧਰਿਆ ਕਹਿ ਏਕ ਬਾਰ ॥ ਬਾਲਮੀਕੈ ਹੋਆ

ਸਾਧਸੰਗੁ ॥ ਧੂ ਕਉ ਮਿਲਿਆ ਹਰਿ ਨਿਸੰਗ ॥

੧ ॥ ਤੇਰਿਆ ਸੰਤਾ ਜਾਚਉ ਚਰਨ ਰੇਨ ॥ ਲੇ

ਮਸਤਕਿ ਲਾਵਉ ਕਰਿ ਕ੍ਰਿਪਾ ਦੇਨ ॥ ੧ ॥ ਰਹਾਉ

॥ ਗਨਿਕਾ ਉਧਰੀ ਹਰਿ ਕਹੈ ਤੋਤ ॥ ਗਜਇੰਦ੍ਰ

ਧਿਆਇਓ ਹਰਿ ਕੀਓ ਮੇਖ ॥ ਬਿਪ੍ਰ ਸੁਦਾਮੇ

ਦਾਲਦੁ ਭੰਜ ॥ ਰੇ ਮਨ ਤੂ ਭੀ ਭਜੁ ਗੋਬਿੰਦ ॥ ੨

॥ ਬਧਿਕੁ ਉਧਾਰਿਓ ਖਮਿ ਪ੍ਰਹਾਰ ॥ ਕੁਬਿਜਾ

ਉਧਰੀ ਅੰਗੁਸਠ ਧਾਰ ॥ ਬਿਦਰੁ ਉਧਾਰਿਓ

ਦਾਸਤ ਭਾਇ ॥ ਰੇ ਮਨ ਤੂ ਭੀ ਹਰਿ ਧਿਆਇ ॥

੩ ॥ ਪ੍ਰਹਲਾਦ ਰਖੀ ਹਰਿ ਪੈਜ ਆਪ ॥ ਬਸਤੁ

ਫੀਨਤ ਦ੍ਰੋਪਤੀ ਰਖੀ ਲਾਜ ॥ ਜਿਨਿ ਜਿਨਿ

ਸੇਵਿਆ ਅੰਤ ਬਾਰ ॥ ਰੇ ਮਨ ਸੇਵਿ ਤੂ ਪਰਹਿ

ਪਾਰ ॥ ੪ ॥ ਧੰਨੈ ਸੇਵਿਆ ਬਾਲ ਬੁਧਿ ॥ ਤ੍ਰਿਲੋਚਨ

The acclaim and honour of the saints is based on the recitation of Lord's True Name and they are honoured all over the world (in all ten directions). But the vilifiers have failed in their efforts to diminish their regard (respect), instead they have spoiled their own respect due to this jealousy. (6)

The saints feel elated on meeting the other saints as they get enlightened in each other's company. My Lord is pleased with those persons, who serve with humility the holy saints of the Lord. (7)

O Nanak ! The Lord-Creator, an embodiment of True Name, enables us in His grandeur to unite with Him, just as water helps vegetation to blossom forth. The Guru-minded persons are united with the Lord in a state of Equipose, just as water mingles with water without any distinction. (8-1-9)

Basant Mahala - 5 Ghar - 1 Dotukia' Ik onkar satgur prasad (Su'nn sa'khi ma'n jap piar....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I have developed the love of the Lord's True Name by listening to the version (stories) of Lord's holy saints just as Ajamal attained Salvation by reciting the name of his son, (Narayan) or Balmik got into the company of holy saints (and attained salvation) and Dhurav perceived the Lord's Vision.(1)

O Lord ! I only seek the dust of the lotus feet of Your holy saints which I could apply on my forehead (and attain salvation) through Your Grace. (Pause-1)

O my mind ! Let us also recite Lord's True Name (to attain salvation) just as Ganka (prostitute) attained salvation by training her parrot with repeating 'Ram', or the grand elephant, (king of elephants caught by the crocodile) got salvation through his prayers and Sudama Brahmin was relieved of his poverty. (through his meeting Lord Krishna). (2)

O my mind ! Let us also recite Lord's True Name and attain salvation just as the hunter got salvation (who pierced his arrow into Lord Krishna's feet) and Kubja (the hump-backed) got salvation (by placing the Lord's foot on her thumb) or Bidar could cross this ocean of life successfully through his humility (being the son of a maid). (3)

O my mind ! You could also cross this ocean of life successfully by remembering the True Lord (by reciting True Name) just as Prahlad's honour was saved by the Lord, and Dhrupadi's honour was saved by the Lord, while the devils

ਗੁਰ ਮਿਲਿ ਭਈ ਸਿਧਿ ॥ ਬੇਣੀ ਕਉ ਗੁਰਿ
ਕੀਚਿ ਪ੍ਰਗਾਸੁ ॥ ਰੇ ਮਨ ਤੂ ਭੀ ਹੋਹਿ ਦਾਸੁ ॥ ੫
॥ ਜੈਦੇਵ ਤਿਆਗਿਓ ਅਹੰਮੇਵ ॥ ਨਾਈ ਉਧਰਿਓ
ਸੈਨੁ ਸੇਵ ॥ ਮਨੁ ਭੀਗਿ ਨ ਡੋਲੈ ਕਹੂੰ ਜਾਇ ॥
ਮਨ ਤੂ ਭੀ ਤਰਸਹਿ ਸਰਣਿ ਪਾਇ ॥ ੬ ॥ ਜਿਹ
ਅਨੁਗ੍ਰਹੁ ਠਾਕੁਰਿ ਕੀਚਿ ਆਪਿ ॥ ਸੇ ਤੈ ਲੀਨੇ
ਭਗਤ ਰਾਖਿ ॥ ਤਿਨ ਕਾ ਗੁਣੁ ਅਵਗਣੁ ਨ
ਬੀਚਾਰਿਓ ਕੋਇ ॥ ਇਹ ਬਿਧਿ ਦੇਖਿ ਮਨੁ ਲਗਾ
ਸੇਵ ॥ ੭ ॥ ਕਬੀਰਿ ਧਿਆਇਓ ਏਕ ਰੰਗ ॥
ਨਾਮਦੇਵ ਹਰਿ ਜੀਉ ਬਸਹਿ ਸੰਗਿ ॥ ਰਵਿਦਾਸ
ਧਿਆਏ ਪ੍ਰਭ ਅਨੂਪ ॥ ਗੁਰ ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ
ਰੂਪ ॥ ੮ ॥ ੧ ॥

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥

ਅਨਿਕ ਜਨਮ ਭ੍ਰਮੇ ਜੋਨਿ ਮਾਹਿ ॥ ਹਰਿ ਸਿਮਰਨ
ਬਿਨੁ ਨਰਕਿ ਪਾਹਿ ॥ ਭਗਤਿ ਬਿਹੂਨਾ ਖੰਡ ਖੰਡ
॥ ਬਿਨੁ ਬੂਝੇ ਜਮੁ ਦੇਤ ਡੰਡ ॥ ੧ ॥ ਗੋਬਿੰਦ
ਭਜਹੁ ਮੇਰੇ ਸਦਾ ਮੀਤ ॥ ਸਾਚ ਸਬਦ ਕਰਿ
ਸਦਾ ਪ੍ਰੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤੋਖੁ ਨ ਆਵਤ
ਕਹੂੰ ਕਾਜ ॥ ਹੂੰਮ ਬਾਦਰ ਸਭਿ ਮਾਇਆ ਸਾਜ
॥ ਪਾਪ ਕਰੰਤੋ ਨਹ ਸੰਗਾਇ ॥ ਬਿਖੁ ਕਾ ਮਾਤਾ
ਆਵੈ ਜਾਇ ॥ ੨ ॥ ਹਉ ਹਉ ਕਰਤ ਬਧੇ ਬਿਕਾਰ
॥ ਮੋਹ ਲੋਭ ਭੂਖੋ ਸੰਸਾਰ ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਨੁ
ਵਸਿ ਕੀਆ ॥ ਸੁਪਨੈ ਨਾਮੁ ਨ ਹਰਿ ਲੀਆ ॥ ੩
॥ ਕਬ ਹੀ ਰਾਜਾ ਕਬ ਮੰਗਨਹਾਰੁ ॥ ਦੂਖ ਸੁਖ

were trying to remove her clothes (by Duryodhan's orders) or the saints have attained salvation by reciting True Name at the time of death.(4)

Dhana saint served the Lord with the simplicity of a child and Trilochan also recited True Name in the company of holy saints, while Beni was also enlightened by the Guru's guidance and all of them attained salvation. O my mind ! Let us serve the Lord and attain salvation (just as the saints have got). (5)

The saint Jaidev got rid of his egoism, and sain the barber also got salvation by serving the Lord. O my mind ! Do not wander around and remember the Lord alone, so that you may also attain salvation by seeking support of the Lord. (6)

O Lord ! You have protected and saved Your saints from the torture of the cycle of Rebirths, who had been blessed with Your Grace. I have been tempted into Your service by seeing and listening to all these cases of holy saints and their salvation, while their virtues or sins were not considered by You. (7)

Guru Nanak Dev was an embodiment of the Lord, just as Kabir recited True Name completely absorbed in the Lord, Namdev always remained in the company of the Lord and Ravidas attained salvation by reciting Lord's True Name. (8-1)

Basant Mahala - 5 (Anik janam bharmai jone ma'he'....)

This human being has been wandering through various forms of life (before this human form) and is thrown into the dungeon of hell, without the support of Lord's True Name. Infact, without realising the Lord's secrets (self-realisation) the individual faces the onslaughts of the Yama (god of death) and without reciting True Name, he is punished severely by the Yama. (1)

O my friend ! Let us remember and worship the Lord always by developing the love of the Guru's True Word. (Pause-1)

O Man ! One cannot have contentment on any score, without the Lord's love, as the whole set up based on worldly falsehood (Maya) is transient like the cloud of smoke. This human being is made to suffer through the cycle of births and deaths since he does not hesitate and shudder from indulging in sinful actions due to his love for vices. (2)

The whole world is completely lost in its pursuit of worldly attachment and greed and goes on adding to its sinful actions and vicious thoughts being engrossed in egoism and I-am-ness. The human mind is controlled by sexual desires and anger, without reciting True Name even in his dreams. (3)

ਬਾਧੋ ਸੰਸਾਰ ॥ ਮਨ ਉਧਰਣ ਕਾ ਸਾਜੁ ਨਾਹਿ ॥
ਪਾਪ ਬੰਧਨ ਨਿਤ ਪਉਤ ਜਾਹਿ ॥ ੪ ॥ ਈਨ
ਮੀਤ ਕੋਊ ਸਖਾ ਨਾਹਿ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ
ਖਾਂਹਿ ॥ ਜਾ ਕੈ ਕੀਨੈ ਹੋਤ ਬਿਕਾਰ ॥ ਸੇ ਛੋੜਿ
ਚਲਿਆ ਖਿਨ ਮਹਿ ਗਵਾਰ ॥ ੫ ॥ ਮਾਇਆ
ਮੋਹਿ ਬਹੁ ਭਰਮਿਆ ॥ ਕਿਰਤ ਰੇਖ ਕਰਿ
ਕਰਮਿਆ ॥ ਕਰਣੈਹਾਰੁ ਅਲਿਪਤੁ ਆਪਿ ॥ ਨਹੀ
ਲੇਖੁ ਪ੍ਰਭ ਪੁੰਨ ਪਾਪਿ ॥ ੬ ॥ ਰਾਖਿ ਲੇਖੁ ਗੋਬਿੰਦ
ਦਇਆਲ ॥ ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕ੍ਰਿਪਾਲ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਹੀ ਠਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ
ਦੇਹੁ ਨਾਉ ॥ ੭ ॥ ਤੂ ਕਰਤਾ ਤੂ ਕਰਣਹਾਰੁ ॥
ਤੂ ਉਚਾ ਤੂ ਬਹੁ ਅਪਾਰੁ ॥ ਕਰਿ ਕਿਰਪਾ ਲੜਿ
ਲੇਖੁ ਲਾਇ ॥ ਨਾਨਕ ਦਾਸ ਪ੍ਰਭ ਕੀ ਸਰਣਾਇ
॥ ੮ ॥ ੨ ॥

ਬਸੰਤ ਕੀ ਵਾਰ ਮਹਲੁ ੫
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਕੈ ਹੋਹੁ ਹਰਿਆ ਭਾਈ
॥ ਕਰਮਿ ਲਿਖਤੈ ਪਾਈਐ ਇਹ ਗੁਤਿ ਸੁਹਾਈ ॥
ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਮਉਲਿਆ ਅੰਮ੍ਰਿਤੁ ਫਲੁ
ਪਾਈ ॥ ਮਿਲਿ ਸਾਧੂ ਸੁਖੁ ਉਪਜੈ ਲਬੀ ਸਭ
ਛਾਈ ॥ ਨਾਨਕੁ ਸਿਮਰੈ ਏਕੁ ਨਾਮੁ ਫਿਰਿ ਬਹੁਤਿ
ਨ ਧਾਈ ॥ ੧ ॥ ਪੰਜੇ ਬਧੇ ਮਹਾਬਲੀ ਕਰਿ ਸਚਾ
ਢੋਆ ॥ ਆਪਣੇ ਚਰਣ ਜਪਾਇਅਨੁ ਵਿਚਿ ਦਯੁ
ਖੜੋਆ ॥ ਰੋਗ ਸੋਗ ਸਭਿ ਮਿਟਿ ਗਏ ਨਿਤ

The world is engulfed by the shackles of sorrow and joy all the time, and due to its actions undergoes conditions of (pecuniary) poverty like a beggar or richness of a king. O my mind ! You have never made any efforts towards crossing this ocean of life successfully, being engrossed in the bondage of sinful actions all the time. (4)

This man should realise that except the Lord's True Name, there is no true friend either in this world or the next and one has to bear the fruits of his own actions (as you sow, so shall you reap). O fool ! You do not appreciate that all the relations, whom you wanted to placate with your actions, will desert you in a moment, leaving you in the lurch. (5)

This man is always engulfed in fruitless actions due to his love for worldly falsehood (Maya) and performs actions in the same fashion as in previous (lives) forms of life. The Lord-Creator remains aloof Himself from the individual and is not involved in the man's conduct of virtuous or sinful deeds. (6)

O benevolent Lord ! May You bless us with Your True Name through Your Grace ! We have sought refuge at Your lotus-feet seeking Your protection, as we have no other support except You in this world. (7)

O Nanak ! I have sought the support of the Lord who is our creator and has created this world controlling everything. O Lord ! May You merge me with Yourself through Your Grace, as this slave of Yours depends on Your support alone ! (8-2)

Basant Ki Va'ar Mahala - 5 Ik onkar satgur prasad
(*Har ka Na'am dhia'e' kai hoa haria' bhaiee....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us flourish and bloom in this life by reciting Lord's True Name as this wonderful and fruitful life (chance) has been bestowed on us as a reward of our previous (good) actions (as per Lord's Will). This nectar of True Name has blossomed forth all the vegetation and greenery all around the three regions in the company of holy saints which brings joy and bliss by ridding us of all our ignorance and dual-mindedness. O Nanak ! By reciting Lord's True Name alone, we could get rid of the cycle of births and deaths. (1)

All the five vices like sexual desires have been controlled by merging with the True Lord. The Lord Himself enables us to serve His lotus-feet, abiding within us, as such all our afflictions and sorrows have been cast away and we feel

ਨਵਾ ਨਿਰੋਆ ॥ ਦਿਨੁ ਰੈਣਿ ਨਾਮੁ ਧਿਆਇਦਾ
ਫੇਰਿ ਪਾਇ ਨ ਮੋਆ ॥ ਜਿਸ ਤੇ ਉਪਜਿਆ
ਨਾਨਕਾ ਸੋਈ ਫਿਰਿ ਹੋਆ ॥ ੨ ॥ ਕਿਬਹੁ ਉਪਜੈ
ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥ ਜੀਅ ਜੰਤ ਸਭਿ
ਜਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ ॥ ਕਹਨਿ
ਧਿਆਇਨਿ ਸੁਣਨਿ ਨਿਤ ਸੇ ਭਗਤ ਸੁਹਾਵੈ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਦੂਸਰੁ ਲਵੈ ਨ ਲਾਵੈ
॥ ਸਚੁ ਪੂਰੈ ਗੁਰਿ ਉਪਦੇਸਿਆ ਨਾਨਕੁ ਸੁਣਾਵੈ
॥ ੩ ॥ ੧ ॥

ਬਸੰਤੁ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥ ਕਬੀਰ ਜੀ
ਘਰੁ ੧ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥ ਘਟਿ ਘਟਿ
ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ ॥ ੧ ॥ ਰਾਜਾ ਰਾਮੁ
ਮਉਲਿਆ ਅਨਤ ਭਾਇ ॥ ਜਹ ਦੇਖਉ ਤਹ
ਰਹਿਆ ਸਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਤੀਆ

ਮਉਲੇ ਚਾਰਿ ਬੇਦ ॥ ਸਿੰਮ੍ਰਿਤਿ ਮਉਲੀ ਸਿਉ
ਕਤੇਬ ॥ ੨ ॥ ਸੰਕਰੁ ਮਉਲਿਓ ਜੋਗ ਧਿਆਨ ॥
ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਸਭ ਸਮਾਨ ॥ ੩ ॥ ੧ ॥

ਪੰਡਿਤ ਜਨ ਮਾਤੇ ਪੜ੍ਹ ਪੁਰਾਨ ॥ ਜੋਗੀ ਮਾਤੇ
ਜੋਗ ਧਿਆਨ ॥ ਸੰਨਿਆਸੀ ਮਾਤੇ ਅਹੰਮੇਵ ॥

ਤਪਸੀ ਮਾਤੇ ਤਪ ਕੈ ਭੇਵ ॥ ੧ ॥ ਸਭ ਮਦ
ਮਾਤੇ ਕੋਊ ਨ ਜਾਗ ॥ ਸੰਗ ਹੀ ਚੋਰ ਘਰੁ ਮੁਸਨ
ਲਾਗ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾਗੈ ਸੁਕਦੇਉ ਅਰੁ
ਅਕੂਰੁ ॥ ਹਣਵੰਤੁ ਜਾਗੈ ਧਰਿ ਲੰਕੂਰੁ ॥ ਸੰਕਰੁ

refreshed and thrilled always. O Nanak ! The Guru-minded person then mingles with the Lord-Creator by reciting True Name by day and night without facing death (any decline).(2)
(The question arises....)

Whence does this world originate, where does it lead to and where does it terminate (perish) ? Infact, all the creatures and beings have been created by the True Master, so how could anyone evaluate His Greatness ? The holy saints, who recite, listen to and worship the True Name, are really praiseworthy. The Lord is truly grand, beyond our comprehension and indescribable whereas there is no other power on par with Him (whom we could worship). O Nanak ! I am (describing) giving the true message of the perfect Guru, as passed on to me by the Lord. (3-1)

Basant Ba'ni Bhagta'n Ki, Kabir Ji Ghar - 1 Ik onkar satgur prasad (Mouli dharti moulia aka's....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord's presence is illuminating all the beings with His enlightenment, just as the whole Earth and Sky are blossoming forth with freshness (this human frame of five elements is blossoming). (1)

The Lord pervades everywhere, wherever we look around and the True Lord is prevailing and spreading His light all over the Universe. (Pause-1)

Secondly all the four Vedas are spreading their light and knowledge, alongwith the twenty-seven Smritis and the semitic literature like Koran. (2)

O Kabir ! The Yoga of god Shankar is also spreading its knowledge (light) and the True Master is pervading all over the Universe in equal measure. (3-1)

(Pandit jan ma'tai pa'r pura'n.....)

The pandits are engaged in the study of Puranas; the Yogis are busy in meditation in their yogic style; while the Sanyasis and mendicants are engrossed in their egoistic rituals and practices of penance. (All the different sects are busy in the worship of the Lord in their own style). (1)

All the beings are engrossed in their own way in the acts of egoism, while the vices like sexual desires are looting the house of the individual like the nibbling rats (are robbing individuals of their virtues). (Pause-1)

Sukhdev and Akroor are only fully awake along with Hanuman and the army of monkeys (like Sugriv). (Vishnu)

ਜਾਗੈ ਚਰਨ ਸੇਵ ॥ ਕਲਿ ਜਾਗੈ ਨਾਮਾ ਜੈਦੇਵ ॥

੨ ॥ ਜਾਗਤ ਸੇਵਤ ਬਹੁ ਪ੍ਰਕਾਰ ॥ ਗੁਰਮੁਖਿ

ਜਾਗੈ ਸੇਈ ਸਾਰੁ ॥ ਇਸੁ ਦੇਹੀ ਕੇ ਅਧਿਕ ਕਾਮ

॥ ਕਹਿ ਕਬੀਰ ਭਜਿ ਰਾਮ ਨਾਮ ॥ ੩ ॥ ੨ ॥

ਜੋਇ ਖਸਮੁ ਹੈ ਜਾਇਆ ॥ ਪੂਤਿ ਬਾਪੁ

ਖੇਲਾਇਆ ॥ ਬਿਨੁ ਸ੍ਵਣਾ ਖੀਰੁ ਪਿਲਾਇਆ ॥

੧ ॥ ਦੇਖਹੁ ਲੋਗਾ ਕਲਿ ਕੇ ਭਾਉ ॥ ਸੁਤਿ

ਮੁਕਲਾਈ ਅਪਨੀ ਮਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਗਾ

ਬਿਨੁ ਹੁਰੀਆ ਮਾਰਤਾ ॥ ਬਦਨੈ ਬਿਨੁ ਖਿਰ ਖਿਰ

ਹਾਸਤਾ ॥ ਨਿਦ੍ਰਾ ਬਿਨੁ ਨਰੁ ਪੈ ਸੇਵੈ ॥ ਬਿਨੁ

ਬਾਸਨ ਖੀਰੁ ਬਿਲੋਵੈ ॥ ੨ ॥ ਬਿਨੁ ਅਸਥਨ

ਗਊ ਲਵੇਰੀ ॥ ਪੈਭੇ ਬਿਨੁ ਬਾਟ ਘਨੇਰੀ ॥ ਬਿਨੁ

ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਈ ॥ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ

॥ ੩ ॥ ੩ ॥

ਪ੍ਰਹਲਾਦ ਪਠਾਏ ਪੜਨ ਸਾਲ ॥ ਸੰਗਿ ਸਖਾ

ਬਹੁ ਲੀਏ ਬਾਲ ॥ ਮੇ ਕਉ ਕਹਾ ਪੜ੍ਹਾਵਿਸ

ਆਲ ਜਾਲ ॥ ਮੇਰੀ ਪਟੀਆ ਲਿਖਿ ਦੇਹੁ ਸ੍ਰੀ

ਗੋਪਾਲ ॥ ੧ ॥ ਨਹੀ ਛੋਡਉ ਰੇ ਬਾਬਾ ਰਾਮ

ਨਾਮ ॥ ਮੇਰੇ ਅਉਰ ਪੜਨ ਸਿਉ ਨਹੀ ਕਾਮੁ ॥

੧ ॥ ਰਹਾਉ ॥ ਸੰਡੈ ਮਰਕੈ ਕਹਿਓ ਜਾਇ ॥

ਪ੍ਰਹਲਾਦ ਬੁਲਾਏ ਬੇਗਿ ਧਾਇ ॥ ਤੂ ਰਾਮ ਕਹਨ

ਕੀ ਛੋਡੁ ਬਾਨਿ ॥ ਤੁਝੁ ਤੁਰਤੁ ਛਡਾਉ ਮੇਰੇ ਕਹਿਓ

ਮਾਨਿ ॥ ੨ ॥ ਮੇ ਕਉ ਕਹਾ ਸਤਾਵਹੁ ਬਾਰ ਬਾਰ

॥ ਪ੍ਰਭਿ ਜਲ ਬਲ ਗਿਰਿ ਕੀਏ ਪਹਾਰ ॥ ਇਕੁ

Shiva is fully awake in the service of the Lord just as the saints Namdev and Jaidev are alert in serving the Lord in this age of Kal-Yug. (2)

The slumber and awakening of an individual is of different types but the Guru-minded person enjoys the awakening with the Lord's remembrance in the true sense. O Kabir ! This human body (man) has to perform various functions but the best is to recite the Lord's True Name. (3-2)

(Joe'ai khasam hai ja'ya....)

O worldly Men ! Look at the worldly drama in this age of Kal-Yug, where one says that woman has given birth to her spouse; the son fondles his father, or someone suckles the babe without her nipples. (1)

O Man ! The tragedy of kal-yug is that son brings the mother in marriage. (Pause-1)

Similarly someone jumps around without the feet; or someone laughs without having a mouth; or someone goes asleep without having the sense (urge) of sleep or someone churns milk without the help of a utensil. (2)

Just as the cow yields milk without having her nipples, or someone feels tired before the journey begins, (before the start of journey the distance is too long). O Kabir ! Just as the above facts are impossible, similarly it should be understood that no one attains the worship of the Lord without having the Guru's guidance. (3-3)

(Prahlad patha'ie par'an saal....)

Harnakush sent Prahla'd to school for training, and he took many children as friends and colleagues alongwith him to school. Prahlad told his teachers not to impart training in political matters, but to write the name of the Lord-Sri Gopal, only on his slate (as he only wanted training about the Lord). (1)

O my Master ! I cannot forsake the Lord's True Name, as I am not interested in any other sort of studies. (Pause-1)

Sandai and Markai complained to the king (Harnakush) who sent for Prahlad and he came (to meet his father) immediately. The teachers then asked Prahlad to forget about the Lord's Name, Ram so that Prahlad could be saved from the punishment perpetrated by his father. (2)

Then Prahlad told his teachers, "Why are you pestering me ? I cannot forsake the Lord who pervades everywhere and has created lands, oceans and mountains, big and small, otherwise I would be going against the teachings of my Guru,

ਰਾਮੁ ਨ ਛੋਡਉ ਗੁਰਹਿ ਗਾਰਿ ॥ ਮੇ ਕਉ ਘਾਲਿ
ਜਾਰਿ ਭਾਵੈ ਮਾਰਿ ਡਾਰਿ ॥ ੩ ॥ ਕਾਢਿ ਖੜਗੁ
ਕੋਪਿਓ ਰਿਸਾਇ ॥ ਤੁਝ ਰਾਖਨਹਾਰੋ ਮੋਹਿ ਬਤਾਇ
॥ ਪ੍ਰਭ ਬੰਭ ਤੇ ਨਿਕਸੇ ਕੈ ਬਿਸਥਾਰ ॥ ਹਰਨਾਖਸੁ
ਛੇਦਿਓ ਨਖ ਬਿਦਾਰ ॥ ੪ ॥ ਓਇ ਪਰਮ ਪੁਰਖ
ਦੇਵਾਧਿ ਦੇਵ ॥ ਭਗਤਿ ਹੇਤਿ ਨਰਸਿੰਘ ਭੇਵ ॥
ਕਹਿ ਕਬੀਰ ਕੋ ਲਖੈ ਨ ਪਾਰ ॥ ਪ੍ਰਹਲਾਦ ਉਧਾਰੇ
ਅਨਿਕ ਬਾਰ ॥ ੫ ॥ ੪ ॥

ਇਸੁ ਤਨ ਮਨ ਮਧੋ ਮਦਨ ਚੋਰ ॥ ਜਿਨਿ ਗਿਆਨ
ਰਤਨੁ ਹਿਰਿ ਲੀਨ ਮੋਰ ॥ ਮੈ ਅਨਾਥੁ ਪ੍ਰਭ ਕਹਉ
ਕਾਹਿ ॥ ਕੋ ਕੋ ਨ ਬਿਗੂਤੇ ਮੈ ਕੋ ਆਹਿ ॥ ੧ ॥
ਮਾਧਉ ਦਾਰੁਨ ਦੁਖੁ ਸਹਿਓ ਨ ਜਾਇ ॥ ਮੇਰੇ
ਚਪਲ ਬੁਧਿ ਸਿਉ ਕਹਾ ਬਸਾਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਨਕ ਸਨੰਦਨ ਸਿਵ ਸੁਕਾਦਿ ॥ ਨਾਭਿ ਕਮਲ
ਜਾਨੈ ਬ੍ਰਹਮਾਦਿ ॥ ਕਬਿ ਜਨ ਜੋਗੀ ਜਟਾਧਾਰਿ ॥
ਸਭ ਆਪਨ ਅਉਸਰ ਚਲੇ ਸਾਰਿ ॥ ੨ ॥ ਤੂ
ਅਥਾਹੁ ਮੋਹਿ ਬਾਹੁ ਨਾਹਿ ॥ ਪ੍ਰਭ ਦੀਨਾ ਨਾਥ
ਦੁਖੁ ਕਹਉ ਕਾਹਿ ॥ ਮੇਰੇ ਜਨਮ ਮਰਨ ਦੁਖੁ
ਆਬਿ ਧੀਰ ॥ ਸੁਖ ਸਾਗਰ ਗੁਨ ਰਉ ਕਬੀਰ ॥
੩ ॥ ੫ ॥

ਨਾਇਕੁ ਏਕੁ ਬਨਜਾਰੇ ਪਾਚ ॥ ਬਰਧ ਪਚੀਸਕ
ਸੰਗੁ ਕਾਚ ॥ ਨਉ ਬਹੀਆਂ ਦਸ ਗੋਨਿ ਆਹਿ ॥
ਤਸਨਿ ਬਹਤਰਿ ਲਾਗੀ ਤਾਹਿ ॥ ੧ ॥ ਮੋਹਿ
ਐਸੇ ਬਨਜ ਸਿਉ ਨਹੀਨ ਕਾਜੁ ॥ ਜਿਹ ਘਟੈ
ਮੂਲੁ ਨਿਤ ਬਢੈ ਬਿਆਜੁ ॥ ਰਹਾਉ ॥ ਸਾਤ ਸੂਤ

Na'rad. I would not forsake my Lord, even if you were to kill me or burn me alive." (3)

Immediately the father flew into a rage, and unsheathing his sword asked his son to call for his protector and show him (his God). The Lord appeared immediately from the pillar and killed Harna'kush with the nails in no time. (4)

The Lord is the supreme power and the king of all gods, who transformed Himself into the form of Narsing (half man, and half lion) for the protection of His saint.

O Kabir ! The Lord is limitless and no one could express His Greatness, being beyond our reach. Infact, the Lord has protected Prahlad many a time. (5-4)

(Iss ta'n ma'n madhai madan cho'r....)

This human body comprises (consists of) a mind which is a (shirker) thief, who has robbed me of my jewel of knowledge. O Lord ! Whom should I make my complaint, as I am Your humble servant ? So many people have been misled by this mind, and I am no exception. (1)

O Lord ! I cannot bear the torture of this suffering, as I cannot face the clever moves of this mind. (Pause-1)

The god Brahma's four sons, namely Sanak, Sanadan, Shiv, Sukdev, and Brahma Himself, who was created from the roots of lotus flower had all failed in their efforts. Infact, all the people including poets, Yogis and mendicants with tufts of hair had all gone away having spent their life span in the world. (2)

O Lord ! You are limitless and I cannot comprehend Your Greatness. You are our benevolent True Master. Whom should I report about my afflictions ? O Kabir ! May the Lord give (grant) me patience to undergo the torture of the cycle of births and deaths. I always sing the praises of the Lord, the ocean of all joy and bliss. (3-5)

(Nayak e'k banja'rai pa'nch.....)

There is one mind as the master with five senses as the traders and there are bullocks to carry the twenty five vices within but the whole set up is impure and temporary. Then there are nine outlets with ten sensual leads as the supports and the loads on the bullock. There are seventy-two arteries to tighten the above load in the body. (1)

I have nothing to do with such a business which results in an increase of interest with the capital amount diminishing every day. (Pause-1)

Then the business is conducted with seven threads like

ਮਿਲਿ ਬਨਜੁ ਕੀਨ ॥ ਕਰਮ ਭਾਵਨੀ ਸੰਗ ਲੀਨ
॥ ਤੀਨਿ ਜਗਾਤੀ ਕਰਤ ਰਾਰਿ ॥ ਚਲੇ ਬਨਜਾਰਾ
ਹਾਥ ਝਾਰਿ ॥ ੨ ॥ ਪੂੰਜੀ ਹਿਰਾਨੀ ਬਨਜੁ ਟੂਟ ॥
ਦਹ ਦਿਸ ਟਾਂਡੇ ਗਇਓ ਫੂਟਿ ॥ ਕਹਿ ਕਬੀਰ
ਮਨ ਸਰਸੀ ਕਾਜ ॥ ਸਹਜ ਸਮਾਨੇ ਤ ਭਰਮ
ਭਾਜ ॥ ੩ ॥ ੬ ॥

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਤਾ ਜੂਠੀ ਪਿਤਾ ਭੀ ਜੂਠਾ ਜੂਠੇ ਹੀ ਫਲ ਲਾਗੇ
॥ ਆਵਹਿ ਜੂਠੇ ਜਾਹਿ ਭੀ ਜੂਠੇ ਜੂਠੇ ਮਰਹਿ
ਅਭਾਰੇ ॥ ੧ ॥ ਕਹੁ ਪੰਡਿਤ ਸੂਚਾ ਕਵਨੁ ਠਾਉ
॥ ਜਹਾਂ ਬੈਸਿ ਹਉ ਭੋਜਨੁ ਖਾਉ ॥ ੧ ॥ ਰਹਾਉ
ਜਿਹਥਾ ਜੂਠੀ ਬੋਲਤ ਜੂਠਾ ਕਰਨ ਨੇੜੁ ਸਭਿ
ਜੂਠੇ ॥ ਇੰਦ੍ਰੀ ਕੀ ਜੂਠਿ ਉਤਰਸਿ ਨਾਹੀ ਬ੍ਰਹਮ
ਅਗਨਿ ਕੇ ਲੂਠੇ ॥ ੨ ॥ ਅਗਨਿ ਭੀ ਜੂਠੀ
ਪਾਨੀ ਜੂਠਾ ਜੂਠੀ ਬੈਸਿ ਪਕਾਇਆ ॥ ਜੂਠੀ ਕਰਛੀ
ਪਰੋਸਨ ਲਾਗਾ ਜੂਠੇ ਹੀ ਬੈਠਿ ਖਾਇਆ ॥ ੩ ॥
ਗੋਬਰੁ ਜੂਠਾ ਚਉਕਾ ਜੂਠਾ ਜੂਠੀ ਦੀਨੀ ਕਾਰਾ ॥
ਕਹਿ ਕਬੀਰ ਤੇਈ ਨਰ ਸੂਚੇ ਸਾਚੀ ਪਰੀ ਬਿਚਾਰਾ
॥ ੪ ॥ ੧ ॥ ੭ ॥

ਰਾਮਾਨੰਦ ਜੀ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੇ ਰੰਗੁ ॥ ਮੇਰਾ ਚਿਤੁ

blood, flesh and bones, all linked up in the body, alongwith the desire for actions. There is the three-pronged Maya (worldly falsehood) as tax-collector (with lust for power, greed and peace) which prompts man to perform functions, both good and bad, and finally man leaves this world (on death) having lost the battle of life. (2)

O Kabir ! Then the breath ceases one day and the business of life comes to a halt, when the body stops functioning in all the ten directions. One day man faces death when the mind's job is completed and man mingles with the ultimate Truth, leaving all the doubts and worldly functions. (3-6)

Basant Hindol Ghar - 2 Ik onkar satgur prasad (Ma'ta' joothi pita bhi jootha.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The mother and father are both of a transient nature alongwith the children as the fruits of a temporary existence. Then the men pass through the (temporary) false cycle of births and deaths, finally the men face death with fruitless lives. (1)

O Pandit ! Tell me which is the true or permanent abode where I could have peace of mind ? (have my food in peace). (Pause-1)

The tongue is false, speech is also false alongwith ears, eyes and all other senses equally false. O Man lost in the fire of egoism ! This falsehood of the body cannot be eliminated under any circumstances. (2)

The fire is false along with water and the person who leads this life (cooks the food) is also of a temporary (false) nature. Then the actions performed by an individual are all false just like the false utensils for serving the food to the temporary (false) person, who partakes of the food. (3)

O Kabir ! Even the kitchen alongwith the cow's dung used to purify it are both false (temporary) and the time of demarcation to indicate a pure portion (sacred place) is all false and of temporary nature. The persons, who are deliberating about the Lord alone, are true and of a permanent nature. (4-1-7)

Ramanand Ji Ghar - 1 Ik onkar satgur prasad (Kat ja'ieeai re' ghar lago rung....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! My mind has stopped wandering around and cannot move like a lame person as I am enjoying the bliss

ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥

ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗ ॥ ਘਸਿ ਚੰਦਨ

ਚੋਆ ਬਹੁ ਸੁਗੰਧ ॥ ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ

॥ ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਹਿ ॥ ੧

॥ ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ ॥ ਤੂ ਪੂਰਿ

ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ ॥ ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ

ਜੋਇ ॥ ਉਹਾ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾ ਨ ਹੋਇ

॥ ੨ ॥ ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥ ਜਿਨਿ

ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥ ਰਾਮਾਨੰਦ

ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ

ਕੋਟਿ ਕਰਮ ॥ ੩ ॥ ੧ ॥

ਬਸੰਤੁ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਹਿਬੁ ਸੰਕਟਵੈ ਸੇਵਕੁ ਭਜੈ ॥ ਚਿਰੰਕਾਲ ਨ

ਜੀਵੈ ਦੋਉ ਕੁਲ ਲਜੈ ॥ ੧ ॥ ਤੇਰੀ ਭਗਤਿ ਨ

ਛੋਡਉ ਭਾਵੈ ਲੋਗੁ ਹਸੈ ॥ ਚਰਨ ਕਮਲ ਮੇਰੇ

ਹੀਅਰੇ ਬਸੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ ਅਪਨੇ

ਧਨਹਿ ਪ੍ਰਾਨੀ ਮਰਨੁ ਮਾਂਡੈ ॥ ਤੈਸੇ ਸੰਤ ਜਨਾਂ

ਰਾਮ ਨਾਮੁ ਨ ਛਾਡੈ ॥ ੨ ॥ ਗੰਗਾ ਗਇਆ

ਗੋਦਾਵਰੀ ਸੀਸਾਰ ਕੇ ਕਾਮਾ ॥ ਨਾਰਾਇਣੁ ਸੁਪ੍ਰਸੰਨ

ਹੋਇ ਤ ਸੇਵਕੁ ਨਾਮਾ ॥ ੩ ॥ ੧ ॥

ਲੋਭ ਲਹਰਿ ਅਤਿ ਨੀਝਰ ਬਾਜੈ ॥ ਕਾਇਆ

ਭੂਬੈ ਕੇਸਵਾ ॥ ੧ ॥ ਸੀਸਾਰੁ ਸਮੁੰਦੇ ਤਾਰਿ ਗੁੰਢਿਦੇ

within my heart, so there is no effort or desire for the mind to wander any more. (Pause-1)

One day I developed an urge within my heart, for worshipping the Lord in the place where Brahma (Lord) abides, (by rubbing it with chandan to get the aroma of a beautiful nature) by accepting the company of holy saints for reciting the nectar of Lord's True Name therein. But the Guru revealed the Lord within me and I attained self-realisation, within myself. (1)

O Lord ! You are pervading all over, including all oceans and mountains wherever one goes, full of perfection, and unequal measure. We have studied all the Vedas and Puranas but we have realised You within, so it is no use wandering around, when You are abiding within. (why should we roam outside when You are abiding within). (2)

O True Guru ! I would offer myself as a sacrifice to You, who has helped me to get rid of all my misgivings and dual-mindedness. O Ramanand ! I sing the praises of the Lord being imbued with His love, as the Guru's Word helps me to rid myself of all my doubts. (3-1)

Basant Ba'ni Namdeo Ji Ki Ik onkar satgur prasad
(Sahib sunktavai sewak bhajai....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

When the Master gets into (difficulties or) rough weather and his follower deserting him, runs away. Such a person is dishonoured in both the worlds (this world and the next), bringing dishonour to both the sides of his parents and in-laws. (fathers' and mothers' sides) and (does not live long) does not become immortal. (1)

On Lord ! I would not stop worshipping You, even if the people make fun of me (laugh at me) as I have inculcated Your love in my heart. (and Your lotus-feet are installed in my heart) (Pause-1)

The holy saints would never forsake the Lord's True Name just as a man would even accept facing death while safeguarding his wealth.(would not mind even facing death)(2)

O Namdev ! The world is engaged in visiting holy places for bathing or in holy rivers just like Ganga, Gaya and Godavari. Similarly the person, whom the Lord is pleased with, could serve the Lord and win His favour. (3-1)

(Lob lehar a't nighar ba'jai....)

O Lord ! This human being is drowning himself in this ocean of life, being engrossed in greed and worldly attachments completely. (1)

॥ ਤਾਰਿ ਲੈ ਬਾਪ ਬੀਨੁਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅਨਿਲ ਬੇੜਾ ਹਉ ਖੇਵਿ ਨ ਸਾਕਉ ॥ ਤੇਰਾ ਪਾਰੁ

ਨ ਪਾਇਆ ਬੀਨੁਲਾ ॥ ੨ ॥ ਹੋਹੁ ਦਇਆਲੁ

ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂ ਮੇ ਕਉ ॥ ਪਾਰਿ ਉਤਾਰੇ

ਕੇਸਵਾ ॥ ੩ ॥ ਨਾਮਾ ਕਹੈ ਹਉ ਤਰਿ ਭੀ ਨ

ਜਾਨਉ ॥ ਮੇ ਕਉ ਬਾਹ ਦੇਹਿ ਬਾਹ ਦੇਹਿ ਬੀਨੁਲਾ

॥ ੪ ॥ ੨ ॥

ਸਹਜ ਅਵਲਿ ਧੂੜਿ ਮਣੀ ਗਾਡੀ ਚਾਲਤੀ ॥

ਪੀਛੈ ਤਿਨਕਾ ਲੈ ਕਰਿ ਹਾਕਤੀ ॥ ੧ ॥ ਜੈਸੇ

ਪਨਕਤ ਥੂਟਿਟਿ ਹਾਕਤੀ ॥ ਸਰਿ ਧੋਵਨ ਚਾਲੀ

ਲਾਡੁਲੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧੋਬੀ ਧੋਵੈ ਬਿਰਹ

ਬਿਰਾਤਾ ॥ ਹਰਿ ਚਰਨ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥ ੨ ॥

ਭਣਤਿ ਨਾਮਦੇਉ ਰਮਿ ਰਹਿਆ ॥ ਅਪਨੇ ਭਗਤ

ਪਰ ਕਰਿ ਦਇਆ ॥ ੩ ॥ ੩ ॥

ਬਸੰਤੁ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੁਝਹਿ ਸੁਝੰਤਾ ਕਛੂ ਨਾਹਿ ॥ ਪਹਿਰਾਵਾ ਦੇਖੇ

ਉਭਿ ਜਾਹਿ ॥ ਗਰਬਵਤੀ ਕਾ ਨਾਹੀ ਠਾਉ ॥

ਤੇਰੀ ਗਰਦਨਿ ਉਪਰਿ ਲਵੈ ਕਾਉ ॥ ੧ ॥ ਤੂ

ਕਾਇ ਗਰਬਹਿ ਬਾਵਲੀ ॥ ਜੈਸੇ ਭਾਦਉ

ਖੰਬਰਾਜੁ ਤੂ ਜਿਸ ਤੇ ਖਰੀ ਉਤਾਵਲੀ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜੈਸੇ ਕੁਰੰਕ ਨਹੀ ਪਾਇਓ ਭੇਦੁ ॥

ਤਨਿ ਸੁਗੰਧ ਢੂਢੈ ਪ੍ਰਦੇਸੁ ॥ ਅਪ ਤਨ ਕਾ ਜੋ ਕਰੇ

O Lord ! May You save me from drowning in this ocean of life and enable me to cross this ocean successfully with Your support ! (Pause-1)

O Lord ! This boat of my life is lost in the whirlpool of worldly desires as the stormy winds have encircled it, and there is no way to direct it towards Your safe side. Moreover no one has been able to gauge Your Greatness or limits. (2)

O Lord-Saviour ! May You join (unite) me through Your benevolence, with the company of the True Guru, who would help me to cross this ocean of life successfully. (3)

O (Nama) Namdev ! May the Lord lend me His helping hand to land me safely across, as I do not know swimming even ! (May the Lord enable me to cross this ocean as I am groping in the darkness of ignorance). (4-1-2)

(*Sahej aval dhoor' mani ga'di cha'lti....*)

This human body (created) carved out of dust (Earth) (five elements) has been functioning (moving around) from the very beginning of the Universe as per His Will, whereas the worldly falsehood (Maya) has been pushing it around under its influence (control). (1)

The fortune of man is pushing man around just as the (tidi) ant drags the wasp around, whereas the (fortune of the) beloved ones of the Lord are bathing in the tank of the company of holy saints and wash away the filth of their dual-mindedness. (Pause-1)

I have imbued the love of the Lord's holy feet (True Name) in my heart, just as the Guru helps the persons, detached from the worldly falsehood, towards Lord's devotion, like a washerman (washing the dirty linen). (2)

O Namdev ! The Lord pervades everywhere. May the Lord bestow His Grace on His beloved saints. (3-3)

Basant Ba'ni Ravidas Ji Ki Ik onkar satgur prasad
(*Tujhe'h sujhanta kachhu nahe'....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Man ! You have lost Your balance of mind and are feeling so proud with egoism by watching your beautiful body. (why are you proud of your beauty ?) The egoistic person does not get any solace (peace) as the crow of death (Yama) is chasing him all the time. (1)

O foolish man ! Why are you functioning with egoism all the time, just as the mushroom grows in the month of August (Bhadon) suddenly but perishes even faster than that ? (Pause-1)

The human being does not realise the Lord's Presence within, just as the deer wanders around in the jungle in search

ਬੀਚਾਰੁ ॥ ਤਿਸੁ ਨਹੀ ਜਮਕੰਕਰੁ ਕਰੇ ਖੁਆਰੁ ॥
 ੨ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਕਾ ਕਰਹਿ ਅਹੰਕਾਰੁ ॥ ਠਾਕੁਰੁ
 ਲੇਖਾ ਮਗਨਹਾਰੁ ॥ ਫੇੜੇ ਕਾ ਦੁਖੁ ਸਹੈ ਜੀਉ ॥
 ਪਾਛੇ ਕਿਸਹਿ ਪੁਕਾਰਹਿ ਪੀਉ ਪੀਉ ॥ ੩ ॥ ਸਾਧੂ
 ਕੀ ਜੀਉ ਲੇਹਿ ਓਟ ॥ ਤੇਰੇ ਮਿਟਹਿ ਪਾਪ ਸਭ ਕੋਟਿ
 ਕੋਟਿ ॥ ਕਹਿ ਰਵਿਦਾਸ ਜੁ ਜਪੈ ਨਾਮੁ ॥ ਤਿਸੁ ਜਾਤਿ
 ਨ ਜਨਮੁ ਨ ਜੋਨਿ ਕਾਮੁ ॥ ੪ ॥ ੧ ॥

ਬਸੰਤੁ ਕਬੀਰ ਜੀਉ
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਰਹ ਕੀ ਜੈਸੀ ਤੇਰੀ ਚਾਲ ॥ ਤੇਰੀ ਪੁੰਛਟ ਉਪਰਿ
 ਝਮਕ ਬਾਲ ॥ ੧ ॥ ਇਸ ਘਰ ਮਹਿ ਹੈ ਸੁ ਤੂ
 ਢੂੰਢਿ ਖਾਹਿ ॥ ਅਉਰ ਕਿਸ ਹੀ ਕੇ ਤੂ ਮਤਿ ਹੀ
 ਜਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਾਕੀ ਚਾਟਹਿ ਚੂਨੁ
 ਖਾਹਿ ॥ ਚਾਕੀ ਕਾ ਚੀਥਰਾ ਕਹਾਂ ਲੈ ਜਾਹਿ ॥ ੨
 ॥ ਛੀਕੇ ਪਰ ਤੇਰੀ ਬਹੁਤੁ ਡੀਠਿ ॥ ਮਤੁ ਲਕਰੀ
 ਸੋਟਾ ਤੇਰੀ ਪਰੈ ਪੀਠਿ ॥ ੩ ॥ ਕਹਿ ਕਬੀਰ ਭੋਰਾ
 ਭਲੇ ਕੀਨ ॥ ਮਤਿ ਕੋਊ ਮਾਰੈ ਈਂਟ ਢੇਮ ॥ ੪
 ॥ ੧ ॥
 ਰਾਗੁ ਸਾਰਗ ਚਉਪਦੇ ਮਹਲਾ ੧ ਘਰੁ ੧
 ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
 ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
 ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਪੁਨੇ ਠਾਕੁਰ ਕੀ ਹਉ ਚੇਰੀ ॥ ਚਰਨ ਗਰੇ
 ਜਗਜੀਵਨ ਪ੍ਰਭ ਕੇ ਹਉਮੈ ਮਾਰਿ ਨਿਬੇਰੀ ॥ ੧

of the aroma of Kasturi lying within him. The Yama (god of death) does not pester the person who has attained self-realisation and deliberates over his (existence) innerself. (2)

The person, who feels proud of his son and wife, does not realise that the Lord would demand an account of his actions. So when this body has to face the sufferings due to his own vicious actions, man cries out to the Lord for help later on. (3)

The person, who seeks the support of the saints, casts away millions of his sins. O Ravidas ! The person, who recites True Name, does not bother about his caste or low and high birth, (being immersed in the Lord). (4-1)

Basant Kabir Jiu Ik onkar satgur prasad (Sureh ki jaisi te'ri cha'l.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Man, full of worldly desires ! You are moving around calmly like a cow, having beautiful shining hair on her tail. (1)

O Man ! Why do you not seek self-realisation, and look for the jewels lying hidden within your body ? There is no need to wander around the neighbour's house seeking these virtues, lying within you. (All the beautiful virtues are lying hidden within this human body). (Pause-1)

O Man ! You are enjoying the worldly pleasures (like licking the grinding stone and partaking the flour). But where will you throw away the vicious and sinful actions being engrossed in worldly falsehood (Maya) ? (just like the tottered cloth around its peg). (2)

O Man ! You are pining for attaining the heavens (like the cat having her eyes on the hanging net) but beware of the fruits of your vicious actions. (just as someone might strike at the cat) (3)

O Kabir ! Let us not waste this life in enjoying worldly pleasures, lest we become unaware of the Lord's Presence within. (lest someone strikes you with a stick or a stone for your sinful actions) (4-1)

Rag Sar'ag Choupade' Mahala - 1 Ghar - 1 Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhang Gurprasad (Apnai Thakur ki hoan che'ri.....)

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, and attainable through the Guru's guidance."

I have become the servant of the True Master. (I have surrendered myself to the Lord's Will) Since the time I have

॥ ਰਹਾਉ ॥ ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰ ਪ੍ਰੀਤਮ
ਪ੍ਰਾਨ ਹਮਾਰੇ ॥ ਮੋਹਨ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ
ਸਮਝਸਿ ਸਬਦੁ ਬੀਚਾਰੇ ॥ ੧ ॥ ਮਨਮੁਖ ਹੀਨ
ਹੋਛੀ ਮਤਿ ਬੂਠੀ ਮਨਿ ਤਨਿ ਪੀਰ ਸਰੀਰੇ ॥ ਜਬ
ਕੀ ਰਾਮ ਰੰਗੀਲੈ ਰਾਤੀ ਰਾਮ ਜਪਤ ਮਨ ਧੀਰੇ ॥
੨ ॥ ਹਉਮੈ ਛੋਡਿ ਭਈ ਬੈਰਾਗਨਿ ਤਬ ਸਾਚੀ
ਸੁਰਤਿ ਸਮਾਨੀ ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ
ਮਾਨਿਆ ਬਿਸਰੀ ਲਾਜ ਲੋਕਾਨੀ ॥ ੩ ॥ ਭੂਰ
ਭਵਿਖ ਨਾਹੀ ਤੁਮ ਜੈਸੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ
॥ ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੀ ਸੋਹਾਗਨਿ ਨਾਨਕ ਰਾਮ
ਭਤਾਰਾ ॥ ੪ ॥ ੧ ॥

ਸਾਰਗ ਮਹਲਾ ੧ ॥

ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਦੁਖੁ ਬਿਆਪੈ ॥ ਜਿਹਵਾ
ਸਾਦੁ ਨ ਫੀਕੀ ਰਸ ਬਿਨੁ ਬਿਨੁ ਪ੍ਰਭ ਕਾਲੁ ਸੰਤਪੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਪਰਸੈ
ਪ੍ਰੀਤਮ ਤਬ ਲਗੁ ਭੁਖ ਪਿਆਸੀ ॥ ਦਰਸਨੁ
ਦੇਖਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ਜਲ ਰਸਿ ਕਮਲ
ਬਿਗਾਸੀ ॥ ੧ ॥ ਊਨਵਿ ਘਨਹਰੁ ਗਰਜੈ ਬਰਸੈ
ਕੋਕਿਲ ਮੋਰ ਬੈਰਾਗੈ ॥ ਤਰਵਰ ਬਿਰਖ ਬਿਹੰਗ
ਭੁਇਅੰਗਮ ਘਰਿ ਪਿਰੁ ਧਨ ਸੋਹਾਗੈ ॥ ੨ ॥
ਭੁਚਿਲ ਕੁਰੂਪਿ ਕੁਨਾਰਿ ਕੁਲਖਨੀ ਪਿਰ ਕਾ ਸਹਜੁ
ਨ ਜਾਨਿਆ ॥ ਹਰਿ ਰਸ ਰੰਗਿ ਰਸਨ ਨਹੀ

sought refuge at the lotus-feet of the Lord-Creator, the Lord has helped me to rid myself of my egoism. (Pause-1)

The Lord, the prime-soul, an embodiment of perfection, is dearer to us than our life even as the Lord has enamoured us so much by following the Guru's Word (Guru's guidance) that we have inculcated Lord's love in our heart. (1)

The self-willed person has developed a base and mean mentality due to his vicious thoughts, which has resulted in great suffering to his body and mind. But the persons, who are engaged in the love of the Lord's True Name, have attained enlightenment of mind, having inculcated the love of the Lord in The heart, by ridding us of our egoism. We have developed love and devotion of the formless Lord, thus casting away all the thoughts of other people's reactions to it. (3)

O Lord ! There has been none in the past or will be in the near future, equal in Greatness to You, as You are dearer to me and my support more than my life even . O Nanak ! I am fully immersed in the Lord's True Name, and have attained His Grace by reciting True Name (like the wedded wife attached to her spouse). (4-1)

Sar'ag Mahala - 1 (*Har bin kiun rehiai dukh biapai.....*)

How could we remain aloof from the love of the Lord, as it would lead to great suffering. Without tasting the sweet-nectar of True Name, the tongue remains tasteless and we cannot attain the spiritual bliss, rather the Yama would pester us without the Lord's worship. (Pause-1)

So long this man does not perceive the glimpse of the beloved Lord (does not recite Lord's True Name), he (remains hungry and thirsty) pines for the Lord's love. But by perceiving the Lord, the heart (mind) blossoms forth like the lotus-flower blossoming with the supply of water. (Just as lotus-flower blossoms with water, the individual is thrilled with the Lord's love). (1)

Once the Lord bestows His Grace on us, and the cloud of Guru's guidance bursts into a shower, with His teachings, the mind, like the koe'l (bird) bursts into an ecstasy with Lord's love and worldly detachment. With the love of the Lord-Spouse inculcated in our heart, we attain spiritual bliss like the presence of the spouse with the wedded wife or the snake enjoying the company of sandal wood tree, or the birds chirruping around with joy enjoying the fruits from the tree. (2)

The self-willed person, who has not developed the love of the Lord-Spouse and without reciting True Name, has not

ਕ੍ਰਿਪਤੀ ਦੁਰਮਤਿ ਦੂਖ ਸਮਾਨਿਆ ॥ ੩ ॥ ਆਇ
ਨ ਜਾਵੈ ਨਾ ਦੁਖੁ ਪਾਵੈ ਨਾ ਦੁਖ ਦਰਦੁ ਸਰੀਰੇ ॥
ਨਾਨਕ ਪ੍ਰਭ ਤੇ ਸਹਜ ਸੁਹੇਲੀ ਪ੍ਰਭ ਦੇਖਤ ਹੀ
ਮਨੁ ਧੀਰੇ ॥ ੪ ॥ ੨ ॥

ਸਾਰਗ ਮਹਲਾ ੧ ॥

ਦੂਰਿ ਨਾਹੀ ਮੇਰੇ ਪ੍ਰਭੁ ਪਿਆਰਾ ॥ ਸਤਿਗੁਰ ਬਚਨਿ
ਮੇਰੇ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਪਾਏ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਇਨ ਬਿਧਿ ਹਰਿ ਮਿਲੀਐ ਵਰ
ਕਾਮਨਿ ਧਨ ਸੋਹਾਗੁ ਪਿਆਰੀ ॥ ਜਾਤਿ ਬਰਨ
ਕੁਲ ਸਹਸਾ ਦੂਕਾ ਗੁਰਮਤਿ ਸਬਦਿ ਬੀਚਾਰੀ ॥
੧ ॥ ਜਿਸੁ ਮਨੁ ਮਾਨੈ ਅਭਿਮਾਨੁ ਨ ਤਾ ਕਉ
ਹਿੰਸਾ ਲੋਭੁ ਵਿਸਾਰੇ ॥ ਸਹਜਿ ਰਵੈ ਵਰੁ ਕਾਮਣਿ
ਪਿਰ ਕੀ ਗੁਰਮੁਖਿ ਰੀਰਿ ਸਵਾਰੇ ॥ ੨ ॥ ਜਾਰਉ
ਐਸੀ ਪ੍ਰੀਤਿ ਕੁਟੰਬ ਸਨਬੰਧੀ ਮਾਇਆ ਮੋਹ
ਪਸਾਰੀ ॥ ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਰਾਮ ਰਸੁ ਨਾਹੀ
ਦੁਬਿਧਾ ਕਰਮ ਬਿਕਾਰੀ ॥ ੩ ॥ ਅੰਤਰਿ ਰਤਨ
ਪਦਾਰਥ ਹਿਤ ਕੋ ਦੁਰੈ ਨ ਲਾਲ ਪਿਆਰੀ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲਕੁ ਜੁਗਿ ਜੁਗਿ
ਅੰਤਰਿ ਧਾਰੀ ॥ ੪ ॥ ੩ ॥

ਸਾਰੰਗ ਮਹਲਾ ੪ ਘਰੁ ੧

੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਕੀ ਹਮ ਧੂਰਿ ॥ ਮਿਲਿ
ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਆਤਮ ਰਾਮੁ
ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ
ਸੰਤੁ ਮਿਲੈ ਸਾਂਤਿ ਪਾਈਐ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ

attained unison with the Lord, undergoes suffering due to his dual-mindedness, just as an ugly characterless and faithless woman does not enjoy the conjugal bliss of her spouse. (3)

O Nanak ! The Guru-minded person does not suffer the pangs of the cycle of births and deaths or any other afflictions. The Guru-minded persons enjoy the bliss of life in the company of the Guru, by perceiving the Lord's Presence in a state of Equipoise and attain peace and tranquillity. (4 - 2)

Sar'ag Mahala -1 (*Du'r na'hi me'ro prabh piara'....*)

The Lord-Spouse is not far away from us (being within us) and we have attained the Lord-Saviour of our life, through the Guru's guidance, by following the Guru's Word. (Pause-1)

Blessed is the person (woman), who is beloved of the Lord-Spouse, as this is the only means of attaining the Lord by following His Will ! (just like the wedded woman obeying the dictates of her spouse is the beloved of her spouse) Infact, whosoever follows the Guru's message through the Guru's (teachings) guidance, gets rid of egoism due to his high caste or high status. (1)

The person, who is loved and accepted by the Lord, is devoid of egoism, greed and violence. Such a person enjoys the bliss of the unison with the Lord-Spouse in a state of Equipoise by following the Guru's guidance (like the woman enjoying conjugal bliss of her spouse). (2)

Let us (burn) cast away the love of the family and other relations, which leads us to the worldly attachments and falsehood ! As the person, who has not inculcated the love of the Lord's True Name in his heart, gets engrossed in vicious and sinful actions, due to dual-mindedness. (3)

O Nanak ! The beloved follower of the Lord, whose mind is engrossed in the love of the jewel of True Name, cannot remain (hidden) unknown for long. The Guru-minded persons have been imbued with the love of the Lord's True Name since ages. (4-3)

Sa'rang Mahala - 4 Ghar - 1 Ik onkar satgur prasad (*Har ke' sant jana ki hum dhu'r....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We have sought refuge at the lotus-feet of the holy saints, being the dust of such saints, and have attained salvation, the highest status, in the company of holy saints (congregations) as we have realised the Lord within the soul. (Pause-1)

By meeting the saintly Guru, we have attained peace and stability of mind as the Guru has cast away all our sins and

ਸਭਿ ਦੂਰਿ ॥ ਆਤਮ ਜੋਤਿ ਭਈ ਪਰਫੁਲਿਤ
ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਦੇਖਿਆ ਹਜੂਰਿ ॥ ੧ ॥ ਵਡੈ
ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਅਠਸਠਿ ਤੀਰਥ ਮਜਨੁ
ਕੀਆ ਸਤਸੰਗਤਿ ਪਗ ਨਾਏ ਧੂਰਿ ॥ ੨ ॥
ਦੁਰਮਤਿ ਬਿਕਾਰ ਮਲੀਨ ਮਤਿ ਹੋਛੀ ਹਿਰਦਾ
ਕੁਸੁਧੁ ਲਾਗਾ ਮੋਹ ਕੂਰੁ ॥ ਬਿਨੁ ਕਰਮਾ ਕਿਉ
ਸੰਗਤਿ ਪਾਈਐ ਹਉਮੈ ਬਿਆਪਿ ਰਹਿਆ ਮਨੁ
ਝੂਰਿ ॥ ੩ ॥ ਹੋਹੁ ਦਇਆਲ ਕਿਪਾ ਕਰਿ ਹਰਿ
ਜੀ ਮਾਗਉ ਸਤਸੰਗਤਿ ਪਗ ਧੂਰਿ ॥ ਨਾਨਕ
ਸੰਤੁ ਮਿਲੈ ਹਰਿ ਪਾਈਐ ਜਨੁ ਹਰਿ ਭੋਟਿਆ
ਰਾਮੁ ਹਜੂਰਿ ॥ ੪ ॥ ੧ ॥

ਸਾਰੰਗ ਮਹਲਾ ੪ ॥

ਗੋਬਿੰਦ ਚਰਨਨ ਕਉ ਬਲਿਹਾਰੀ ॥ ਭਵਜਲੁ
ਜਗਤੁ ਨ ਜਾਈ ਤਰਣਾ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ
ਉਤਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਿਰਦੈ ਪ੍ਰਤੀਤਿ ਬਨੀ
ਪ੍ਰਭ ਕੇਰੀ ਸੇਵਾ ਸੁਰਤਿ ਬੀਚਾਰੀ ॥ ਅਨਦਿਨੁ
ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਸਰਬ ਕਲਾ ਗੁਣਕਾਰੀ
॥ ੧ ॥ ਪ੍ਰਭੁ ਅਗਮ ਅਗੋਚਰੁ ਰਵਿਆ ਸੂਖ
ਠਾਈ ਮਨਿ ਤਨਿ ਅਲਖ ਅਪਾਰੀ ॥ ਗੁਰ
ਕਿਰਪਾਲ ਭਏ ਤਬ ਪਾਇਆ ਹਿਰਦੈ ਅਲਖੁ
ਲਖਾਰੀ ॥ ੨ ॥ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਰਬ
ਧਰਣੀਧਰ ਸਾਕਤ ਕਉ ਦੂਰਿ ਭਇਆ ਅਹੰਕਾਰੀ
॥ ਤ੍ਰਿਸਨਾ ਜਲਤ ਨ ਕਬਹੂ ਬੁਝਹਿ ਜੂਐ ਬਾਜੀ
ਹਾਰੀ ॥ ੩ ॥ ਉਠਤ ਬੈਠਤ ਹਰਿ ਗੁਨ ਗਾਵਹਿ

afflictions. When we (perceived the Lord within us) attained self-realisation we were enlightened with the knowledge of the Lord, free from the effects of Maya. (1)

We have gained the company of holy saints through our great fortune and have realised the omni-presence of the Lord by reciting Lord's True Name. Infact, we could gain the same benefit by seeking refuge at the lotus-feet of holy saints, as by bathing at all the sixty-eight holy places of pilgrimage (according to Hindu belief). (2)

The man is engrossed in the love of the worldly falsehood with a base and dirty mind as the faithless person engaged in vicious thoughts and sinful actions (due to his filthy and impure thinking.) But how could anyone have access to the company of holy saints without good fortune ? Thus the man suffers the torture of a disturbed mind by being engrossed in his egoism. (3)

O beloved Lord ! May You bless me with Your Grace, as I seek (refuge at) the dust of the lotus-feet of Your holy saints! O Nanak ! We could attain the Lord through the company of the saint-Guru, as He has helped me to perceive the Lord within my inner-self (very close to me). (4-1)

Sa'rang Mahala - 4 (*Gobind charnan kou balha'ri....*)

I would offer myself as a sacrifice to the lotus-feet of the Lord-Gobind as it is not possible to swim across this tortuous ocean of life, except by reciting Lord's True Name and leading a successful and fruitful life. (Pause-1)

We have deliberated and realised that by serving the Lord one could develop love and devotion of the Lord in one's heart. So we have inculcated in the heart, the love of the Lord-Almighty, the fountain-head of all virtues, by reciting His True Name day and night. (1)

The Lord is really limitless, beyond our comprehension and too deep for a probe and pervades everywhere including our body and mind. But when we were blessed with the benevolence of the Lord, we attained the Lord within and have perceived Him within our soul (inner self). (2)

The self-willed person, blinded by egoism, sees the Lord as a distant entity due to his egoism, though the Lord abides within our inner self and could be attained by reciting True Name of the Lord, who supports the Earth. The faithless person loses the battle of life, or loses the gamble of life, as the fire of his worldly desires is never extinguished. (3)

The Guru-minded person, blessed by the Guru's benevolence even slightly, sings the praises of the Lord every

ਗੁਰਿ ਕਿੰਚਤ ਕਿਰਪਾ ਧਾਰੀ ॥ ਨਾਨਕ ਜਿਨ ਕਉ
ਨਦਰਿ ਭਈ ਹੈ ਤਿਨ ਕੀ ਪੈਸ ਸਵਾਰੀ ॥੪॥੨॥

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਦੇਹੁ ਪਿਆਰੇ ॥ ਜਿਨ
ਉਪਰਿ ਗੁਰਮੁਖਿ ਮਨੁ ਮਾਨਿਆ ਤਿਨ ਕੇ ਕਾਜ
ਸਵਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਜਨ ਦੀਨ ਭਏ
ਗੁਰ ਆਗੈ ਤਿਨ ਕੇ ਦੂਖ ਨਿਵਾਰੇ ॥ ਅਨਦਿਨੁ
ਭਗਤਿ ਕਰਹਿ ਗੁਰ ਆਗੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਸਵਾਰੇ ॥ ੧ ॥ ਹਿਰਦੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਰਸਨਾ
ਰਸੁ ਗਾਵਹਿ ਰਸੁ ਬੀਚਾਰੇ ॥ ਗੁਰ ਪਰਸਾਦਿ
ਅੰਮ੍ਰਿਤ ਰਸੁ ਚੀਨਿਆ ਓਇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੇ
॥ ੨ ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਚਲੁ ਅਚਲਾ ਮਤਿ
ਜਿਸੁ ਦ੍ਰਿੜਤਾ ਨਾਮੁ ਅਧਾਰੇ ॥ ਤਿਸੁ ਆਗੈ ਜੀਉ
ਦੇਵਉ ਅਪਨਾ ਹਉ ਸਤਿਗੁਰੁ ਕੈ ਬਲਿਹਾਰੇ ॥
੩ ॥ ਮਨਮੁਖ ਭ੍ਰਮਿ ਦੂਜੈ ਭਾਇ ਲਾਗੇ ਅੰਤਰਿ
ਅਗਿਆਨ ਗੁਬਾਰੇ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਨਦਰਿ
ਨ ਆਵੈ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰੇ ॥ ੪ ॥ ਸਰਬੇ
ਘਟਿ ਘਟਿ ਰਵਿਆ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਕਲ
ਧਾਰੇ ॥ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸੁ ਕਹਤ ਹੈ ਕਰਿ
ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ॥ ੫ ॥ ੩ ॥

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਗੋਬਿਦ ਕੀ ਐਸੀ ਕਾਰ ਕਮਾਇ ॥ ਜੋ ਕਿਛੁ ਕਰੇ
ਸੁ ਸਤਿ ਕਰਿ ਮਾਨਹੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਹਹੁ
ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੋਬਿਦ ਪ੍ਰੀਤਿ
ਲਗੀ ਅਤਿ ਮੀਠੀ ਅਵਰ ਵਿਸਰਿ ਸਭ ਜਾਇ ॥

time, whether sitting or in a standing posture. O Nanak ! The Lord has protected the honour of such persons, who have been bestowed with His Grace. (4 - 2)

Sa'rag Mahala - 4 (*Har har amrit Naam de'ho piarai....*)

O beloved Lord ! May You bestow on me the nectar of True Name, as You have fulfilled all the desires of (completed the functions) the Guru-minded persons, whom You are pleased with ! (Pause-1)

O Lord ! The persons, who have sought Your support by being Your slaves, and have worshipped You through the Guru's Word, have got rid of all their afflictions through the Guru's guidance. (1)

Such Guru-minded persons, who have inculcated the love of the nectar of True Name in their hearts, have sung the praises of the Lord with their tongues and meditated on the True Name. They have realised the nectar of True Name through the Guru's Grace and have attained the (path) knowledge towards salvation. (2)

I would offer myself as a sacrifice to such a True Lord with complete self-surrender (offering my body as well), as the True Lord is eternal and enables us to stabilise the mind with full confidence and faith in Him and then depend on the support of His True Name alone. (3)

The self-willed (faithless) persons, due to their ignorance, are engrossed in dual-mindedness and are lost in the darkness of their lack of knowledge. They do not perceive the True Lord-benefactor and get drowned in the ocean without achieving anything either in this world or the next. (4)

The Lord pervades all the beings in equal measure, and being omni-present He is controlling everything with His might. Says Nanak ! May the Lord (protect) save me, the slave of His slaves, from the bondage of this world, through His Grace ! (5-3)

Sa'rag Mahala - 4 (*Gobind ki aisi ka'r kamaie'....*)

O Brother ! Let us serve the Lord-Gobind in such a fashion, that we accept the Lord's Will with full faith and remain imbued with the love of the Lord's True Name through the Gurus' guidance. (We remain immersed in True Name by accepting Lord's dictates as Truthful). (Pause-1)

Such persons (they) consider the love of the Lord as most precious and sweet, having forgotten all the worldly attachments and desires. Their soul mingles with the Prime-

ਅਨਦਿਨੁ ਰਹਸੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਜੋਤੀ
ਜੋਤਿ ਮਿਲਾਇ ॥ ੧ ॥ ਜਬ ਗੁਣ ਗਾਇ ਤਬ
ਹੀ ਮਨੁ ਤ੍ਰਿਪਤੈ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ਗੁਰ
ਕਿਰਪਾਲ ਭਏ ਤਬ ਪਾਇਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ
ਲਾਇ ॥ ੨ ॥ ਮਤਿ ਪ੍ਰਗਾਸ ਭਈ ਹਰਿ
ਧਿਆਇਆ ਗਿਆਨਿ ਤਤਿ ਲਿਵ ਲਾਇ ॥
ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਟੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਸਹਜਿ
ਸਮਾਧਿ ਲਗਾਇ ॥ ੩ ॥ ਹਿਰਦੈ ਕਪਟੁ ਨਿਤ
ਕਪਟੁ ਕਮਾਵਹਿ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸੁਣਾਇ ॥
ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤੁਹ ਕੂਟੈ ਦੁਖ ਖਾਇ
॥ ੪ ॥ ਜਬ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਮੇਰੇ ਗੁਰਮੁਖਿ
ਪਰਚਾ ਲਾਇ ॥ ਨਾਨਕ ਨਾਮ ਨਿਰੰਜਨੁ ਪਾਇਆ
ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇ ॥ ੫ ॥ ੪ ॥

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮਿ ਮਨੁ ਮਾਨੀ ॥ ਮੇਰੈ ਹੀਅਰੈ
ਸਤਿਗੁਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਮਨਿ ਹਰਿ ਹਰਿ ਕਥਾ
ਸੁਖਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੀਨ ਦਇਆਲ
ਹੋਵਹੁ ਜਨ ਊਪਰਿ ਜਨ ਦੇਵਹੁ ਅਕਥ ਕਹਾਨੀ
॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਹਰਿ
ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨੀ ॥ ੧ ॥ ਹਰਿ ਕੈ ਰੰਗਿ
ਰਤੇ ਬੈਰਾਗੀ ਜਿਨ ਗੁਰਮਤਿ ਨਾਮੁ ਪਛਾਨੀ ॥
ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਿਆ ਸੁਖੁ ਪਾਇਆ ਸਭ ਚੁਕੀ
ਆਵਣ ਜਾਨੀ ॥ ੨ ॥ ਨੈਣੀ ਬਿਰਹੁ ਦੇਖਾ ਪ੍ਰਭ
ਸੁਆਮੀ ਰਸਨਾ ਨਾਮੁ ਵਖਾਨੀ ॥ ਸ੍ਵਣੀ ਕੀਰਤਨੁ

soul as they have enjoyed the bliss of life by day and night by reciting True Name, accepting Lord's Will with full faith. (1)

They get finally satiated by singing the praises of the Lord, (their heart gets satisfied) and attain the peace of mind. They have attained True Name of the Lord through His Grace and acceptance, by seeking refuge at the lotus-feet of the Lord. (2)

Such persons get enlightened by reciting True Name of the Lord (worshipping the Lord, get their mind illumined) and remain immersed in the ultimate Truth, the True Lord, through the knowledge and light gained. They perceive the Lord's Vision within their hearts, (they attain self-realisation) with full faith, being immersed in Lord's love in the state of Equipoise. (They meditate with complete concentration and attain the Lord). (3)

The faithless persons are always engrossed in false, vicious and sinful actions with falsehood engrained in their hearts, though they may repeat the Lord's True Name 'Hari', outwardly. They are always made to undergo sufferings with their love of greed because of extreme darkness of ignorance within their souls, (just like the torture of rice shelling) due to their fruitless actions. (4)

O Nanak ! I attained the love of the Lord through the Guru's guidance when the beloved Lord bestowed His Grace and pleasure on me. Then I attained the True Name of the Lord, (devoid of Maya, and enjoyed the eternal bliss by reciting True Name. (5-4)

Sa'rag Mahala - 4 (Me'ra ma'n Ram Na'am ma'n ma'ni...)

My mind has been stabilised by realising the truth (value of Lord's True Name, and now my heart enjoys reciting and listening to the Lord's True Name. The True Guru has imbibed me with the love of the Lord and inculcated True Name in my heart. (Pause-1)

O True Master ! May You bless me with the study and listening to the discourses of Your Greatness, by bestowing Your Grace on me ! The Lord's meditation and worship has appealed to me, (as sweet) as I have enjoyed the bliss of Lord's love in the company of holy saints. (1)

The persons, who have realised the value of Lord's True Name through the Guru's teachings, have imbibed the love of the Lord being detached from worldly pleasures. Once such persons merged with the Lord-Almighty, they have enjoyed the bliss of life, having got over the cycle of births and deaths. (2)

O True Lord ! I have developed such a strong love for You, that I always perceive the Lord, True Master, with my

ਸੁਨਉ ਦਿਨੁ ਰਾਤੀ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਭਾਨੀ ॥
੩ ॥ ਪੰਚ ਜਨਾ ਗੁਰਿ ਵਸਗਤਿ ਆਣੇ ਤਉ
ਉਨਮਨਿ ਨਾਮਿ ਲਗਾਨੀ ॥ ਜਨ ਨਾਨਕ ਹਰਿ
ਕਿਰਪਾਧਾਰੀ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਨੀ ॥੪॥੫॥

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਪੜ੍ਹੁ ਸਾਰੁ ॥ ਰਾਮ ਨਾਮੁ
ਬਿਨੁ ਬਿਰੁ ਨਹੀ ਕੋਈ ਹੋਰੁ ਨਿਹਫਲ ਸਭੁ
ਬਿਸਥਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਿਆ ਲੀਜੈ ਕਿਆ
ਤਜੀਐ ਬਉਰੇ ਜੋ ਦੀਸੈ ਸੋ ਛਾਰੁ ॥ ਜਿਸੁ ਬਿਖਿਆ
ਕਉ ਤੁਮ ਅਪੁਨੀ ਕਰਿ ਜਾਨਹੁ ਸਾ ਛਾਡਿ ਜਾਹੁ
ਸਿਰਿ ਭਾਰੁ ॥ ੧ ॥ ਤਿਲੁ ਤਿਲੁ ਪਲੁ ਪਲੁ ਅਉਧ
ਫੁਨਿ ਘਾਟੈ ਬੁਝਿ ਨ ਸਕੈ ਗਵਾਰੁ ॥ ਸੋ ਕਿਛੁ ਕਰੈ
ਜਿ ਸਾਥਿ ਨ ਚਾਲੈ ਇਹੁ ਸਾਕਤ ਕਾ ਆਚਾਰੁ ॥
੨ ॥ ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਮਿਲੁ ਬਉਰੇ ਤਉ
ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥ ਬਿਨੁ ਸਤਸੰਗ ਸੁਖ ਕਿਨੈ
ਨ ਪਾਇਆ ਜਾਇ ਪੂਛਹੁ ਬੇਦ ਬੀਚਾਰੁ ॥ ੩ ॥
ਰਾਣਾ ਰਾਉ ਸਭੈ ਕੋਊ ਚਾਲੈ ਝੂਠੁ ਛੋਡਿ ਜਾਇ
ਪਾਸਾਰੁ ॥ ਨਾਨਕ ਸੰਤ ਸਦਾ ਬਿਰੁ ਨਿਹਚਲੁ
ਜਿਨ ਰਾਮ ਨਾਮੁ ਆਧਾਰੁ ॥ ੪ ॥ ੬ ॥

ਸਾਰਗ ਮਹਲਾ ੪ ਘਰੁ ੩ ਦੁਪਦਾ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਹੇ ਪੂਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥ ਜਿਨ ਕੇ
ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ ਝਗਰਤ ਪਾਪ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ
ਕਰਤ ਹਉ ਸੋ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ ॥ ਖਿਨ

eyes and recite His True Name with my tongue. I listen to the songs of praises (Kirtan) of the Lord by day and night developing the love of the Lord by controlling the five vices like sexual desires through the support of the Guru. O Nanak ! The persons, who have been blessed with the Grace of the Lord, have always merged with the Lord by immersing in True Name. (4-5)

Sa'rag Mahala - 4 (Ja'p ma'n Ram Na'am pa'r sa'r.....)

O my mind ! Let us recite the True Name of the Lord as this is the only worthwhile job (study) we could undertake, as without the meditation of Lord's True Name no body could become stabilised (of mind). Moreover, all other activities apart from True Name are fruitless and without any substance. (Pause-1)

O fool ! Whatever we perceive in the world is transient and perishable, (like ash) so the question arises what should be accepted and what should be discarded (by man) ? O Man! All the worldly (pleasures) possessions or vicious things (thoughts) which we cherish in life and consider our own, will be left behind (after death) and we will be passed again (either through the womb or the hell) in an upside down position. (1)

This foolish man does not realise that the life span is decreasing every moment bit by bit (and coming to an end). So this lover of Maya (worldly falsehood) has adopted the attitude of doing everything which is not likely to accompany him (after death). (2)

O fool ! Let us join the company of holy saints, so as to attain salvation ! Even if we were to ask the Pandits, who have studied Vedas, it would be clarified by all, that no one has enjoyed bliss without the guidance (company) of the holy saints. (3)

O Nanak ! Everyone, including the kings and noble men, has to leave this transient world, an embodiment of falsehood. It is only the holy saints, who have taken the support of Lord's True Name, who are living for all times, being immortal. (4-6)

Sa'rag Mahala - 4 Ghar - 3 Dupade' Ik onkar satgur prasad (Ka'hai poot jhagrati hoau sung baap.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my son ! Why are you quarrelling with your father ? It is not good to quarrel with your parents who have given birth to you and brought you up, as it amounts to committing a sin. (Pause-1)

O son ! The wealth, which you are so proud of to own, does not accompany anyone, as these worldly pleasures are all

ਮਹਿ ਛੋਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ
ਪਛਤਾਪ ॥ ੧ ॥ ਜੇ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ
ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ॥ ਉਪਦੇਸੁ ਕਰਤ
ਨਾਨਕ ਜਨ ਤੁਮ ਬਉ ਜਉ ਸੁਨਹੁ ਤਉ ਜਾਇ
ਸੰਤਾਪ ॥ ੨ ॥ ੧ ॥ ੭ ॥

ਸਾਰਗ ਮਹਲਾ ੪ ਘਰੁ ੫ ਦੁਪਦੇ
ਪੜਤਾਲ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪਿ ਮਨ ਜਗਨਾਥ ਜਗਦੀਸਰੇ ਜਗਜੀਵਨੇ
ਮਨਮੋਹਨ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮੈ ਹਰਿ ਹਰਿ
ਹਰਿ ਟੇਕ ਸਭ ਦਿਨਸੁ ਸਭ ਰਾਤਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਹਰਿ ਕੀ ਉਪਮਾ ਅਨਿਕ ਅਨਿਕ ਅਨਿਕ ਗੁਨ
ਗਾਵਤ ਸੁਕ ਨਾਰਦ ਬ੍ਰਹਮਾਦਿਕ ਤਵ ਗੁਨ
ਸੁਆਮੀ ਗਨਿਨ ਨ ਜਾਤਿ ॥ ਤੂ ਹਰਿ ਬੇਅੰਤੁ ਤੂ
ਹਰਿ ਬੇਅੰਤੁ ਤੂ ਹਰਿ ਸੁਆਮੀ ਤੂ ਆਪੇ ਹੀ
ਜਾਨਹਿ ਆਪਨੀ ਭਾਂਤਿ ॥ ੧ ॥ ਹਰਿ ਕੈ ਨਿਕਟਿ
ਨਿਕਟਿ ਹਰਿ ਨਿਕਟ ਹੀ ਬਸਤੇ ਤੇ ਹਰਿ ਕੇ ਜਨ
ਸਾਧੂ ਹਰਿ ਭਗਤ ॥ ਤੇ ਹਰਿ ਕੇ ਜਨ ਹਰਿ
ਸਿਉ ਰਲਿ ਮਿਲੇ ਜੈਸੇ ਜਨ ਨਾਨਕ ਸਲਲੈ
ਸਲਲ ਮਿਲਾਤਿ ॥ ੨ ॥ ੧ ॥ ੮ ॥

ਸਾਰੰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਨਰਹਰੇ ਨਰਹਰ ਸੁਆਮੀ ਹਰਿ ਸਗਲ
ਦੇਵ ਦੇਵਾ ਸ੍ਰੀ ਰਾਮ ਰਾਮ ਨਾਮਾ ਹਰਿ ਪ੍ਰੀਤਮੁ
ਮੋਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਤੁ ਗ੍ਰਿਹਿ ਗੁਨ ਗਾਵਤੇ
ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਤੇ ਰਾਮ ਗੁਨ ਗਾਵਤੇ ਤਿਤੁ
ਗ੍ਰਿਹਿ ਵਾਜੇ ਪੰਚ ਸਬਦ ਵਡ ਭਾਗ ਮਥੋਰਾ ॥
ਤਿਨ੍ ਜਨ ਕੇ ਸਭਿ ਪਾਪ ਗਏ ਸਭਿ ਦੇਖ ਗਏ
ਸਭਿ ਰੋਗ ਗਏ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ

temporary, (and will desert you) then it is no use repenting. (1)

O Nanak ! You should always remember the Lord, who has protected you even in the mother's womb. O son ! If you were to listen to my advice, then you will be able to get rid of all your worries and sufferings. (2-1-7)

(This hymn was addressed to Prithi Chand, the eldest son of Guru Ram Das, when he wanted to claim Guruship).

Sa'rag Mahala - 4 Ghar - 5 Dupade' Par'ta'l Ik onkar satgur prasad (*Jap ma'n jaganath jagdisro jagjivano.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord-Creator and sustainer of the Universe ! I have developed love for You alone, who has enamoured me so much that I have taken Your support as my mainstay in body, mind and speech, in all my actions. (Pause-1)

O True Master ! Your praises and virtues are limitless, beyond our comprehension and reach of our body, mind and spirit. Even the gods like Brahma or saints like Narad and Sukdev have tried to expostulate Your Greatness but Your Greatness is beyond us all. O Lord, our True Master ! You are and have been great in all the ages and beyond any limits, being omni-potent and omni-scient, and You alone could explain Your vastness and Greatness as You alone know it. (1)

O Lord ! The holy saints are only Your worshippers as they have realised Your presence within (their souls) themselves in body, mind and spirit. O Nanak ! The saints of the Lord, through their love and devotion, have mingled with the Lord so much as water mixes with water, without any distinction. (2-1)

Sa'rag Mahala - 4 (*Jap Ma'n nar harai soami.....*)

O beloved Lord ! I have always recited Your True Name and remembered You, (with my mind) having inculcated Your love in my heart. You are the True Master, greatest god of all gods, the most revered and most beautiful and bewitching Lord. (Pause-1)

The person, who sings the Lord's praises by mind, body and soul listens to the unstrung (all-pervasive) music of Nature, enjoying the Lord's bliss through the Guru's guidance and benevolence, as he is fortunate enough and pre-destined by Lord's Will and perceives the Lord within. Such a person then gets rid of all his sins, sufferings, and the five vices of sexual

ਗਏ ਤਿਨ੍ਹ ਜਨ ਕੇ ਹਰਿ ਮਾਰਿ ਕਢੇ ਪੰਚ ਚੋਰਾ ॥
 ੧ ॥ ਹਰਿ ਰਾਮ ਬੋਲਹੁ ਹਰਿ ਸਾਧੂ ਹਰਿ ਕੇ ਜਨ
 ਸਾਧੂ ਜਗਦੀਸੁ ਜਪਹੁ ਮਨਿ ਬਚਨਿ ਕਰਮਿ ਹਰਿ
 ਹਰਿ ਆਰਾਧੂ ਹਰਿ ਕੇ ਜਨ ਸਾਧੂ ॥ ਹਰਿ ਰਾਮ
 ਬੋਲਿ ਹਰਿ ਰਾਮ ਬੋਲਿ ਸਭਿ ਪਾਪ ਗਵਾਧੂ ॥
 ਨਿਤ ਨਿਤ ਜਾਗਰਣੁ ਕਰਹੁ ਸਦਾ ਸਦਾ ਆਨੰਦੁ
 ਜਪਿ ਜਗਦੀਸ਼ੁਰਾ ॥ ਮਨ ਇਛੇ ਫਲ ਪਾਵਹੁ
 ਸਭੈ ਫਲ ਪਾਵਹੁ ਧਰਮੁ ਅਰਥੁ ਕਾਮ ਮੋਖੁ ਜਨ
 ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਿਲੇ ਹਰਿ ਭਗਤ ਤੋਰਾ ॥
 ੨ ॥ ੨ ॥ ੯ ॥

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਮਾਧੋ ਮਧੂਸੂਦਨੋ ਹਰਿ ਸ੍ਰੀਰੰਗੋ
 ਪਰਮੇਸਰੋ ਸਤਿ ਪਰਮੇਸਰੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ॥
 ਸਭ ਦੂਖਨ ਕੇ ਹੰਤਾ ਸਭ ਸੂਖਨ ਕੇ ਦਾਤਾ ਹਰਿ
 ਪ੍ਰੀਤਮ ਗੁਨ ਗਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ
 ਘਟਿ ਘਟੇ ਘਟਿ ਬਸਤਾ ਹਰਿ ਜਲਿ ਥਲੇ ਹਰਿ
 ਬਸਤਾ ਹਰਿ ਥਾਨ ਥਾਨੰਤਰਿ ਬਸਤਾ ਮੈ ਹਰਿ
 ਦੇਖਨ ਕੇ ਚਾਉ ॥ ਕੋਈ ਆਵੈ ਸੰਤੋ ਹਰਿ ਕਾ
 ਜਨੁ ਸੰਤੋ ਮੇਰਾ ਪ੍ਰੀਤਮ ਜਨੁ ਸੰਤੋ ਮੋਹਿ ਮਾਰਗੁ
 ਦਿਖਲਾਵੈ ॥ ਤਿਸੁ ਜਨ ਕੇ ਹਉ ਮਲਿ ਮਲਿ
 ਧੋਵਾ ਪਾਉ ॥ ੧ ॥ ਹਰਿ ਜਨ ਕਉ ਹਰਿ
 ਮਿਲਿਆ ਹਰਿ ਸਰਧਾ ਤੇ ਮਿਲਿਆ ਗੁਰਮੁਖਿ
 ਹਰਿ ਮਿਲਿਆ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਆਨੰਦ ਭਏ
 ਮੈ ਦੇਖਿਆ ਹਰਿ ਰਾਉ ॥ ਜਨ ਨਾਨਕ ਕਉ
 ਕਿਰਪਾ ਭਈ ਹਰਿ ਕੀ ਕਿਰਪਾ ਭਈ ਜਗਦੀਸੁਰ
 ਕਿਰਪਾ ਭਈ ॥ ਮੈ ਅਨਦਿਨੋ ਸਦ ਸਦ ਸਦਾ
 ਹਰਿ ਜਪਿਆ ਹਰਿ ਨਾਉ ॥ ੨ ॥ ੩ ॥ ੧੦ ॥

desires, anger, greed, worldly attachment and egoism through the Lord's Grace and all these five thieves are thrown out of his body by the Lord. (1)

O Lord ! Your saints recite the True Name of the Lord, remembering and worshipping the Lord by body, mind, speech and actions all the time and remain imbued with Your love and devotion.

O Man ! By reciting Lord's True Name, all our sins are cast away by praying to the Lord. Let us enjoy the bliss of life all the time by keeping awake (active) in the love of the Lord and reciting the True Name of the Lord-creator.

O Nanak ! We could attain the Lord and unite with Him by reciting True Name, thus getting all our desires fulfilled and attain all the virtues of life like (Dharam, arth, kam & mokh) and finally the saint merges with the Lord. (2-2)

Sa'rag Mahala - 4 (*Jap ma'n sa'dho madhsudano har.....*)

O my mind ! Let us remember the Lord-Almighty, who is an embodiment of Truth, and is omni-scient, and the destroyer of the demon madh, and bestower of all bliss to us. Let us sing the praises of the beloved Lord who bestows all the comforts on us, (destroying) casting away all our sufferings. (Pause-1)

I have developed a strong desire and longing to perceive the Lord, who pervades all the beings, and everywhere including all lands and oceans and all places within all countries.

O holy saints ! Pray enable me to meet such a Guru-minded person who could lead me to the path of the Lord, and then I would serve such a person and wash his lotus-feet. (1)

The followers of the Guru have united with the Lord, with love and devotion and through the Guru's guidance.

Having perceived the Lord, I have enjoyed the bliss and joy of life (in body and mind) both in my body and soul.

O Nanak ! The Lord has bestowed His Grace and benevolence on me, so as to enable me to sing the praises of the Lord day and night. (2-3-10)

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਨਿਰਭਉ ॥ ਸਤਿ ਸਤਿ ਸਦਾ ਸਤਿ ॥
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ॥ ਆਜੂਨੀ ਸੰਭਉ ॥
ਮੇਰੇ ਮਨ ਅਨਦਿਨੁ ਧਿਆਇ ਨਿਰੰਕਾਰੁ
ਨਿਰਾਹਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਦਰਸਨ
ਕਉ ਹਰਿ ਦਰਸਨ ਕਉ ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਸਿਧ
ਜਤੀ ਜੋਗੀ ਤਟ ਤੀਰਥ ਪਰਭਵਨ ਕਰਤ ਰਹਤ
ਨਿਰਾਹਾਰੀ ॥ ਤਿਨ ਜਨ ਕੀ ਸੇਵਾ ਥਾਇ ਪਈ
ਜਿਨ੍ਹ ਕਉ ਕਿਰਪਾਲ ਹੋਵਤੁ ਬਨਵਾਰੀ ॥ ੧ ॥
ਹਰਿ ਕੇ ਹੋ ਸੰਤ ਭਲੇ ਤੇ ਉਤਮ ਭਗਤ ਭਲੇ ਜੋ
ਭਾਵਤ ਹਰਿ ਰਾਮ ਮੁਰਾਰੀ ॥ ਜਿਨ੍ਹ ਕਾ ਅੰਗੁ ਕਰੈ
ਮੇਰਾ ਸੁਆਮੀ ਤਿਨ੍ਹ ਕੀ ਨਾਨਕ ਹਰਿ ਪੈਸ ਸਵਾਰੀ
॥ ੨ ॥ ੪ ॥ ੧੧ ॥

ਸਾਰਗ ਮਹਲਾ ੪ ਪੜਤਾਲ ॥

ਜਪਿ ਮਨ ਗੋਵਿੰਦੁ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ
ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਪ੍ਰਭੋ ਮੇਰੇ ਮਨ ਹਰਿ ਬੋਲਿ ਹਰਿ
ਪੁਰਖੁ ਅਬਿਨਾਸੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕਾ
ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਹਰੇ ਸੇ ਪੀਐ ਜਿਸੁ
ਰਾਮੁ ਪਿਆਸੀ ॥ ਹਰਿ ਆਪਿ ਦਇਆਲੁ ਦਇਆ
ਕਰਿ ਮੇਲੈ ਜਿਸੁ ਸਤਿਗੁਰੁ ਸੇ ਜਨੁ ਹਰਿ ਹਰਿ
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਚਖਾਸੀ ॥ ੧ ॥ ਜੋ ਜਨ ਸੇਵਹਿ
ਸਦ ਸਦਾ ਮੇਰਾ ਹਰਿ ਹਰੇ ਤਿਨ ਕਾ ਸਭ ਦੂਖੁ
ਭਰਮੁ ਭਉ ਜਾਸੀ ॥ ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾਂ
ਜੀਵੈ ਜਿਉ ਚਾਤ੍ਰਿਕੁ ਜਲਿ ਪੀਐ ਤ੍ਰਿਪਤਾਸੀ ॥ ੨
॥ ੫ ॥ ੧੨ ॥

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਸਿਰੀ ਰਾਮੁ ॥ ਰਾਮ ਰਮਤ ਰਾਮੁ ॥

Sa'rag Mahala - 4 (*Jap ma'n nirbhau. Sat sat sada sat....*)

O my mind ! Let us remember (recite True Name of the Lord) the fearless Lord, who is true during all the three ages (an embodiment of Truth). He is without any enmity (towards anyone) is free from death, is formless, and is (self effulgent) immanent by Himself. O my mind ! Let us recite the Name of the Lord by day and night, who is formless and is not partaking anything (does not take any food). (Pause-1)

There are crores of people longing to have a glimpse of the Lord during all the three ages, including thirty-three crores gods, Sidhas, Yogis and mendicants living on the banks of the holy rivers (according to Hindu belief) but none has perceived Him so far. But the efforts of some Guru-minded persons have been successful and their service has been accepted by the Lord through His Grace. (1)

The saints of the Lord are really virtuous and Great with whom the Lord is pleased. O Nanak ! The Lord has protected the honour of such persons, who have the Lord on their side. (2-4-11)

Sa'rag Mahala - 4 Par'ta'l (*Jap ma'n Govind har Govind.....*)

O my mind ! Let us recite the True Name of the Lord (Govind), who is the treasure of virtues, and the True Master of the whole world. O my mind ! Such a Lord, who is not perishable, should always be remembered. (Pause-1)

The nectar of True Name, which helps the human beings to flourish, is partaken by those persons, who are (given) bestowed with this boon by the Lord Himself. The person, who is enabled to join the company of a True Guru by the Lord through His Grace, finally partakes of this nectar of True Name. (1)

The person, who serves the True Lord with body and mind all the time, casts away all his afflictions, (whims) misgivings and fear complex. O Nanak ! I, (the slave of the Lord) feel alive only when I am engaged in the reciting of True Name, as the papiya (toad) feels satiated by the raindrop. (2-5-12)

Sa'rag Mahala - 4 (*Jap ma'n sri Ram. Ram ramat Ram....*)

O my mind ! Let us remember the Lord 'Ram', who pervades all the beings and recite His True Name; who was

ਸਤਿ ਸਤਿ ਰਾਮੁ ॥ ਬੋਲਹੁ ਭਈਆ ਸਦ ਰਾਮੁ
ਰਾਮੁ ਰਾਮੁ ਰਵਿ ਰਹਿਆ ਸਰਬਗੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਰਾਮੁ ਆਪੇ ਆਪਿ ਆਪੇ ਸਭੁ ਕਰਤਾ ਰਾਮੁ
ਆਪੇ ਆਪਿ ਆਪਿ ਸਭਤੁ ਜਗੇ ॥ ਜਿਸੁ ਆਪਿ
ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਇ ਸੋ ਜਨੁ
ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੇ ॥ ੧ ॥ ਰਾਮ ਨਾਮ ਕੀ
ਉਪਮਾ ਦੇਖਹੁ ਹਰਿ ਸੰਤਹੁ ਜੋ ਭਗਤ ਜਨਾਂ ਕੀ
ਪਤਿ ਰਾਖੇ ਵਿਚਿ ਕਲਿਜੁਗ ਅਗੇ ॥ ਜਨ ਨਾਨਕ
ਕਾ ਅੰਗੁ ਕੀਆ ਮੇਰੈ ਰਾਮ ਰਾਇ ਦੁਸਮਨ ਦੂਖ
ਗਏ ਸਭਿ ਭਗੇ ॥ ੨ ॥ ੬ ॥ ੧੩ ॥
ਸਾਰੰਗ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰ ਮੂਰਤਿ ਕਉ ਬਲਿ ਜਾਉ ॥ ਅੰਤਰਿ
ਪਿਆਸ ਚਾਤ੍ਰਿਕ ਜਿਉ ਜਲ ਕੀ ਸਫਲ ਦਰਸਨੁ
ਕਦਿ ਪਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਾਥਾ ਕੋ ਨਾਥੁ
ਸਰਬ ਪ੍ਰਤਿਪਾਲਕੁ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਉ ॥
ਜਾ ਕਉ ਕੋਇ ਨ ਰਾਖੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਤੂ ਦੇਹਿ
ਅਸਰਾਉ ॥ ੧ ॥ ਨਿਧਰਿਆ ਧਰ ਨਿਗਤਿਆ
ਗਤਿ ਨਿਥਾਵਿਆ ਤੂ ਥਾਉ ॥ ਦਹ ਦਿਸ ਜਾਉ
ਤਹਾ ਤੂ ਸੰਗੇ ਤੇਰੀ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ ॥ ੨
॥ ਏਕਸੁ ਤੇ ਲਾਖ ਲਾਖ ਤੇ ਏਕਾ ਤੇਰੀ ਗਤਿ
ਮਿਤਿ ਕਹਿ ਨ ਸਾਕਉ ॥ ਤੂ ਬੇਅੰਤੁ ਤੇਰੀ ਮਿਤਿ
ਨਹੀ ਪਾਈਐ ਸਭੁ ਤੇਰੇ ਖੇਲੁ ਦਿਖਾਉ ॥ ੩ ॥
ਸਾਧਨ ਕਾ ਸੰਗੁ ਸਾਧ ਸਿਉ ਗੋਸਟਿ ਹਰਿ ਸਾਧਨ

True in the beginning and will also be True in the end. O my dear friend ! Let us repeat with body and mind, the name of the Lord who knows our inner feelings, being omni-scient. (Pause-1)

The Lord has been the Creator of all beings during the three ages and pervades the whole world during the three ages (past, present and future). My Lord, who enlightens the whole Universe, is remembered by those persons, blessed by His Grace and they recite Lord's True Name, imbued with love and devotion. (1)

O saints ! Just see the Greatness of the Lord, who has protected the honour of His saints in this age of Kalyug, full of the fire of vicious thoughts, where His praises are being sung.

O Nanak ! The Lord has always been by my side and enlightened me so that all my foes have taken to their heels, leaving me safe in Lord's love. (2-6-13)

Sa'rang Mahala - 5 Choupade' Ghar - 1 Ik onkar satgur Prasad (Satgur moorat kou bal ja'ou....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I would offer myself as a sacrifice to the True Guru (Lord) and am always pining to have a glimpse of my Guru just like the 'Chatrik' (toad) craving for the rain-drop (I will be thrilled to perceive Lord's Vision). (Pause-1)

The Lord-Creator and Sustainer of all, is the True Master of all helpless beings as He is known as the protector of His saints. His True Name is very dear to such saints. O Lord ! You are lending Your support to all those persons who have sought refuge in You, and have nobody else to look upto for help. (1)

O Lord ! You are the mainstay of the helpless persons, being protector of their honour and supporter of such down-trodden persons (like me). I find (feel) Your Presence within me and in all the ten directions, wherever I wander around and I perform all functions (actions) as per Your Will. (2)

O Lord ! I know not Your Greatness and Vastness as such I cannot describe Your Grandeur and might. Moreover, You are immanent in all beings, taking millions of forms and then restraining Yourself into one form, being aloof. O Lord ! You are limitless and beyond our comprehension, being perceived by us in Your creation alone (being enacted by You). (3)

O Nanak ! May the Lord bestow on me the company of

ਸਿਉ ਲਿਵ ਲਾਉ ॥ ਜਨ ਨਾਨਕ ਪਾਇਆ ਹੈ
ਗੁਰਮਤਿ ਹਰਿ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ॥ ੪ ॥
੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜੀਉ ਅੰਤਰਜਾਮੀ ਜਾਨ ॥ ਕਰਤ ਬੁਰਾਈ
ਮਾਨੁਖ ਤੇ ਛਪਾਈ ਸਾਖੀ ਭੂਤ ਪਵਾਨ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬੈਸਨੋ ਨਾਮੁ ਕਰਤ ਖਟ ਕਰਮਾ ਅੰਤਰਿ
ਲੋਭ ਜੁਠਾਨ ॥ ਸੰਤ ਸਭਾ ਕੀ ਨਿੰਦਾ ਕਰਤੇ ਭੂਖੇ
ਸਭ ਅਗਿਆਨ ॥ ੧ ॥ ਕਰਹਿ ਸੋਮ ਪਾਕੁ ਹਿਰਹਿ
ਪਰ ਦਰਬਾ ਅੰਤਰਿ ਝੂਠ ਗੁਮਾਨ ॥ ਸਾਸਤ੍ਰ ਬੇਦ
ਕੀ ਬਿਧਿ ਨਹੀ ਜਾਣਹਿ ਬਿਆਪੇ ਮਨ ਕੈ ਮਾਨ ॥
੨ ॥ ਸੰਧਿਆ ਕਾਲ ਕਰਹਿ ਸਭਿ ਵਰਤਾ ਜਿਉ
ਸਫਰੀ ਦੰਫਾਨ ॥ ਪ੍ਰਭੁ ਭੁਲਾਏ ਉਝੜਿ ਪਾਏ
ਨਿਹਵਲ ਸਭਿ ਕਰਮਾਨ ॥ ੩ ॥ ਸੋ ਗਿਆਨੀ
ਸੋ ਬੈਸਨੋ ਪੜ੍ਹਿਆ ਜਿਸੁ ਕਰੀ ਕ੍ਰਿਪਾ ਭਗਵਾਨ ॥
ਉਨਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇਆ
ਉਧਰਿਆ ਸਗਲ ਬਿਸਾਨ ॥ ੪ ॥ ਕਿਆ ਹਮ
ਕਥਹਿ ਕਿਛੁ ਕਥਿ ਨਹੀ ਜਾਣਹ ਪ੍ਰਭੁ ਭਾਵੈ ਤਿਵੈ
ਬੋਲਾਨ ॥ ਸਾਧਸੰਗਤਿ ਕੀ ਧੂਰਿ ਇਕ ਮਾਂਗਉ
ਜਨ ਨਾਨਕ ਪਾਇਓ ਸਰਾਨ ॥ ੫ ॥ ੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਰੇ ਨਾਚਨੇ ਰਹੇ ॥ ਲਾਲੁ ਰਗੀਲਾ ਸਹਜੇ
ਪਾਇਓ ਸਤਿਗੁਰੁ ਬਚਨਿ ਲਹੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਕੁਆਰ ਕੰਨਿਆ ਜੈਸੇ ਸੀਗਿ ਸਹੇਰੀ ਪ੍ਰਿਅ ਬਚਨ

His holy saints alongwith the (listening to their conversation) the discourses of such saints, imbued with their love. O Lord ! The Guru's followers have realised You through the Guru's guidance and I am pining and craving (with the longing) to have Your glimpse. May You bless me with Your Vision and enlightenment! (4-1)

Sa'rag Mahala - 5 (*Har jiu antarjā'mi ja'n.....*)

O Man ! The Lord is omni-scient and knows everything including our inner feelings. You may perform certain actions, (sinful) hiding yourself from other persons, but the Lord perceives it all, as He is pervading everywhere like the air penetrating all corners. (Pause-1)

A person, calling himself a follower of Vishnu, performs all sorts of acts (of six types) having his heart, full of greed, as such he is impure. The persons, who indulge in the vilification of holy saints and their congregations, have failed miserably in life due to their ignorance (have been drowned in this ocean). (1)

Such persons are full of egoism and falsehood in their hearts, though outwardly they pose to be truthful and simple by cooking their own food while stealing others' wealth. They are completely engrossed in their egoism, without having any knowledge of the Vedas and Shastras. (2)

Such persons perform prayers thrice during the day and keep fasts but they are showing off with such acts of falsehood as part of their show, like a magician. All their actions are wasteful as the Lord Himself had led themselves astray by following the wrong path, exhibiting their egoism. (3)

The person, bestowed with the Lord's Grace, is considered to be a learned Pandit and the saint of Vishnu, as he has realised the highest status (of Equipose) through the service of the Guru. Even the whole world could gain salvation with their guidance and their personal glimpse. (4)

We have no power to describe or comprehend the greatness of the Lord, being beyond our comprehension and whatever we speak is being dictated by the Lord's Will. O Nanak ! I have sought refuge at the lotus-feet of the holy saints and seek the dust of their lotus-feet being their slave. (5-2)

Sarag Mahala - 5 (*Ab moro na'chno reho'.....*)

O Brother ! Now I have attained the Lord-benevolent bestower of bliss, by following the Guru's Word, in a state of Equipose and my wanderings (in the cycle of Rebirths) have come to an end. (Pause -1)

When the Lord-spouse, all powerful, appeared within my heart and I perceived His Presence in my soul, I felt a bit hesitant to describe my joy (as the conjugal bliss is known only to the

ਉਪਹਾਸ ਕਰੇ ॥ ਜਉ ਸੁਰਿਜਨੁ ਗ੍ਰਿਹ ਭੀਤਰਿ
ਆਇਓ ਤਬ ਮੁਖੁ ਕਾਜਿ ਲਜੇ ॥ ੧ ॥ ਜਿਉ
ਕਨਿਕੇ ਕੋਠਾਰੀ ਚੜਿਓ ਕਬਰੇ ਹੋਤ ਫਿਰੇ ॥ ਜਬ
ਤੇ ਸੁਧ ਭਏ ਹੈ ਬਾਰਹਿ ਤਬ ਤੇ ਥਾਨ ਥਿਰੇ ॥ ੨
॥ ਜਉ ਦਿਨੁ ਰੈਨਿ ਤਉ ਲਉ ਬਜਿਓ ਮੂਰਤ
ਘਰੀ ਪਲੇ ॥ ਬਜਾਵਨਹਾਰੇ ਉਨਿ ਸਿਧਾਰਿਓ
ਤਬ ਫਿਰਿ ਬਾਜੁ ਨ ਭਇਓ ॥ ੩ ॥ ਜੈਸੇ ਕੁੰਡ
ਉਦਕ ਪੂਰਿ ਆਨਿਓ ਤਬ ਓਹੁ ਭਿੰਨ ਦ੍ਰਿਸਟੇ ॥
ਕਹੁ ਨਾਨਕ ਕੁੰਡੁ ਜਲੈ ਮਹਿ ਡਾਰਿਓ ਅੰਭੈ ਅੰਭ
ਮਿਲੇ ॥ ੪ ॥ ੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਪੂਛੇ ਕਿਆ ਕਹਾ ॥ ਲੈਨੇ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ
ਰਸੁ ਨੀਕੇ ਬਾਵਰ ਬਿਖੁ ਸਿਉ ਗਹਿ ਰਹਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਦੁਲਭ ਜਨਮੁ ਚਿਰਕਾਲ ਪਾਇਓ
ਜਾਤਉ ਕਉਡੀ ਬਦਲਹਾ ॥ ਕਾਬੂਰੀ ਕੇ ਗਾਹਕੁ
ਆਇਓ ਲਾਇਓ ਕਾਲਰ ਬਿਰਖ ਜਿਵਹਾ ॥ ੧
॥ ਆਇਓ ਲਾਭੁ ਲਾਭਨ ਕੈ ਤਾਈ ਮੋਹਨਿ
ਠਾਗਉਰੀ ਸਿਉ ਉਲਝਿ ਪਹਾ ॥ ਕਾਚ ਬਾਦਰੈ
ਲਾਲੁ ਖੋਈ ਹੈ ਫਿਰਿ ਇਹੁ ਅਉਸਰੁ ਕਦਿ ਲਹਾ
॥ ੨ ॥ ਸਗਲ ਪਰਾਧ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ਠਾਕੁਰੁ
ਛੋਡਹ ਦਾਸਿ ਭਜਹਾ ॥ ਆਈ ਮਸਟਿ ਜੜਵਤੁ
ਤੀ ਨਿਆਈ ਜਿਉ ਤਸਕਰੁ ਦਰਿ ਸਾਨ੍ਹਿਹਾ ॥ ੩

woman, who has enjoyed it) as this is known only to a person who has enjoyed the bliss of Lord's unison, just as a virgin would like to know the experiences of her married girl friends about the conjugal bliss of their spouses. (1)

Just as the gold lying molten in the melting pot of the jeweller moves around and is restless due to the dirt of impurities, but once the impurities are removed and it gains hundred percent pure state, it lies in complete harmony (steady state); similarly the human being remains restless due to his dual-mindedness but attains harmony and steadfastness in the state of Equipoise, on attaining self-realisation and Truth. (2)

Once the soul leaves the human body, the corpse lies motionless, without any activity, just as the gong is struck every hour or half an hour so long the striker is there, but once the striker goes, the gong remains silent and does not strike to indicate time any more (does not function). (3)

O Nanak ! The human being, due to his dual-mindedness and ignorance remains separated from the Lord but once he gets rid of his dual-mindedness, he becomes a personification of the Lord Himself, just as water in a pitcher has a separate existence but once it mingles with water it loses its separate entity and becomes a part of the whole, without any distinction. (4 - 3)

Sarag Mahala - 5 (*Ab poochhai kia kaha.....*)

O my mind ! When the Lord would like to know (after death) as to your achievements in human life, then what answer would you give ? O foolish mind ! Instead of reciting True Name of the Lord and partaking the nectar (of True Name) in life, you have wasted this life, being engrossed in the filth of vicious and sinful actions. (Pause -1)

O Man ! This invaluable human form was gained by us after ages of separation (from the Lord) but we have wasted it without any purpose. We had come to the world for doing a (purposeful) profitable business in life (of attaining the Lord), but we have loaded the merchandise of useless things (like vices and sins) instead of "Kasturi" and spent this life without any purpose. (1)

O Man ! This life was given to us for achieving higher and nobler things (of life) but we have wasted this human life without any purpose, being engrossed in the charm of worldly falsehood (Maya) and worldly pleasures. We have lost the chance of uniting with the Lord, being engrossed in vices and sinful actions. O Man ! When will you get a similar chance again in the human form? (2)

O my mind ! Having been engrossed in worldly falsehood (Maya) you have not gained any virtues by following the dictates of the servant (Maya) rather than the Master, (True Lord). Man has to face the punishment at the hands of Yama (god of death) after death when he attains the state of

॥ ਆਨ ਉਪਾਉ ਨ ਕੋਊ ਸੂਝੈ ਹੋਰਿ ਦਾਸਾ ਸਰਣੀ
ਪਰਿ ਰਹਾ ॥ ਕਹੁ ਨਾਨਕ ਤਬ ਹੀ ਮਨ ਛੁਟੀਐ
ਜਦੁ ਸਗਲੇ ਅਉਗਨ ਮੇਟਿ ਧਰਹਾ ॥ ੪ ॥੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਧੀਰਿ ਰਹੀ ਪ੍ਰਿਅ ਬਹੁਤੁ ਬਿਰਾਗਿਓ ॥
ਅਨਿਕ ਭਾਂਤਿ ਆਨੂਪ ਰੰਗ ਰੇ ਤਿਨੁ ਸਿਉ ਰੁਚੈ
ਨ ਲਾਗਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਸਿ ਬਾਸੁਰ
ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਮੁਖਿ ਟੇਰਉ ਨੀਂਦ ਪਲਕ ਨਹੀ
ਜਾਗਿਓ ॥ ਹਰ ਕਜਰ ਬਸਤ੍ਰ ਅਨਿਕ ਸੀਗਾਰ
ਰੇ ਬਿਨੁ ਪਿਰ ਸਭੇ ਬਿਖੁ ਲਾਗਿਓ ॥ ੧ ॥ ਪੂਛਉ
ਪੂਛਉ ਦੀਨ ਭਾਂਤਿ ਕਰਿ ਕੋਊ ਕਹੈ ਪ੍ਰਿਅ
ਦੇਸਾਗਿਓ ॥ ਹੀਉ ਦੇਉ ਸਭੁ ਮਨੁ ਤਨੁ
ਅਰਪਉ ਸੀਸੁ ਚਰਣ ਪਰਿ ਰਾਖਿਓ ॥ ੨ ॥ ਚਰਣ
ਬੰਦਨਾ ਅਮੋਲ ਦਾਸਰੇ ਦੇਉ ਸਾਧਸੰਗਤਿ
ਅਰਦਾਗਿਓ ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਮੋਹਿ ਪ੍ਰਭੁ ਮਿਲਾਵਹੁ
ਨਿਮਖ ਦਰਸੁ ਪੇਖਾਗਿਓ ॥ ੩ ॥ ਦ੍ਰਿਸਟਿ ਭਈ
ਤਬ ਭੀਤਰਿ ਆਇਓ ਮੇਰਾ ਮਨੁ ਅਨਦਿਨੁ
ਸੀਤਲਾਗਿਓ ॥ ਕਹੁ ਨਾਨਕ ਰਸਿ ਮੰਗਲ ਗਾਏ
ਸਬਦੁ ਅਨਾਹਦੁ ਬਾਜਿਓ ॥ ੪ ॥ ੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਸਤਿ ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸਤਿ ਸਤਿ
ਸਾਧਾ ॥ ਬਚਨੁ ਗੁਰੂ ਜੋ ਪੂਰੈ ਕਹਿਓ ਮੈ ਛੀਕਿ
ਗਾਂਠਰੀ ਬਾਧਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਸਿ ਬਾਸੁਰ
ਨਖਿਅਤੁ ਬਿਨਾਸੀ ਰਵਿ ਸਸੀਅਰ ਬੇਨਾਧਾ ॥

unconsciousness, just as a thief (burglar) gets beaten up, being caught (at the site of burglary) while committing the theft. (3)

O Nanak ! We could attain salvation and freedom from the cycle of births and deaths by ridding ourselves of all vicious and sinful actions. There is no other outlet (opening) for attaining the Lord except taking refuge at the lotus-feet of the holy saints. (4 - 4)

Sarag Mahala - 5 (*Ma'iee dheer rehi pir bahut bira'giou....*)

O my mother ! My patience had given way and the urge to unite with the Lord had made me restless and sad. My heart was not feeling happy and satisfied with all the joy and pleasures of various types in the world. (Pause - 1)

O Brother ! I was pining and wailing for the meeting (union) with my Lord-spouse day and night, and was not getting a wink of sleep and was awake all the time. All the embellishments of the body like garlands, collyrium or fine clothes had no value for me without the presence of the Lord-spouse and appeared to me like venom. (1)

I was trying to seek the Lord-spouse by asking His whereabouts like a helpless (seeker) questioner, from everyone so that someone might be able me to help me out. I was prepared to offer my body as a sacrifice to someone alongwith my body and soul and fall at the lotus-feet of the saints, who would enlighten me about the Lord's court (presence). (2)

O holy saints ! My only prayer to you is that I may be taken as a slave (servant) for the holy congregations through Your benevolence so that I could offer my salutations at your lotus-feet. Kindly enable me to unite with the Lord so that I could have a glimpse of the beloved Lord without any delay. (3)

O Nanak ! When the holy saints blessed me with a glimpse of the Lord through their benevolence and Grace, I attained peace and tranquillity of mind for all times (during the day and night), once I sang the praises of the Lord with love and devotion. I could hear the unstrung (all-pervasive) music of Nature and perceived the Lord within me. (4 - 5)

Sarag Mahala - 5 (*Maiee sat sat sat har sat sat sa'dha'...*)

O my mother ! The Lord has been True during all the three ages (Past, Present and Future) and His saints also have been Truthful during the three ages. I have accepted and preserved with great care the teachings of the perfect Guru (Guru's Word) in my heart. (like a bundle of precious things). (Pause-1)

All the worldly things like sun, moon and stars are all perishable though shining during day and night. Even the

ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੇ ਇਕਿ ਸਾਧ
ਬਚਨ ਅਟਲਾਧਾ ॥ ੧ ॥ ਅੰਡ ਬਿਨਾਸੀ ਜੇਰ
ਬਿਨਾਸੀ ਉਤਭੁਜ ਸੇਤ ਬਿਨਾਧਾ ॥ ਚਾਰਿ ਬਿਨਾਸੀ
ਖਟਹਿ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਨਿਹਚਲਾਧਾ
॥ ੨ ॥ ਰਾਜ ਬਿਨਾਸੀ ਤਾਮ ਬਿਨਾਸੀ ਸਾਤਕੁ ਭੀ
ਬੇਨਾਧਾ ॥ ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ ਇਕਿ
ਸਾਧ ਬਚਨ ਆਗਾਧਾ ॥ ੩ ॥ ਆਪੇ ਆਪਿ ਆਪ
ਹੀ ਆਪੇ ਸਭੁ ਆਪਨ ਖੇਲੁ ਦਿਖਾਧਾ ॥ ਪਾਇਓ
ਨ ਜਾਈ ਕਹੀ ਭਾਂਤਿ ਰੇ ਪ੍ਰਭੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿ
ਲਾਧਾ ॥ ੪ ॥ ੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਮਨਿ ਬਾਸਿਬੇ ਗੁਰ ਗੋਬਿੰਦ ॥ ਜਹਾਂ ਸਿਮਰਨੁ
ਭਇਓ ਹੈ ਠਾਕੁਰ ਤਹਾਂ ਨਗਰ ਸੁਖ ਆਨੰਦ ॥
੧ ॥ ਰਹਾਉ ॥ ਜਹਾਂ ਬੀਸਰੈ ਠਾਕੁਰੁ ਪਿਆਰੇ
ਤਹਾਂ ਦੂਖ ਸਭ ਆਪਦ ॥ ਜਹ ਗੁਨ ਗਾਇ
ਆਨੰਦ ਮੰਗਲ ਰੂਪ ਤਹਾਂ ਸਦਾ ਸੁਖ ਸੰਪਦ ॥
੧ ॥ ਜਹਾ ਸ੍ਰਵਨ ਹਰਿ ਕਥਾ ਨ ਸੁਨੀਐ ਤਹ
ਮਹਾ ਭਇਆਨ ਉਦਿਆਨਦ ॥ ਜਹਾਂ ਕੀਰਤਨੁ
ਸਾਧਸੰਗਤਿ ਰਸੁ ਤਹ ਸਘਨ ਬਾਸ ਫਲਾਂਨਦ ॥
੨ ॥ ਬਿਨੁ ਸਿਮਰਨ ਕੋਟਿ ਬਰਖ ਜੀਵੈ ਸਗਲੀ
ਅਉਧ ਬ੍ਰਿਥਾਨਦ ॥ ਏਕ ਨਿਮਖ ਗੋਬਿੰਦ ਭਜਨੁ
ਕਰਿ ਤਉ ਸਦਾ ਸਦਾ ਜੀਵਾਨਦ ॥ ੩ ॥ ਸਰਨਿ
ਸਰਨਿ ਸਰਨਿ ਪ੍ਰਭੁ ਪਾਵਉ ਦੀਜੈ ਸਾਧਸੰਗਤਿ

mountains, Earth, Water and Air are all liable to be perished (at some stage) except the sayings of the saints (Guru's Word) which are eternal. (1)

All the creation, whether created from eggs, semen, perspiration or even all the green vegetation produced from the Earth are all liable to perish. Even the four Vedas and six Shastras are perishable whereas the Guru's Word is immortal and eternal. (2)

The three-pronged worldly falsehood (consisting of lust for power, greed and peace) during the three ages is perishable, infact everything which we perceive in the world is perishable, except the Guru's Word which is only eternal and lasting throughout ages. (3)

The Lord is pervading everywhere during the three ages and four Yugas (Kalyug, Satyug, Doapar and Treta) and the whole worldly drama has been enacted by the Lord Himself. O Nanak ! I have realised the Lord Almighty through the Guru's guidance, as He is not attainable through any other means. (4-6)

Sarag Mahala - 5 (*Meraī ma'n ba'sbo Gur Gobind.....*)

The Lord, who is the all powerful force and worthy of our worship, abides in my mind. The place, where the Lord, alongwith the recitation of True Name is remembered, is full of joy and bliss whether it be a town with population or a desolate place. (Pause -1)

The place, where the True Master is totally forgotten and the beloved Lord is never remembered, is full of sufferings beset with all ailments. The place, where the praises of the Lord, an embodiment of bliss, are being sung is full of joy and bliss and everything blooms with success. However, the place devoid of Lord's True Name, where His praises (cannot be heard with our ears) are not being sung is to be considered as desolate and full of sufferings. The place, where the praises of the Lord, in the form of Guru's sermons, are being sung, in the company of holy congregations, (holy saints) is blossoming with the aroma of freshness, greenery and bliss. (2)

If a person lives for millions of years, but without the Lord's worship, (recitation of True Name) then his life is a sheer waste, whereas a person, who lives even for a short while with the remembrance of the Lord's True Name lives for ever and becomes immortal. (3)

O Nanak ! The Lord, who is an embodiment of all virtues, spreading His fragrance all over, (through Nature) is pervading

ਕਿਰਪਾਨਦ ॥ ਨਾਨਕ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਰਬ ਮੈ
ਸਗਲ ਗੁਣਾ ਬਿਧਿ ਜਾਨਦ ॥ ੪ ॥ ੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਹਿ ਰਾਮ ਭਰੋਸਉ ਪਾਏ ॥ ਜੋ ਜੋ ਸਰਣਿ
ਪਰਿਓ ਕਰੁਣਾਨਿਧਿ ਤੇ ਤੇ ਭਵਹਿ ਤਰਾਏ ॥ ੧

॥ ਰਹਾਉ ॥ ਸੁਖਿ ਸੋਇਓ ਅਰੁ ਸਹਜਿ ਸਮਾਇਓ
ਸਹਸਾ ਗੁਰਹਿ ਗਵਾਏ ॥ ਜੋ ਚਾਹਤ ਸੋਈ ਹਰਿ
ਕੀਓ ਮਨ ਬਾਛਤ ਫਲ ਪਾਏ ॥ ੧ ॥ ਹਿਰਦੈ

ਜਪਉ ਨੇਤ੍ਰ ਧਿਆਨੁ ਲਾਵਉ ਸ੍ਵਨੀ ਕਥਾ ਸੁਨਾਏ
॥ ਚਰਣੀ ਚਲਉ ਮਾਰਗਿ ਠਾਕੁਰ ਕੈ ਰਸਨਾ
ਹਰਿ ਗੁਣ ਗਾਏ ॥ ੨ ॥ ਦੇਖਿਓ ਦ੍ਰਿਸਟਿ ਸਰਬ

ਮੰਗਲ ਰੂਪ ਉਲਟੀ ਸੰਤ ਕਰਾਏ ॥ ਪਾਇਓ
ਲਾਲੁ ਅਮੋਲੁ ਨਾਮੁ ਹਰਿ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਏ
॥ ੩ ॥ ਕਵਨ ਉਪਮਾ ਕਉਨ ਬਡਾਈ ਕਿਆ

ਗੁਨ ਕਹਉ ਰੀਝਾਏ ॥ ਹੋਤ ਕ੍ਰਿਪਾਲ ਦੀਨ
ਦਇਆ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਦਾਸ ਦਸਾਏ ॥ ੪ ॥
੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਉਇ ਸੁਖ ਕਾ ਸਿਉ ਬਰਨਿ ਸੁਨਾਵਤ ॥ ਅਨਦ
ਬਿਨੋਦ ਪੇਖਿ ਪ੍ਰਭ ਦਰਸਨ ਮਨਿ ਮੰਗਲ ਗੁਨ
ਗਵਾਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਸਮ ਭਈ ਪੇਖਿ
ਬਿਸਮਾਦੀ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾਵਤ ॥ ਪੀਓ ਅੰਮ੍ਰਿਤ
ਨਾਮੁ ਅਮੋਲਕ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਵਤ ॥

in all the beings. May the Lord, through His Grace, bestow on me the company of holy saints so that I could recite the True Name with body, mind and speech, seeking refuge at the lotus-feet of the Lord ! (4 -7)

Sarag Mahala - 5 (*Ab mohai Ram bharosou paie'....*)

I have now realised that the True Lord is my only protector, and the person, who has sought His support, always crosses this ocean of life successfully, with the Grace of the Lord, the ocean (sources) of benevolence. (Pause - 1)

The Guru has rid us of all our doubts and dual-mindedness, thus blessing us with the bliss of life and the fourth state of Equipoise so that we are imbued with His love all the time. Now we have got all our desires fulfilled and the Lord has enabled us to lead a successful and purposeful life, as desired by us. (1)

We now sing the praises of the Lord with the tongue and follow the path of the True Master with the feet, having inculcated Lord's True Name in the heart, with the eyes glued on His glimpse, and listening to His praises (being sung) with the ears. (2)

The holy saints have helped us to develop a mode of life, totally opposed to the worldly perception, thus enabling us to perceive the blissful Lord with the eyes of true knowledge. Having attained the invaluable True Name of the beloved Lord, we are imbued with His love continuously which does not leave us (desert us) any time. (3)

O Nanak ! How should I please the Lord by singing His praises ? With what modes of prayers should I extol the Greatness and grandeur (Praises) of the Lord ? Infact, the person, on whom the Lord bestows His Grace through His benevolence, could praise Him by becoming the slave of Lord's slaves. (4 -8)

Sarag Mahala - 5 (*Oai sukh ka'siu baran sunavat.....*)

Whom should the person, who has enjoyed the bliss of Lord's Vision (glimpse) by singing His praises, explain the joy and pleasure of his union with the Lord ? (Pause - 1)

Such a person has been thrilled by the ecstasy of the unison with the wonderful Lord, and has perceived Him pervading everywhere through His benevolence. By partaking the nectar of Lord's priceless True Name, such a person enjoys the indescribable bliss, just like the dumb person, who cannot explain his joy and happiness after eating sweetmeats. (1)

੧ ॥ ਜੈਸੇ ਪਵਨੁ ਬੰਧ ਕਰਿ ਰਾਖਿਓ ਬੂਝੁ ਨ
ਆਵਤ ਜਾਵਤ ॥ ਜਾ ਕਉ ਰਿਦੈ ਪ੍ਰਗਾਸੁ ਭਇਓ
ਹਰਿ ਉਆ ਕੀ ਕਹੀ ਨ ਜਾਇ ਕਹਾਵਤ ॥ ੨ ॥
ਆਨ ਉਪਾਵ ਜੇਤੇ ਕਿਛੁ ਕਹੀਅਹਿ ਤੇਤੇ ਸੀਖੇ
ਪਾਵਤ ॥ ਅਚਿੰਤ ਲਾਲੁ ਗਿ੍ਹਰੁ ਭੀਤਰਿ ਪ੍ਰਗਟਿਓ
ਅਗਮ ਜੈਸੇ ਪਰਖਾਵਤ ॥ ੩ ॥ ਨਿਰਗੁਣ
ਨਿਰੰਕਾਰ ਅਬਿਨਾਸੀ ਅਤੁਲੋ ਤੁਲਿਓ ਨ ਜਾਵਤ
॥ ਕਹੁ ਨਾਨਕ ਅਜਰੁ ਜਿਨਿ ਜਰਿਆ ਤਿਸ ਹੀ
ਕਉ ਬਨਿ ਆਵਤ ॥ ੪ ॥ ੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਖਈ ਦਿਨੁ ਰੈਨਿ ਇਵ ਹੀ ਗੁਦਾਰੈ ॥ ਗੋਬਿੰਦੁ
ਨ ਭਜੈ ਅਹੰਬੁਧਿ ਮਾਤਾ ਜਨਮੁ ਜੂਐ ਜਿਉ ਹਾਰੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਅਮੋਲਾ ਪ੍ਰੀਤਿ ਨ ਤਿਸ
ਸਿਉ ਪਰ ਨਿੰਦਾ ਹਿਤਕਾਰੈ ॥ ਛਾਪਰੁ ਬਾਧਿ ਸਵਾਰੈ
ਤ੍ਰਿਣ ਕੇ ਦੁਆਰੈ ਪਾਵਰੁ ਜਾਰੈ ॥ ਕਾਲਰੁ ਪੋਟ
ਉਠਾਵੈ ਮੁੰਡਹਿ ਅੰਮ੍ਰਿਤੁ ਮਨ ਤੇ ਡਾਰੈ ॥ ਓਵੈ
ਬਸਤ੍ਰੁ ਕਾਜਰੁ ਮਹਿ ਪਰਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਫਿਰਿ
ਝਾਰੈ ॥ ੨ ॥ ਕਾਟੈ ਪੇਡੁ ਡਾਲ ਪਰਿ ਠਾਢੈ ਖਾਇ
ਖਾਇ ਮੁਸਕਾਰੈ ॥ ਗਿਰਿਓ ਜਾਇ ਰਸਾਤਲਿ
ਪਰਿਓ ਛਿਟੀ ਛਿਟੀ ਸਿਰ ਭਾਰੈ ॥ ੩ ॥ ਨਿਰਵੈਰੈ
ਸੰਗਿ ਵੈਰੁ ਰਚਾਏ ਪਹੁਚਿ ਨ ਸਕੈ ਗਵਾਰੈ ॥ ਕਹੁ
ਨਾਨਕ ਸੰਤਨ ਕਾ ਰਾਖਾ ਪਾਰਬ੍ਰਹਮੁ ਨਿਰੰਕਾਰੈ ॥
੪ ॥ ੧੦ ॥

Just as a Yogi controls his breath (by stopping air coming in or out) without giving any clue to others, similarly the state of person, whose mind has been enlightened by the Lord's love, cannot be explained by anyone. (No one could express the bliss of an enlightened person) (2)

Whatever means of attaining the Lord are there, could be learnt by following the Guru's teachings but it is rather impossible to scrutinize a person who has been suddenly blessed with the Lord's Presence within, through His Grace. (3)

O Nanak ! The Lord, who is formless, without any (physical) qualities, and is imperishable, cannot be evaluated by us, being beyond our comprehension. But the person, who has kept it a secret having perceived the Lord within himself, is truly worthy of this feat of describing the indescribable. (4 - 9)

Sarag Mahala - 5 (*Bikhiee din rein iv hi guda'rai.....*)

The sinful person, engrossed in vicious actions, spends the day and night in a wasteful manner, thus losing the gamble (battle) of life without remembering the Lord, being engulfed by his egoism. (Pause - 1)

Such a person is engaged in the vilification of others, without developing love for the Lord's True Name. This is just like destroying one's own life by engaging oneself in vilification and fruitless efforts. (just like burning a fire at the gate of a house built out of grass, which could easily catch fire and be destroyed in no time). (1)

Having cast away the nectar of the True Name from his mind, such a faithless person carries the load of sins and vices (like the black soot) on his head. He engages himself in vicious thoughts and sinful actions due to his egoism in this world, thus he becomes a sinner in life just as a person wearing rich clothes, goes in a room full of black soot, thus spoiling and then trying to remove this dirt, from his clothes. (2)

Just as a person, sitting on the branch of a free and enjoying its fruits, starts cutting it and then falls down in a pit upside down suffering multiple injuries. (Similarly this person, engrossed in vices and sins, cuts his life short and goes through the hell of the cycle of Rebirths). (3)

Such a faithless person develops enmity against the saints who are having (ill-will against none) and the fool does not avail the company of holy saints and its benefits. O Nanak ! The formless Lord protects the honour of His saints Himself, through His Grace. (4 - 10)

ਸਾਰਗ ਮਹਲਾ ੫

ਅਵਰਿ ਸਭਿ ਭੂਲੇ ਭ੍ਰਮਤ ਨ ਜਾਨਿਆ ॥ ਏਕੁ
ਸੁਧਾਖਰੁ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤਿਨਿ ਬੇਦਹਿ
ਤਤੁ ਪਛਾਨਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰਵਿਰਤਿ
ਮਾਰਗੁ ਜੇਤਾ ਕਿਛੁ ਹੋਈਐ ਤੇਤਾ ਲੋਗ ਪਚਾਰਾ
॥ ਜਉ ਲਉ ਰਿਦੈ ਨਹੀ ਪਰਗਾਸਾ ਤਉ ਲਉ
ਅੰਧੁ ਅੰਧਾਰਾ ॥ ੧ ॥ ਜੈਸੇ ਧਰਤੀ ਸਾਧੈ ਬਹੁ
ਬਿਧਿ ਬਿਨੁ ਬੀਜੈ ਨਹੀ ਜਾਮੈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ
ਮੁਕਤਿ ਨ ਹੋਈ ਹੈ ਤੁਟੈ ਨਾਹੀ ਅਭਿਮਾਨੈ ॥ ੨
॥ ਨੀਰੁ ਬਿਲੋਵੈ ਅਤਿ ਸੁਮੁ ਪਾਵੈ ਨੈਨੁ ਕੈਸੇ ਗੰਧੈ
॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕਾਹੂ ਮਿਲਤ ਨਹੀ
ਜਗਦੀਸੈ ॥ ੩ ॥ ਖੋਜਤ ਖੋਜਤ ਇਹੈ ਬੀਚਾਰਿ
ਸਰਬ ਸੁਖਾ ਹਰਿ ਨਾਮਾ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ
ਭਇਓ ਪਰਾਪਤਿ ਜਾ ਕੈ ਲੇਖੁ ਮਥਾਮਾ ॥ ੪ ॥
੧੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਨਦਿਨੁ ਰਾਮ ਕੇ ਗੁਣ ਕਹੀਐ ॥ ਸਗਲ
ਪਦਾਰਥ ਸਰਬ ਸੂਖ ਸਿਧਿ ਮਨ ਬਾਂਛਤ ਫਲ
ਲਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਵਹੁ ਸੰਤ ਪ੍ਰਾਨ
ਸੁਖਦਾਤੇ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥ ਅਨਾਥ
ਨਾਥੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਪੂਰਿ ਰਹਿਓ ਘਟ ਵਾਸੀ
॥ ੧ ॥ ਗਾਵਤ ਸੁਨਤ ਸੁਨਾਵਤ ਸਰਧਾ ਹਰਿ
ਰਸੁ ਪੀ ਵਡਭਾਗੇ ॥ ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਸਭਿ
ਤਨ ਤੇ ਰਾਮ ਨਾਮ ਲਿਵ ਜਾਗੇ ॥ ੨ ॥ ਕਾਮੁ

Sarag Mahala - 5 (*Avar sabh bhoelai bharmat na ja'nia'...*)

The person, who has realised the value of the knowledge of the Lord (through self-realisation) by inculcating in his heart the love of the Lord, who is free from death, and is full of virtues, has lived a purposeful life, whereas a faithless person engrossed in worldly falsehood, does not realise the Lord. (Pause - 1)

The person, who is engrossed in (untrue actions) worldly falsehood (actions), tries to show off without having been enlightened by the Lord's True Name, gropes in the total darkness of ignorance and shows himself as a (holy) pious man. (1)

No one could attain salvation without the love of the Lord's True Name, as one cannot rid oneself of one's egoism by engaging in worldly falsehood; just as without sowing the seed in a well prepared and ploughed land, nothing will grow. (2)

No one could attain the Lord or attain salvation without the Guru's guidance and the Guru's service, just as by churning water one gets fed up without gaining any butter out of one's wasteful efforts. (3)

O Nanak ! I have realised after trying to seek the Lord with great efforts, that True Name of the Lord is the only means of enjoying bliss of life. But this True Name is attained by a person, who is fortunate enough and pre-destined by the Lord's Will. (4 - 11)

Sarag Mahala - 5 (*Andin Ram ke' gu'nn kehiai.....*)

O Brother ! Let us recite the True Name of the Lord day and night, as we could get all the worldly possessions along with all the joy and bliss of life by fulfilling all our desires. (Pause-1)

O benevolent saints ! Let us join hands in remembering the imperishable Lord, who is the True Master of helpless people, the destroyer of all suffering and is pervading all the beings in an equal measure. (1)

The persons, who recite and listen to True Name and goad others even to remember the Lord's True Name, are really fortunate and praiseworthy by partaking the nectar of True Name with devotion. The persons, who have (actively) dearly inculcated the love of the Lord's True Name in their hearts, have got rid of all their body afflictions, ills and dual mindedness. (2)

ਕ੍ਰੋਧੁ ਬੂਠੁ ਤਜਿ ਨਿੰਦਾ ਹਰਿ ਸਿਮਰਨਿ ਬੰਧਨ
ਭੂਟੇ ॥ ਮੋਹ ਮਗਨ ਅਹੰ ਅੰਧ ਮਮਤਾ ਗੁਰ
ਕਿਰਪਾ ਤੇ ਛੂਟੇ ॥ ੩ ॥ ਤੂ ਸਮਰਥੁ ਪਾਰਬ੍ਰਹਮ

ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਜਨੁ ਤੇਰਾ ॥ ਪੂਰਿ ਰਹਿਓ
ਸਰਬ ਮਹਿ ਠਾਕੁਰੁ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨੇਰਾ ॥ ੪ ॥

੧੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਲਿਹਾਰੀ ਗੁਰਦੇਵ ਚਰਨ ॥ ਜਾ ਕੈ ਸੰਗਿ
ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਈਐ ਉਪਦੇਸੁ ਹਮਾਰੀ ਗਤਿ
ਕਰਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੂਖ ਰੋਗ ਭੈ ਸਗਲ
ਬਿਨਾਸੇ ਜੋ ਆਵੈ ਹਰਿ ਸੰਤ ਸਰਨ ॥ ਆਪਿ ਜਪੈ
ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ਵਡ ਸਮਰਥ ਤਾਰਨ ਤਰਨ

॥ ੧ ॥ ਜਾ ਕੇ ਮੰਤ੍ਰੁ ਉਤਾਰੈ ਸਹਸਾ ਊਣੇ ਕਉ
ਸੁਭਰ ਭਰਨ ॥ ਹਰਿ ਦਾਸਨ ਕੀ ਆਗਿਆ
ਮਾਨਤ ਤੇ ਨਾਹੀ ਫੁਨਿ ਗਰਭ ਪਰਨ ॥ ੨ ॥

ਭਗਤਨ ਕੀ ਟਹਲ ਕਮਾਵਤ ਗਾਵਤ ਦੁਖ ਕਾਟੇ
ਤਾ ਕੇ ਜਨਮ ਮਰਨ ॥ ਜਾ ਕਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ
ਬੀਠੁਲਾ ਤਿਨਿ ਹਰਿ ਹਰਿ ਅਜਰ ਜਰਨ ॥ ੩ ॥

ਹਰਿ ਰਸਹਿ ਅਘਾਨੇ ਸਹਜਿ ਸਮਾਨੇ ਮੁਖ ਤੇ
ਨਾਹੀ ਜਾਤ ਬਰਨ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੰਤੋਖੇ
ਨਾਮੁ ਪ੍ਰਭੁ ਜਪਿ ਜਪਿ ਉਧਰਨ ॥ ੪ ॥ ੧੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗਾਇਓ ਰੀ ਮੈ ਗੁਣ ਨਿਧਿ ਮੰਗਲ ਗਾਇਓ ॥

Such persons have (broken) smashed the shackles of worldly bondage by reciting True Name of the Lord and got rid of their sexual desires, anger, falsehood and vilification (of others). We have cast away all the vices of worldly love, the blinding egoism, and worldly attachments, through the Guru's Grace. (3)

O True Master ! You are all powerful. May You bestow me with Your Grace and benevolence as I have sought Your service (as a slave) and support ! O Nanak ! The Lord is pervading all beings equally and could be perceived close by (within) through knowledge and the Guru's guidance. (4 -12)

Sarag Mahala - 5 (Balha'ri gurdev charan.....)

I offer myself as a sacrifice to the lotus-feet of the True and perfect Guru, in whose company we remember (worship) the Lord, whose teachings bestow salvation on us. (Pause - 1)

The person, who takes refuge at the lotus-feet of the holy saints, gets rid of all his sufferings, afflictions and fear-complex (of death). The Guru-minded person, who recites Lord's True Name himself and helps others as well to remember the Lord, is truly very powerful and crosses the ocean of life successfully along with others as well. (1)

The Guru, whose message removes all our doubts and misgivings, imparts all the virtues to those followers, devoid of virtues totally (fills up empty vessels), and whosoever follows the teachings of the saints, does not go through the cycle of births and deaths. (2)

The person, who serves the holy saints and sings the Lord's praises in their company, casts away all his ills and afflictions and frees himself from the cycle of Rebirths. The person, who has been blessed with the Grace of the Lord, attains the unattainable Lord and goes into trance. (without leaking out this secret of the indescribable experience). (3)

The experience of such persons, who have partaken of the nectar of True Name and thus attained the state of 'Equipoise' and the Lord, cannot be described by the human tongue.

O Nanak ! The persons, who have attained the bliss of True Name through the Guru's Grace, acquire peace and tranquillity of mind and cross this ocean of life successfully, by reciting the True Name, being fully satiated. (4 -13)

Sarag Mahala - 5 (Ga'ieo'u re mein gu'nn nidh)

O saint ! I have sung the praises of the Lord, an ocean of virtues, and recited His True Name with body and mind (speech)

ਭਲੇ ਸੰਜੋਗ ਭਲੇ ਦਿਨ ਅਉਸਰ ਜਉ ਗੋਪਾਲੁ
ਰੀਝਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਚਰਨ ਮੋਰਲੇ
ਮਾਥਾ ॥ ਹਮਰੇ ਮਸਤਕਿ ਸੰਤ ਧਰੇ ਹਾਥਾ ॥ ੧ ॥
ਸਾਧਹ ਮੰਤ੍ਰ ਮੋਰਲੇ ਮਨੂਆ ॥ ਤਾ ਤੇ ਗਤੁ ਹੋਏ
ਤ੍ਰੈ ਗੁਨੀਆ ॥ ੨ ॥ ਭਗਤਹ ਦਰਸੁ ਦੇਖਿ ਨੈਨ
ਰੰਗਾ ॥ ਲੋਭ ਮੋਹ ਤੂਟੇ ਭ੍ਰਮ ਸੰਗਾ ॥ ੩ ॥ ਕਹੁ
ਨਾਨਕ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ॥ ਖੋਲ੍ਹਿ ਭੀਤਿ ਮਿਲੇ
ਪਰਮਾਨੰਦਾ ॥ ੪ ॥ ੧੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਕੈਸੇ ਕਹਉ ਮੋਹਿ ਜੀਅ ਬੇਦਨਾਈ ॥ ਦਰਸਨ
ਪਿਆਸ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਮਨੋਹਰ ਮਨੁ ਨ ਰਹੈ ਬਹੁ
ਬਿਧਿ ਉਮਕਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਿਤਵਨਿ
ਚਿਤਵਉ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਬੈਰਾਗੀ ਕਦਿ ਪਾਵਉ ਹਰਿ
ਦਰਸਾਈ ॥ ਜਤਨ ਕਰਉ ਇਹੁ ਮਨੁ ਨਹੀ ਧੀਰੈ
ਕੋਊ ਹੈ ਰੇ ਸੰਤੁ ਮਿਲਾਈ ॥ ੧ ॥ ਜਪ ਤਪ
ਸੰਜਮ ਪੁੰਨ ਸਭਿ ਹੋਮਉ ਤਿਸੁ ਅਰਪਉ ਸਭਿ
ਸੁਖ ਜਾਈ ॥ ਏਕ ਨਿਮਖ ਪ੍ਰਿਅ ਦਰਸੁ ਦਿਖਾਵੈ
ਤਿਸੁ ਸੰਤਨ ਕੈ ਬਲਿ ਜਾਈ ॥ ੨ ॥ ਕਰਉ
ਨਿਹੋਰਾ ਬਹੁਤੁ ਬੇਨਤੀ ਸੇਵਉ ਦਿਨੁ ਰੈਨਾਈ ॥
ਮਾਨੁ ਅਭਿਮਾਨੁ ਹਉ ਸਗਲ ਤਿਆਗਉ ਜੇ ਪ੍ਰਿਅ
ਬਾਤ ਸੁਨਾਈ ॥ ੩ ॥ ਦੇਖਿ ਚਰਿਤ੍ਰ ਭਈ ਹਉ

thus the time, day and opportunity has been rewarding when I was enabled by the Lord to recite His True Name and acquire His pleasure and acceptance. (Pause - 1)

My forehead bows at the lotus-feet of the holy saints (who helped me towards attaining salvation), who have placed their helping hand on my forehead. (1)

My mind has followed the teachings of the holy saints, thus all the three-pronged effects of Maya (lust for power, greed and peace) have been got rid of, through their guidance. (2)

The glimpse of the saints has given my eyes the charm of their vision, and has helped me to rid myself of all doubts and dual-mindedness, along with my greed and worldly attachment. (3)

O Nanak ! I have attained all the worldly comforts and the eternal bliss (with Lord's glimpse) in the state of equipoise, and attained unity with the Lord by removing the wall (curtain) of dual-mindedness between the Lord and myself. (4 -14)

Sarag Mahala - 5 Ghar - 2 Ik onkar satgur prasad
(Kaisai kahou' mohe' jia bedna'iee.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! How should I explain the suffering of my heart, without having a glimpse of my Lord-spouse ? I have been pining for a glimpse and love of the Lord-benevolent as the mind is not at peace without meeting Him (the Lord) and is restless with the love of the Lord springing out. (of my heart) (Pause- 1)

When shall I perceive my Lord-spouse, whose love and remembrance has made me (restless) restive without gaining His love and acceptance ? When shall I have a glimpse of the Lord ? I am making all out efforts but this mind does not become peaceful. O Brother ! Is there a holy and benevolent saint, who could unite me with the Lord, through His Grace ? (1)

I would offer all my meditation, penance, a disciplined life, or giving alms to the poor infact, everything as an offering to the saint including my comforts and my abiding places, who would enable me to perceive the Lord within myself for a moment even. I would offer myself as a sacrifice to such a saint. (2)

I would serve such a holy saint day and night, making my supplication, requests and sincere prayers to Him and would place all my egoism at the disposal of the saint, who would give me the message of the beloved Lord. (3)

ਬਿਸਮਨਿ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਈ ॥

ਪ੍ਰਭ ਰੰਗ ਦਇਆਲ ਮੋਹਿ ਗਿ੍ਹਰ ਮਹਿ ਪਾਇਆ

ਜਨ ਨਾਨਕ ਤਪਤਿ ਬੁਝਾਈ ॥ ੪ ॥੧॥੧੫॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰੇ ਮੂੜੇ ਤੂ ਕਿਉ ਸਿਮਰਤ ਅਬ ਨਾਹੀ ॥ ਨਰਕ

ਘੋਰ ਮਹਿ ਉਰਧ ਤਪੁ ਕਰਤਾ ਨਿਮਖ ਨਿਮਖ

ਗੁਣ ਗਾਂਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਜਨਮ

ਕ੍ਰਮਤੋ ਹੀ ਆਇਓ ਮਾਨਸ ਜਨਮੁ ਦੁਲਭਾਹੀ ॥

ਗਰਭ ਜੋਨਿ ਛੋਡਿ ਜਉ ਨਿਕਸਿਓ ਤਉ ਲਾਗੇ

ਅਨ ਠਾਂਹੀ ॥ ੧ ॥ ਕਰਹਿ ਬੁਰਾਈ ਠਗਾਈ

ਦਿਨੁ ਰੈਨਿ ਨਿਹਵਲ ਕਰਮ ਕਮਾਹੀ ॥ ਕਣੁ

ਨਾਹੀ ਤੁਹ ਗਾਹਣ ਲਾਗੇ ਧਾਇ ਧਾਇ ਦੁਖ ਪਾਂਹੀ

॥ ੨ ॥ ਮਿਥਿਆ ਸੰਗਿ ਕੂੜਿ ਲਪਟਾਇਓ ਉਰਝਿ

ਪਰਿਓ ਕੁਸਮਾਂਹੀ ॥ ਧਰਮ ਰਾਇ ਜਬ ਪਕਰਸਿ

ਬਵਰੇ ਤਉ ਕਾਲ ਮੁਖਾ ਉਨਿ ਜਾਹੀ ॥ ੩ ॥ ਸੋ

ਮਿਲਿਆ ਜੋ ਪ੍ਰਭੁ ਮਿਲਾਇਆ ਜਿਸੁ ਮਸਤਕਿ

ਲੇਖੁ ਲਿਖਾਂਹੀ ॥ ਕਹੁ ਨਾਨਕ ਤਿਨ੍ ਜਨ

ਬਲਿਹਾਰੀ ਜੋ ਅਲਿਪ ਰਹੇ ਮਨ ਮਾਂਹੀ ॥ ੪ ॥

੨ ॥ ੧੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕਿਉ ਜੀਵਨੁ ਪ੍ਰੀਤਮ ਬਿਨੁ ਮਾਈ ॥ ਜਾ ਕੇ

ਬਿਛੁਰਤ ਹੋਤ ਮਿਰਤਕਾ ਗ੍ਰਿਹ ਮਹਿ ਰਹਨੁ ਨ

ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੀਅ ਹੋਇ ਪ੍ਰਾਨ ਕੋ

ਦਾਤਾ ਜਾ ਕੈ ਸੰਗਿ ਸੁਹਾਈ ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਸੰਤਹੁ

Now I am thrilled by perceiving the worldly drama enacted by the Lord and enamoured by His Nature and worldly wonders, having been united with the Lord (by the Lord) within my soul and having attained the bliss of the benevolent Lord in my heart, the (fire) agony of separation (from the Lord) has been (extinguished) eliminated from the heart. (4 - 1 - 15)

Sarag Mahala - 5 (Re' moor'ai tu kiun simrat ab na'hi.....)

O fool ! Why do you not worship the Lord now ? (or recite Lord's True Name) while in the hell of mother's womb lying up side down, you were singing the praises of the Lord every moment, why have you forgotten the Lord now ? (Pause-1)

O Man ! This invaluable human life has been gained by you after wandering for ages through the cycle of births and deaths. After taking birth from the mother's womb, you have been engrossed in worldly bondage and worldly falsehood, taking you away from the Lord. (1)

O Man ! Now you are engaged in all sorts of vicious actions and cheating others during day and night by getting involved in useless efforts. If you were to purify the crop of the useless seed by removing chaff from the grain, you will come to grief, as no useful grain could be obtained in this manner. (Your useless efforts will not bear any fruit.) (2)

O foolish Man ! You are engrossed in the love of worldly falsehood which is transient, lasting for few days only like the Kusumb flower, (which is bright but without any sweet fruit) .

O fool ! When you will be caught by the Yama, god of death, then you will accompany the faithless persons to hell, (with blackened faces) being dishonoured. (3)

The person, who is blessed by the Lord with a union with Him (the Lord), gets merged with the Lord through the Guru's guidance. O Nanak ! I would sacrifice myself to such holy saints, who remain aloof and detached from the world by inculcating the love of the Lord in their hearts. (4- 2- 16)

Sarag Mahala - 5 (Kiun jivan preetam bin ma'iee....)

O (mother) Saints ! What is the worth of this life without the remembrance of the beloved Lord ? Once this human being (soul) parts company with the Prime-soul (at the time of death), this body (of dead person) cannot stay long in the same house, and is taken out for cremation. (The soul cannot remain in the same body any more.) (Pause - 1)

O Saints ! Pray bestow Your Grace on me so that I could

ਮੇਰਿ ਅਪੁਨੀ ਪ੍ਰਭ ਮੰਗਲ ਗੁਣ ਗਾਈ ॥ ੧ ॥
ਚਰਨ ਸੰਤਨ ਕੇ ਮਾਥੇ ਮੇਰੇ ਉਪਰਿ ਨੈਨਹੁ ਧੂਰਿ
ਬਾਂਛਾਈ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਮਿਲੀਐ ਪ੍ਰਭ ਨਾਨਕ
ਬਲਿ ਬਲਿ ਤਾ ਕੈ ਹਉ ਜਾਈ ॥ ੨ ॥ ੩ ॥
੧੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਉਆ ਅਉਸਰ ਕੈ ਹਉ ਬਲਿ ਜਾਈ ॥ ਆਠ
ਪਹਰ ਅਪਨਾ ਪ੍ਰਭੁ ਸਿਮਰਨੁ ਵਡਭਾਗੀ ਹਰਿ
ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਲੇ ਕਬੀਰੁ ਦਾਸੁ
ਦਾਸਨ ਕੇ ਉਤਮੁ ਸੈਨੁ ਜਨੁ ਨਾਈ ॥ ਉਚ ਤੇ
ਉਚ ਨਾਮਦੇਉ ਸਮਦਰਸੀ ਰਵਿਦਾਸ ਠਾਕੁਰ
ਬਣਿ ਆਈ ॥ ੧ ॥ ਜੀਉ ਪਿੰਡੁ ਤਨੁ ਧਨੁ ਸਾਧਨ
ਕਾ ਇਹੁ ਮਨੁ ਸੰਤ ਰੇਨਾਈ ॥ ਸੰਤ ਪ੍ਰਤਾਪਿ ਭਰਮ
ਸਭਿ ਨਾਸੇ ਨਾਨਕ ਮਿਲੇ ਗੁਸਾਈ ॥ ੨ ॥ ੪ ॥
੧੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨੋਰਥ ਪੂਰੇ ਸਤਿਗੁਰ ਆਪਿ ॥ ਸਗਲ ਪਦਾਰਥ
ਸਿਮਰਨਿ ਜਾ ਕੈ ਆਠ ਪਹਰ ਮੇਰੇ ਮਨ ਜਾਪਿ ॥
੧ ॥ ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੁਆਮੀ ਤੇਰਾ ਜੋ
ਪੀਵੈ ਤਿਸ ਹੀ ਤ੍ਰਿਪਤਾਸ ॥ ਜਨਮ ਜਨਮ ਕੇ
ਕਿਲਬਿਖ ਨਾਸਹਿ ਆਗੈ ਦਰਗਹ ਹੋਇ ਖਲਾਸ
॥ ੧ ॥ ਸਰਨਿ ਤੁਮਾਰੀ ਆਇਓ ਕਰਤੇ
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਅਬਿਨਾਸ ॥ ਕਰਿ ਕਿਰਪਾ

continue singing the praises of the blissful Lord ! This body appears beautiful so long only, as the benevolent Lord (soul), who is the source of human life, abides within the human body. (1)

O Nanak ! I would prefer to have the full support of the holy saints, with their lotus-feet resting on my forehead and the dust of their lotus-feet used (as collyrium) for my eyes. I would offer myself as a sacrifice, with my body and soul, to such holy saints, with whose Grace I am enabled to unite with the Lord. (2 - 3 - 17)

Sarag Mahala - 5 (*Oua' a'usar kai hoan bal ja'iee.....*)

I would cherish the chance and time, when I am enabled to recite the True Name of the Lord Almighty for all the twenty-four hours (continuously), thus uniting with the Lord being fortunate enough, and pre-destined by the Lord's Will. (Pause - 1)

It is through such a momentous chance that Kabir (became virtuous) merged with the Lord, being the slave of His slaves, (being humble) and even the barber Sain became a great saint. Similarly Namdev became the greatest of saints, having attained Equipose, (who could perceive the Lord pervading in all beings) and Ravidas developed love of the True Lord. (availing such an opportune moment) (1)

O Nanak ! I have surrendered my body and soul including all the wealth to the holy saints and this mind has become the dust of their lotus-feet. It is through the Grace of the holy saints alone that all my doubts and dual mindedness has been cast away, thus uniting with the True Master finally. (2 - 4 - 18)

Sarag Mahala - 5 (*Manorath poorai satgur a'ap.....*)

The True Guru (Lord) has helped me to fulfil all my desires and ideals. O my mind ! Let us recite the True Name of the benevolent Lord, who bestows all the worldly and spiritual (possessions) powers on us, through His worship and remembrance. (Pause - 1)

O True Master ! Your True Name is like the nectar, with which we could get satiated by (drinking) partaking this nectar of True Name. By reciting the True Name of the Lord, all our sins and afflictions of all ages are cast away (thrown out) and we could attain salvation in the next world. (in the Lord's Presence). (1)

O Lord - Creator ! I have sought refuge at Your lotus-feet (sought Your support), as You are perfect, pervading everywhere and are imperishable. (deathless). O Nanak ! May

ਤੇਰੇ ਚਰਨ ਧਿਆਵਉ ਨਾਨਕ ਮਨਿ ਤਨਿ ਦਰਸ

ਪਿਆਸ ॥ ੨ ॥ ੫ ॥ ੧੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਕਹਾ ਲੁਭਾਈਐ ਆਨ ਕਉ ॥ ਈਤ ਉਤ

ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਜੀਅ ਸੰਗਿ ਤੇਰੇ ਕਾਮ ਕਉ

॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ

ਮਨੋਹਰ ਇਹੈ ਅਘਾਵਨ ਪਾਨ ਕਉ ॥ ਅਕਾਲ

ਮੂਰਤਿ ਹੈ ਸਾਧ ਸੰਤਨ ਕੀ ਠਾਹਰ ਨੀਕੀ ਧਿਆਨ

ਕਉ ॥ ੧ ॥ ਬਾਣੀ ਮੰਤ੍ਰ ਮਹਾ ਪੁਰਖਨ ਕੀ ਮਨਹਿ

ਉਤਾਰਨ ਮਾਨ ਕਉ ॥ ਖੋਜਿ ਲਹਿਓ ਨਾਨਕ

ਸੁਖ ਥਾਨਾ ਹਰਿ ਨਾਮਾ ਬਿਸ੍ਵਾਸ ਕਉ ॥ ੨ ॥ ੧

॥ ੨੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਸਦਾ ਮੰਗਲ ਗੋਬਿੰਦ ਗਾਇ ॥ ਰੋਗ ਸੋਗ

ਤੇਰੇ ਮਿਟਹਿ ਸਗਲ ਅਘ ਨਿਮਖ ਹੀਐ ਹਰਿ

ਨਾਮੁ ਧਿਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛੇਡਿ ਸਿਆਨਪ

ਬਹੁ ਚਤੁਰਾਈ ਸਾਧੂ ਸਰਣੀ ਜਾਇ ਪਾਇ ॥ ਜਉ

ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਜਮ ਤੇ ਹੋਵੈ

ਧਰਮ ਰਾਇ ॥ ੧ ॥ ਏਕਸ ਬਿਨੁ ਨਾਹੀ ਕੋ ਦੂਜਾ

ਆਨ ਨ ਬੀਓ ਲਵੈ ਲਾਇ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ

ਨਾਨਕ ਕੋ ਸੁਖਦਾਤਾ ਹਰਿ ਪ੍ਰਾਨ ਸਾਇ ॥ ੨ ॥

੨ ॥ ੨੧ ॥

the Lord bless me with His service, by falling at His holy feet, as I am pining for a glimpse of His vision, with my body and soul. (I am completely immersed in Lord's love) (2-5-19)

Sarag Mahala - 5 Ghar - 3 Ik onkar satgur prasad
(Ma'n kaha' lubha'ieeai aan kou.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Why are you hankering after worldly pleasures and possessions, (leaving aside) forgetting the True Lord, who is our mainstay both in this world and the next and is always by our side fulfilling all our desires ? (completing all our functions). (Pause -1)

One would like to (develop) imbibe the love of the nectar of True Name of the bewitching and beautiful Lord, so that one gets satiated by partaking this nectar (of True Name) and it looks wonderful to think of it even. It is only through the Grace of the holy saints and their company is the only means of meditating and remembering the Lord, whose physical appearance could be concentrated on, through their guidance. (1)

The sayings (message) of the True and Great Guru (Gurbani) is the only panacea of all ills, which could cast away our egoism. O Nanak ! We have realised the True Name of the Lord as our only solace, which could give us bliss of life. (we have found the place where we could gain bliss and joy) (2 - 1 - 20)

Sarag Mahala - 5 (Ma'n sada mangal Gobind ga'ie'.....)

O My mind ! Let us always sing the praises of the Lord. Gobind, who is always in a state of bliss. By reciting the Lord's True Name even for a while, with concentration, would help you to rid yourself of all sufferings, ills and sins of ages. (Pause-1)

O Man ! Let us take refuge at the lotus-feet of the holy saints, leaving all our cleverness and intelligent moves. Infact, when the Lord, destroyer of all afflictions, bestows His Grace on us, even the Yama, representative of Dahram raj, the god of justice, does not bother us (the slaves of holy saints). (1)

Apart from the one Lord-Sublime, there is no other power equal to Him, on whom we should pin our faith and depend.

O Nanak ! The Lord alone is all in all, including our mother, father, brother and the benefactor of all worldly comforts and joy, including this life. (2 - 2 - 21)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਸਗਲ ਉਧਾਰੇ ਸੰਗ ਕੇ ॥ ਭਏ ਪੁਨੀਤ
ਪਵਿਤ੍ਰ ਮਨ ਜਨਮ ਜਨਮ ਕੇ ਦੁਖ ਹਰੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਾਰਗਿ ਚਲੇ ਤਿਨ੍ਹੀ ਸੁਖ ਪਾਇਆ
ਜਿਨ੍ਹ ਸਿਉ ਗੋਸਟਿ ਸੇ ਤਰੇ ॥ ਬੂਝਤ ਘੋਰ ਅੰਧ
ਕੂਪ ਮਹਿ ਤੇ ਸਾਧੂ ਸੰਗਿ ਪਾਰਿ ਪਰੇ ॥ ੧ ॥ ਜਿਨ੍ਹ
ਕੇ ਭਾਗ ਬਡੇ ਹੈ ਭਾਈ ਤਿਨ੍ਹ ਸਾਧੂ ਸੰਗਿ ਮੁਖ
ਜੁਰੇ ॥ ਤਿਨ੍ਹ ਕੀ ਧੂਰਿ ਬਾਂਛੈ ਨਿਤ ਨਾਨਕੁ ਪ੍ਰਭੁ
ਮੇਰਾ ਕਿਰਪਾ ਕਰੇ ॥ ੨ ॥ ੩ ॥ ੨੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਰਾਮ ਰਾਮ ਰਾਮ ਧਿਆਏ ॥ ਏਕ ਪਲਕ
ਸੁਖ ਸਾਧ ਸਮਾਗਮ ਕੋਟਿ ਬੈਠੁਨਹ ਪਾਏ ॥ ੧ ॥
ਰਹਾਉ ॥ ਦੁਲਭ ਦੇਹ ਜਪਿ ਹੋਤ ਪੁਨੀਤਾ ਜਮ
ਕੀ ਤ੍ਰਾਸ ਨਿਵਾਰੈ ॥ ਮਹਾ ਪਤਿਤ ਕੇ ਪਾਤਿਕ
ਉਤਰਹਿ ਹਰਿ ਨਾਮਾ ਉਰਿ ਧਾਰੈ ॥ ੧ ॥ ਜੋ ਜੋ
ਸੁਨੈ ਰਾਮ ਜਸੁ ਨਿਰਮਲ ਤਾ ਕਾ ਜਨਮ ਮਰਣ
ਦੁਖ ਨਾਸਾ ॥ ਕਹੁ ਨਾਨਕ ਪਾਈਐ ਵਡਭਾਗੀ
ਮਨ ਤਨ ਹੋਇ ਬਿਗਾਸਾ ॥ ੨ ॥ ੪ ॥ ੨੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੋਹਨ ਘਰਿ ਆਵਹੁ ਕਰਉ ਜੋਦਰੀਆ ॥ ਮਾਨੁ
ਕਰਉ ਅਭਿਮਾਨੈ ਬੋਲਉ ਭੂਲ ਚੁਕ ਤੇਰੀ ਪ੍ਰਿਅ
ਚਿਰੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਕਟਿ ਸੁਨਉ ਅਰੁ
ਪੇਖਉ ਨਾਹੀ ਭਰਮਿ ਭਰਮਿ ਦੁਖ ਭਰੀਆ ॥ ਹੋਇ

Sarag Mahala - 5 (*Har jan sagal udha'rai sung ke'.....*)

The holy saints of the Lord have enabled all their companions even to cross this ocean of life successfully, by purifying their minds and bodies and all their sins and ills of ages have been cast away. (Pause -1)

All the persons, who have followed the path shown by the holy saints, have enjoyed bliss, along with those persons who were (drowning) lost in ignorance due to the total darkness of their minds, have also attained salvation. (1)

O Brother ! Actually all those persons, who were fortunate and pre-destined by Lord's Will, have followed the teachings of the holy saints by coming in their contact (and attained salvation). O Nanak ! I also would seek the company and the dust of the lotus-feet of such persons always through the Grace of the Lord, (so that I may also benefit) (2 - 3 - 22)

Sarag Mahala - 5 (*Har jan Ram Ram Ram dhia'ie'.....*)

The beloved (followers) disciples of the Lord always recite the True Name with (body and mind) love and devotion, and gain the bliss of millions of heavens by joining the company of the holy saints and their holy congregations even for a short while (the holy company of saints is better thou longing for the heaven). (Pause - 1)

By reciting the Lord's True Name, this invaluable human body gets purified and the fear of the Yama, god of death, is also cast away. Even the faults of the greatest sinners are got rid of by reciting the True Name and they also attain salvation. (1)

The person, whosoever listens to the True Name and the praises of the Lord being sung, gets rid of all the sufferings of ages. O Nanak ! It is with great fortune and Lord's pre-destined Will that we attain this True Name, and enjoy the eternal bliss which thrills the body and soul. (2 - 4 - 23)

Sarag Mahala - 5 Dupade' Ghar - 4 *Ik onkar satgur prasad* (*Mohan ghar a'voh karo'u jodaria'.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! My sincere prayer to You is to bless me with Your enlightenment. (by abiding within me) O my beloved Lord-spouse ! May You pardon me even if I were to act with egoism and speak rudely with haughtiness at times, as I am liable to make mistakes ! (Pause -1)

O Lord ! Though I have heard that You reside very close

ਕ੍ਰਿਪਾਲ ਗੁਰ ਲਾਹਿ ਪਾਰਦੇ ਮਿਲਉ ਲਾਲ ਮਨੁ
ਹਰੀਆ ॥ ੧ ॥ ਏਕ ਨਿਮਖ ਜੇ ਬਿਸਰੈ ਸੁਆਮੀ
ਜਾਨਉ ਕੋਟਿ ਦਿਨਸ ਲਖ ਬਰੀਆ ॥
ਸਾਧਸੰਗਤਿ ਕੀ ਭੀਰ ਜਉ ਪਾਈ ਤਉ ਨਾਨਕ
ਹਰਿ ਸੰਗਿ ਮਿਰੀਆ ॥ ੨ ॥ ੧ ॥ ੨੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਕਿਆ ਸੋਚਉ ਸੋਚ ਬਿਸਾਰੀ ॥ ਕਰਣਾ ਸਾ
ਸੋਈ ਕਰਿ ਰਹਿਆ ਦੇਹਿ ਨਾਉ ਬਲਿਹਾਰੀ ॥
੧ ॥ ਰਹਾਉ ॥ ਚਹੁ ਦਿਸ ਫੁਲਿ ਰਹੀ ਬਿਖਿਆ
ਬਿਖੁ ਗੁਰ ਮੰਤ੍ਰੁ ਮੂਖਿ ਗਰੁੜਾਰੀ ॥ ਹਾਥ ਦੇਇ
ਰਾਖਿਓ ਕਰਿ ਅਪੁਨਾ ਜਿਉ ਜਲ ਕਮਲਾ
ਅਲਿਪਾਰੀ ॥ ੧ ॥ ਹਉ ਨਾਹੀ ਕਿਛੁ ਮੈ ਕਿਆ
ਹੋਸਾ ਸਭ ਤੁਮ ਹੀ ਕਲ ਧਾਰੀ ॥ ਨਾਨਕ ਭਾਗਿ
ਪਰਿਓ ਹਰਿ ਪਾਛੈ ਰਾਖੁ ਸੰਤ ਸਦਕਾਰੀ ॥ ੨ ॥
੨ ॥ ੨੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਹਿ ਸਰਬ ਉਪਾਵ ਬਿਰਕਾਤੇ ॥ ਕਰਣ
ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਹਰਿ ਏਕਸੁ ਤੇ ਮੇਰੀ
ਗਾਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੇਖੇ ਨਾਨਾ ਰੂਪ ਬਹੁ
ਰੰਗਾ ਅਨ ਨਾਹੀ ਤੁਮ ਭਾਂਤੇ ॥ ਦੇਹਿ ਅਧਾਰੁ
ਸਰਬ ਕਉ ਠਾਕੁਰ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤੇ ॥ ੧ ॥
ਭ੍ਰਮਤੋ ਭ੍ਰਮਤੋ ਹਰਿ ਜਉ ਪਰਿਓ ਤਉ ਗੁਰ ਮਿਲਿ
ਚਰਨ ਪਰਾਤੇ ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਸਰਬ ਸੁਖ

to us (within us) but without being able to perceive You, I have been labouring and suffering under misgivings and dual-mindedness. O Lord ! May You cast off my curtain of doubts and ignorance through Your Grace so that I could unite with You, along with the thrill of my mind ! (1)

O Lord ! If I were to forget You and Your True Name even for a moment, it appears that I have not enjoyed Your unison for ages (millions of days and years). O Nanak ! Once I joined the company of holy congregations, (of holy saints) I got united with my Lord-spouse. (2 - 1 - 24)

Sarag Mahala - 5 (Ab kia' sochou' soch bisa'ri.....)

O Lord ! What could I deliberate now, as all my vicious thoughts have been given up ? (I have surrendered myself completely to You.) I would earnestly supplicate (request) You for bestowing on me Your True Name and I would offer myself as a sacrifice to You for this bliss, as everything is under Your control and whatever happens is as per Your Will. (Pause - 1)

The vicious atmosphere of sinful actions is spread out all around the world, but it is through the Guru's Word alone that all this poison of vices is thrown out, and we get purified through the (teachings of the Guru) Guru's guidance. The Guru has protected our honour through His support, just as the lotus-flower is protected against the onslaughts of the wind in the water. (1)

O Lord ! You are omni-potent and I have no power to interfere in Your dictates, as I have no powers even now or in future even to modify anything and everything happens and is controlled as per Your ordains (Will) . O Nanak ! I have sought refuge immediately at the lotus-feet of the Lord.

May the Lord save my honour (protect me) also at the behest of the holy saints ! (accepted by the Lord)! (2 - 2 - 25)

Sarag Mahala - 5 (Ab mohai sarab upa'v birka'tai.....)

Now I have given up all my efforts. (as these are of no avail), as the Lord controls everything being omni-potent, and is the cause and effect of everything. I have attained salvation through the Grace of the Lord. (Pause -1)

O Lord ! I have seen various forms of worldly wonders enacted by You and realised that no other power could equal You. O True Master ! You are supporting all the beings by blessing them with this body and soul, along with other benedictions and favours. (1)

O Lord ! Having wandered all over the world, finally I have sought You support and fallen at Your lotus-feet through the Guru's guidance. O Nanak ! Now I have realised all the

ਪਾਇਆ ਇਹ ਸੁਖਿ ਬਿਹਾਨੀ ਰਾਤੇ ॥ ੨ ॥ ੩ ॥
੨੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਹਿ ਲਬਧਿਓ ਹੈ ਹਰਿ ਟੇਕਾ ॥ ਗੁਰ
ਦਇਆਲ ਭਏ ਸੁਖਦਾਈ ਅੰਧੁਲੈ ਮਾਣਿਕੁ
ਦੇਖਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਟੇ ਅਗਿਆਨ ਤਿਮਰ
ਨਿਰਮਲੀਆ ਬੁਧਿ ਬਿਗਾਸ ਬਿਬੇਕਾ ॥ ਜਿਉ
ਜਲ ਤਰੰਗ ਫੇਨੁ ਜਲ ਹੋਈ ਹੈ ਸੇਵਕ ਠਾਕੁਰ
ਭਏ ਦੇਕਾ ॥ ੧ ॥ ਜਹ ਤੇ ਉਠਿਓ ਤਹ ਹੀ
ਆਇਓ ਸਭ ਹੀ ਏਕੈ ਦੇਕਾ ॥ ਨਾਨਕ ਦ੍ਰਿਸਟਿ
ਆਇਓ ਸੂਬ ਠਾਈ ਪ੍ਰਾਣਪਤੀ ਹਰਿ ਸਮਕਾ ॥
੨ ॥ ੪ ॥ ੨੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਮਨੁ ਏਕੈ ਹੀ ਪ੍ਰਿਅ ਮਾਂਗੈ ॥ ਪੇਖਿ ਆਇਓ
ਸਰਬ ਥਾਨ ਦੇਸ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਰੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਮੈ ਨੀਰੇ ਅਨਿਕ ਭੋਜਨ ਬਹੁ
ਬਿੰਜਨ ਤਿਨ ਸਿਉ ਦ੍ਰਿਸਟਿ ਨ ਕਰੈ ਰੁਚਾਰੈ ॥
ਹਰਿ ਰਸੁ ਚਾਹੈ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਮੁਖਿ ਟੇਰੈ ਜਿਉ
ਅਲਿ ਕਮਲਾ ਲੋਭਾਰੈ ॥ ੧ ॥ ਗੁਣ ਨਿਧਾਨ
ਮਨਮੋਹਨ ਲਾਲਨ ਸੁਖਦਾਈ ਸਰਬਾਰੈ ॥ ਗੁਰਿ
ਨਾਨਕ ਪ੍ਰਭ ਪਾਹਿ ਪਠਾਇਓ ਮਿਲਹੁ ਸਖਾ ਗਲਿ
ਲਾਰੈ ॥ ੨ ॥ ੫ ॥ ੨੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥ ਸਾਧ
ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਭਏ ਹੈ ਇਹੁ ਛੇਦਿਓ ਦੁਸਟੁ
ਬਿਗਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਮ ਹੀ ਸੁੰਦਰ

pleasures and bliss of this human life, and this human life is
being spent in comfort and joy through reciting True Name.
(2 - 3 - 26)

Sarag Mahala - 5 (*Ab mohai labdhiou' hai har te'ka.....*)

Now I have realised the worth of the support of the Lord-
Sublime. The blind and ignorant man like me has been
enlightened now, perceiving the Lord through the Guru's
Grace. (Pause -1)

The disciple and the Lord have mingled with each other
without distinction just as the water waves and bubbles finally
mingle with water. Similarly our darkness of ignorance has
been eliminated by getting purified and enlightened by the
Lord's knowledge. (1)

This mind finally becomes peaceful after being restive
due to its clever moves, having been blessed by the Lord's
light and knowledge. O Nanak ! The Lord is now perceived
pervading everywhere, as He is our benefactor and omni-
present, sustaining all the beings with equal love and care. (2
- 4 -27)

Sarag Mahala - 5 (*Me'ra ma'n e'kai hi pir ma'ngai.....*)

My mind is enamoured by the True Lord so much that I
am always yearning for getting a glimpse of Him, as I have
travelled all over the world and realised that there is none
equal to my Lord-spouse in Greatness or grandeur. (Pause -1)

Even if I were offered many delicious and rich foods,
laid down specially for me, I will not at all be tempted to taste
such foods as my heart is pining for the Love of my Lord-
spouse and I am all the time remembering Him just as the
black wasp is enchanted by the lotus flower. (1)

O Lord-beloved, ocean of virtues ! You are always
bestowing joy and bliss of life on us. O Nanak ! May the
Lord unite me with His embrace Himself with the help of a
friendly saint who would enable me to join the company of
the Guru through His Grace and guidance. (2 - 5 - 28)

Sarag Mahala - 5 (*Ab moro Thakur siun ma'n ma'na.....*)

The benevolent holy saints have been very kind to me
and helped me to rid myself of the dual-mindedness and other
vicious thoughts which had separated me from the beloved
Lord. Now I have developed love for the True Master, and
am always reciting His True Name. (Pause - 1)

O Lord ! You are the most beautiful, full of the highest

ਤੁਮਹਿ ਸਿਆਨੇ ਤੁਮ ਹੀ ਸੁਘਰ ਸੁਜਾਨਾ ॥
ਸਗਲ ਜੇਗ ਅਰੁ ਗਿਆਨ ਧਿਆਨ ਇਕ ਨਿਮਖ
ਨ ਕੀਮਤਿ ਜਾਨਾ ॥ ੧ ॥ ਤੁਮ ਹੀ ਨਾਇਕ
ਤੁਮਹਿ ਛਤ੍ਰਪਤਿ ਤੁਮ ਪੂਰਿ ਰਹੇ ਭਗਵਾਨਾ ॥
ਪਾਵਉ ਦਾਨੁ ਸੰਤ ਸੇਵਾ ਹਰਿ ਨਾਨਕ ਸਦ
ਕੁਰਬਾਨਾ ॥ ੨ ॥ ੬ ॥ ੨੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਮਨਿ ਚੀਤਿ ਆਏ ਪ੍ਰਿਅ ਰੰਗਾ ॥ ਬਿਸਰਿਓ
ਧੰਧੁ ਬੰਧੁ ਮਾਇਆ ਕੇ ਰਜਨਿ ਸਬਾਈ ਜੰਗਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਸੇਵਉ ਹਰਿ ਰਿਦੈ ਬਸਾਵਉ
ਹਰਿ ਪਾਇਆ ਸਤਸੰਗਾ ॥ ਐਸੇ ਮਿਲਿਓ
ਮਨੋਹਰੁ ਪ੍ਰੀਤਮੁ ਸੁਖ ਪਾਏ ਮੁਖ ਮੰਗਾ ॥ ੧ ॥
ਪ੍ਰਿਉ ਅਪਨਾ ਗੁਰਿ ਬਸਿ ਕਰਿ ਦੀਨਾ ਭੋਗਉ
ਭੋਗੁ ਨਿਸੰਗਾ ॥ ਨਿਰਭਉ ਭਏ ਨਾਨਕ ਭਉ
ਮਿਟਿਆ ਹਰਿ ਪਾਇਓ ਪਾਠੰਗਾ ॥੨॥੩॥੪॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜੀਉ ਕੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਨੀ ॥ ਬਚਨ
ਨਾਦ ਮੇਰੇ ਸ੍ਵਨਹੁ ਪੂਰੇ ਦੇਹਾ ਪ੍ਰਿਅ ਅੰਕਿ ਸਮਾਨੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਛੂਟਿ ਤੇ ਗੁਰਿ ਕੀਈ
ਸੋਹਾਗਨਿ ਹਰਿ ਪਾਇਓ ਸੁਘੜ ਸੁਜਾਨੀ ॥ ਜਿਹ
ਘਰ ਮਹਿ ਬੈਸਨੁ ਨਹੀ ਪਾਵਤ ਸੋ ਬਾਨੁ ਮਿਲਿਓ
ਬਾਸਾਨੀ ॥ ੧ ॥ ਉਨ੍ਹ ਕੈ ਬਸਿ ਆਇਓ ਭਗਤਿ
ਬਛਲੁ ਜਿਨਿ ਰਾਖੀ ਆਨ ਸੰਤਾਨੀ ॥ ਕਹੁ ਨਾਨਕ

wisdom and capable of moulding our minds through Your benevolent creation, being omni-scient. I have not been able to evaluate meditation, knowledge or penance of a Yogi even a little bit. (1)

O Lord ! You are pervading everywhere, being the greatest king emperor and the True Master of the whole universe, being omni-scient and omni-potent. O Nanak ! I only seek the service of the holy saints to unite with You, and I always offer myself as a sacrifice to You. (2 - 6 -29)

Sarag Mahala - 5 (*Merai ma'n cheet a'ie' pir rangā....*)

I have inculcated the greatest love for my Lord Almighty in my heart through His worldly drama, having discarded the worldly falsehood (Maya) along with all its bondage and charm, being fully awake throughout this sojourn (life) in this world, with knowledge and enlightenment. (Pause -1)

I have attained the Lord through the company of holy saints, and am always engaged in His service by inculcating His love and devotion in my heart. I have gained all the bliss and joy as desired by me through the unison of the beautiful and beloved Lord. (1)

Now I have been enabled through the Guru's guidance to gain the love and control of the Lord-spouse, so that I am enjoying the bliss of His unison without any check or hurdles. O Nanak ! I have got over all my fear (of death) and become fearless by attaining the Lord through His worship and the support of the holy saints. (2 - 7 - 30)

Sarag Mahala - 5 (*Hār jiu ke darsan kou' kurba'ni.....*)

I am fully enamoured by having a glimpse of the Lord benevolent and my ears have been enchanted by listening to the Guru's Word (and His teachings) and my soul is fully immersed in the love of the Lord-spouse. (Pause -1)

The Guru has enabled me to unite with the Lord through His Grace and guidance after a long separation from the Lord-spouse, just like the separated wife being united with her spouse, thus being merged with the omni-scient Lord. Now I have attained self-realisation, with my mind fully stabilised and concentrated on the remembrance of the Lord, which was not possible earlier. (I have realised the same place (house) for my residence, where I was not allowed earlier due to my separation from the spouse) (1)

The persons, who have served and honoured the holy saints, have now attained the Lord, who is the protector of His

ਹਰਿ ਸੰਗਿ ਮਨੁ ਮਾਨਿਆ ਸਭ ਚੁਕੀ ਕਾਣਿ
ਲੋਕਾਨੀ ॥ ੨ ॥ ੮ ॥ ੩੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਰੇ ਪੰਚਾ ਤੇ ਸੰਗੁ ਤੂਟਾ ॥ ਦਰਸਨੁ ਦੇਖਿ
ਭਏ ਮਨਿ ਆਨਦ ਗੁਰ ਕਿਰਪਾ ਤੇ ਛੂਟਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬਿਖਮ ਥਾਨ ਬਹੁਤ ਬਹੁ ਧਰੀਆ
ਅਨਿਕ ਰਾਖ ਸੂਰੂਟਾ ॥ ਬਿਖਮ ਗਾਰੁ ਕਰੁ ਪਹੁਚੈ
ਨਾਹੀ ਸੰਤ ਸਾਨਥ ਭਏ ਲੂਟਾ ॥ ੧ ॥ ਬਹੁਤੁ
ਖਜਾਨੇ ਮੇਰੈ ਪਾਲੈ ਪਰਿਆ ਅਮੋਲ ਲਾਲ ਆਖੂਟਾ
॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਤਉ ਮਨ
ਮਹਿ ਹਰਿ ਰਸੁ ਘੂਟਾ ॥ ੨ ॥ ੯ ॥ ੩੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਲੀਨਾ ॥ ਪ੍ਰਾਨ ਦਾਨੁ
ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਉਰਝਾਇਓ ਜਿਉ ਜਲ ਮੀਨਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਤਸਰ
ਇਹ ਅਰਪਿ ਸਗਲ ਦਾਨੁ ਕੀਨਾ ॥ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇ
ਹਰਿ ਅਉਖਧੁ ਗੁਰਿ ਦੀਓ ਤਉ ਮਿਲਿਓ ਸਗਲ
ਪ੍ਰਬੀਨਾ ॥ ੧ ॥ ਗ੍ਰਿਹੁ ਤੇਰਾ ਤੂ ਠਾਕੁਰੁ ਮੇਰਾ
ਗੁਰਿ ਹਉ ਖੋਈ ਪ੍ਰਭੁ ਦੀਨਾ ॥ ਕਹੁ ਨਾਨਕ ਮੈ
ਸਹਜ ਘਰੁ ਪਾਇਆ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਖਜੀਨਾ
॥ ੨ ॥ ੧੦ ॥ ੩੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੋਹਨ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਤਾਰਹਿ ॥ ਛੁਟਹਿ
ਸੰਘਾਰ ਨਿਮਖ ਕਿਰਪਾ ਤੇ ਕੋਟਿ ਬ੍ਰਹਮੰਡ
ਉਧਾਰਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਹਿ ਅਰਦਾਸਿ

saints and have mastered the secrets of life. O Nanak ! Now I have developed the love of the Lord and my heart is enamoured by the remembrance (worship) of the Lord, and have got rid of seeking the favours of others. (2 - 8 - 31)

Sarag Mahala - 5 (*Ab me'ro pancha te' sung tuta'.....*)

I have enjoyed the bliss of life by having a glimpse of the Lord (by perceiving the Lord) and all my worldly bondage has been got rid of through the Guru's Grace. Thus I have discarded my (company) attachment with the five vices like sexual desires. (Pause -1)

This body, with the worldly attachments and greed, is like a fort where great warriors (vices) like sexual desires are protecting and controlling this fort. This fort of human mind cannot be conquered by man without the guidance and support of holy saints as it is fortified with the mud of vicious thoughts and sinful actions, which is rather difficult to overcome. (1)

I have now attained the invaluable treasure of the Lord's True Name and have inculcated His love in my heart. O Nanak! I have partaken the nectar of Lord's True Name through the Grace of The Lord and have been fully satiated. (2 - 9 - 32)

Sarag Mahala - 5 (*Ab mero Thakur siun ma'n leena'.....*)

Now I am imbued with the love of the True Master and fully immersed in His worship while the perfect Guru has blessed me with this life, just as the fish is in love with water. (Pause -1)

When the Guru bestowed me with the nectar of True Name as a remedy for the malady of my ignorance, all my vices of sexual desires, anger, greed, worldly attachment and jealousy were thrown out (discarded) and I perceived the Lord Almighty and inculcated His love in my heart. (1)

O Lord ! The Guru has blessed me with the Lord's True Name by ridding me of my egoism as You are my True Master and this body is, Your abode. O Nanak ! The treasure of Lord's True Name (worship) was attained within my heart in the state of Equipoise effortlessly. (2 - 10 - 33)

Sarag Mahala - 5 (*Mohan sabh jia te'rai tu tare'h.....*)

O Lord-beloved ! All the beings are created by You, and You have bestowed them with salvation. This cycle of births and deaths is cast away in a moment through Your Grace, as You are bestowing salvation to (millions) many universes (like this).

ਬਹੁਤੁ ਬੇਨੰਤੀ ਨਿਮਖ ਨਿਮਖ ਸਾਮਾਰਹਿ ॥ ਹੋਹੁ
ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਾਥ ਦੇਇ
ਨੈਸਤਾਰਹਿ ॥ ੧ ॥ ਕਿਆ ਏ ਭੂਪਤਿ ਬਪੁਰੇ
ਕਰੀਅਹਿ ਕਹੁ ਏ ਕਿਸ ਨੋ ਮਾਰਹਿ ॥ ਰਾਖੁ ਰਾਖੁ
ਰਾਖੁ ਸੁਖਦਾਤੇ ਸਭੁ ਨਾਨਕ ਜਗਤੁ ਤੁਮਾਰਹਿ ॥
੨ ॥ ੧੧ ॥ ੩੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਹਿ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮਾ ॥ ਭਏ
ਅਚਿੰਤਿ ਤ੍ਰਿਸਨ ਸਭ ਬੁਝੀ ਹੈ ਇਹੁ ਲਿਖਿਓ
ਭੇਖੁ ਮਥਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਖੋਜਤ ਖੋਜਤ
ਭਇਓ ਬੈਰਾਗੀ ਫਿਰਿ ਆਇਓ ਦੇਹ ਗਿਰਾਮਾ
। ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਸਉਦਾ ਇਹੁ ਜੋਰਿਓ ਹਥਿ
ਤਰਿਓ ਲਾਲੁ ਅਗਾਮਾ ॥ ੧ ॥ ਆਨ ਬਾਪਾਰ
ਕਨਜ ਜੋ ਕਰੀਅਹਿ ਤੇਤੇ ਦੁਖ ਸਹਾਮਾ ॥ ਗੋਬਿਦ
ਭਜਨ ਕੇ ਨਿਰਭੈ ਵਾਪਾਰੀ ਹਰਿ ਰਾਸਿ ਨਾਨਕ
ਸਮ ਨਾਮਾ ॥ ੨ ॥ ੧੨ ॥ ੩੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੈਰੈ ਮਨਿ ਮਿਸਟ ਲਗੇ ਪ੍ਰਿਅ ਬੋਲਾ ॥ ਗੁਰਿ
ਸਹ ਪਕਰਿ ਪ੍ਰਭ ਸੇਵਾ ਲਾਏ ਸਦ ਦਇਆਲੁ
ਜਿ ਢੋਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭ ਤੂ ਠਾਕੁਰੁ
ਰਬ ਪ੍ਰੀਤਪਾਲਕੁ ਮੋਹਿ ਕਲਤ੍ਰ ਸਹਿਤ ਸਭਿ
ਜੋਲਾ ॥ ਮਾਣੁ ਤਾਣੁ ਸਭੁ ਤੂਹੈ ਤੂਹੈ ਇਕੁ ਨਾਮੁ
ਰੇਰਾ ਮੈ ਢੋਲਾ ॥ ੧ ॥ ਜੇ ਤਖਤਿ ਬੈਸਾਲਹਿ
ਉ ਦਾਸ ਤੁਮਾਰੇ ਘਾਸੁ ਬਢਾਵਹਿ ਕੇਤਕ ਬੋਲਾ

O Lord ! Our only prayer to You is to enable us to recite Your True Name every moment (of this life). Once Your Grace is bestowed on us, all our sufferings come to an end and we are enabled to cross this ocean of life successfully through Your Grace. (1)

O Nanak ! May the Lord-bestower of all bliss, protect our honour through His Grace as the whole world depends on His support ! What is the value (worth) of all other kings and emperors (god and goddesses) in causing this cycle of births and deaths ? (as nothing is under their control). (2 - 11 - 34)

Sarag Mahala - 5 (*Ab mohai dhan pa'yo har Na'ama....*)

Now we have attained the wealth of Lord's True Name and all our worldly desires have been satiated (fire of desires quenched) thus we have become free from all worries, as we were fortunate enough, being pre-destined by the Lord's Will. (Pause - 1)

I had been seeking the Lord for ages and became totally detached (disheartened) with despair, but having been blessed with (this human form) meditation of True Name, I was helped to attain the True Lord. But when the Guru bestowed His Grace on us and blessed us with the merchandise of True Name (in this business of life) we were united with the priceless Lord, beyond our comprehension. (1)

Apart from the recitation of True Name, (as our business) all other actions and rituals (all other forms of business) do not lead us to success and result in lot of sufferings. O Nanak ! The persons engaged (dealers) in the True Name of the Lord become fearless, as they have attained the (capital faith) in Lord's True Name (through the Guru's Grace). (2 - 12 - 35)

Sarag Mahala - 5 (*Merai ma'n mist lagai pir bola.....*)

I have loved the Guru's Word like sweets, (as the speech of the beloved Lord was very sweet) and the Guru helped me to engage myself in the service of the Lord. (by catching hold of me, took me to the Lord's service). Thus the beloved Lord has been very kind and benevolent to me. (Pause - 1)

O Lord - True Master ! You are sustaining and looking after all the beings, and I have sought Your support, along with my spouse and family, being Your slaves. O Lord ! You are my main stay, and my only support. (my face-cover) (1)

O Lord ! Even if You were to bestow kingdoms on us (and place us on a throne) we will serve You like Your slaves and even if we were made poor like a grass-cutter, we will still

॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪੁਰਖ ਬਿਧਾਤੇ ਮੇਰੇ ਠਾਕੁਰ
ਅਗਹ ਅਤੋਲਾ ॥ ੨ ॥ ੧੩ ॥ ੩੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਰਾਮ ਕਹਤ ਗੁਣ ਸੋਹੰ ॥ ਏਕ ਨਿਮਖ
ਓਪਾਇ ਸਮਾਵੈ ਦੇਖਿ ਚਰਿਤ ਮਨ ਮੋਹੰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਿਸੁ ਸੁਣਿਐ ਮਨਿ ਹੋਇ ਰਹਸੁ ਅਤਿ
ਰਿਦੈ ਮਾਨ ਦੁਖ ਜੋਹੰ ॥ ਸੁਖੁ ਪਾਇਓ ਦੁਖ ਦੂਰਿ
ਪਰਾਇਓ ਬਣਿ ਆਈ ਪ੍ਰਭ ਤੋਹੰ ॥ ੧ ॥
ਕਿਲਵਿਖ ਗਏ ਮਨ ਨਿਰਮਲ ਹੋਈ ਹੈ ਗੁਰਿ
ਕਾਢੇ ਮਾਇਆ ਦੋਹੰ ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਸੋ ਪ੍ਰਭੁ
ਪਾਇਆ ਕਰਣ ਕਾਰਣ ਸਮਰਥੋਹੰ ॥ ੨ ॥ ੧੪
॥ ੩੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨੈਨਹੁ ਦੇਖਿਓ ਚਲਤੁ ਤਮਾਸਾ ॥ ਸਭ ਹੂ ਦੂਰਿ
ਸਭ ਹੂ ਤੇ ਨੇਰੈ ਅਗਮ ਅਗਮ ਘਟ ਵਾਸਾ ॥ ੧
॥ ਰਹਾਉ ॥ ਅਭੂਲੁ ਨ ਭੂਲੈ ਲਿਖਿਓ ਨ ਚਲਾਵੈ
ਮਤਾ ਨ ਕਰੈ ਪਚਾਸਾ ॥ ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਿ
ਬਿਨਾਹੈ ਭਗਤਿ ਵਛਲ ਗੁਣਤਾਸਾ ॥ ੧ ॥ ਅੰਧ
ਕੂਪ ਮਹਿ ਦੀਪਕੁ ਬਲਿਓ ਗੁਰਿ ਰਿਦੈ ਕੀਚਿ
ਪਰਗਾਸਾ ॥ ਕਹੁ ਨਾਨਕ ਦਰਸੁ ਪੇਖਿ ਸੁਖੁ ਪਾਇਆ
ਸਭ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥ ੨ ॥ ੧੫ ॥ ੩੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਚਰਨਹੁ ਗੋਬਿੰਦ ਮਾਰਗੁ ਸੁਹਾਵਾ ॥ ਆਨ

serve You as Your slaves. (What could we say). O Nanak ! My Lord is limitless, beyond our comprehension, and bestower of all virtues on us and the greatest benefactor ! (2 - 13 - 36)

Sarag Mahala - 5 (*Rasna Ram ke'hat gu'nn sohang.....*)

The tongue appears (looks) beautiful (while) in singing the praises of the Lord and reciting True Name. The Lord is capable of creating and destroying this universe in a moment (in no time) and I am enamoured by perceiving this worldly drama of the Lord. (Pause - 1)

O Lord ! We have developed love and devotion for You, having enjoyed the bliss and joy of life and ridding ourselves of all afflictions or sorrow, through You Grace. Infact, we are thrilled and enamoured by perceiving all Your worldly wonders and listening to Your Greatness and grandeur, which has dispelled all our egoism and suffering. (1)

All our sins have been cast away and the heart is purified by the Guru, having protected us against the charm and bondage of this worldly falsehood. (Maya)

O Nanak ! I have attained Lord-Almighty, who is omnipotent and controls everything including its cause and effect (2 - 14 - 37)

Sarag Mahala - 5 (*nainoh de'khiou chalat tama'sa.....*)

O Lord ! I have perceived all Your worldly drama and its charm with my own eyes You are truly limitless and beyond our comprehension as You pervade everywhere being very close to us (within us) or very distant from us depending on our thinking. (Pause - 1)

The Lord is flawless, without having any blemish or short comings and His Will is eternal, which cannot be altered, (by anyone) moreover He does not consult many people about His Dictates. (which is purely based on His own Will). The Lord is an ocean of virtues and beloved of the holy saints who could create and destroy various beings in no time (in moment). (1)

The Guru has enlightened our minds with knowledge like the lamp shining in the darkness of ignorance. O Nanak ! We have enjoyed the eternal bliss by perceiving the glimpse of the Lord (within our hearts) and all our desires were fulfilled. (2 - 15 - 38)

Sarag Mahala - 5 (*Charneh Gobind ma'rag suhava....*)

O Brother ! All other paths, except that of the Lord's love which we tread (in life) are full of sufferings and pessimism a

ਮਾਰਗ ਜੇਤਾ ਕਿਛੁ ਧਾਈਐ ਤੇਤੋ ਹੀ ਦੁਖੁ ਹਾਵਾ

॥ ੧ ॥ ਰਹਾਉ ॥ ਨੇਤ੍ਰ ਪੁਨੀਤ ਭਏ ਦਰਸੁ ਪੇਖੇ

ਹਸਤ ਪੁਨੀਤ ਟਹਲਾਵਾ ॥ ਰਿਦਾ ਪੁਨੀਤ ਰਿਵੈ

ਹਰਿ ਬਸਿਓ ਮਸਤ ਪੁਨੀਤ ਸੰਤ ਧੂਰਾਵਾ ॥ ੧ ॥

ਸਰਬ ਨਿਧਾਨ ਨਾਮਿ ਹਰਿ ਹਰਿ ਕੈ ਜਿਸੁ ਕਰਮਿ

ਲਿਖਿਆ ਤਿਨਿ ਪਾਵਾ ॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰੁ

ਪੂਰਾ ਭੇਟਿਓ ਸੁਖਿ ਸਹਜੇ ਅਨਦ ਬਿਹਾਵਾ ॥ ੨

॥ ੧੬ ॥ ੩੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਧਿਆਇਓ ਅੰਤਿ ਬਾਰ ਨਾਮੁ ਸਖਾ ॥ ਜਹ ਮਾਤ

ਪਿਤਾ ਸੁਤ ਭਾਈ ਨ ਪਹੁਚੈ ਤਹਾ ਤਹਾ ਤੂ ਰਖਾ ॥

੧ ॥ ਰਹਾਉ ॥ ਅੰਧ ਕੂਪ ਗ੍ਰਿਹ ਮਹਿ ਤਿਨਿ

ਸਿਮਰਿਓ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾ ॥ ਖੁਲੇ

ਬੰਧਨ ਮੁਕਤਿ ਗੁਰਿ ਕੀਨੀ ਸਭ ਤੂਹੈ ਤੁਹੀ ਦਿਖਾ

॥ ੧ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਆ ਮਨੁ ਤ੍ਰਿਪਤਿਆ

ਆਪਾਏ ਰਸਨ ਚਖਾ ॥ ਕਹੁ ਨਾਨਕ ਸੁਖ ਸਹਜੁ

ਮੈ ਪਾਇਆ ਗੁਰਿ ਲਾਹੀ ਸਗਲ ਤਿਖਾ ॥ ੨ ॥

੧੭ ॥ ੪੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਰ ਮਿਲਿ ਐਸੇ ਪ੍ਰਭੁ ਧਿਆਇਆ ॥ ਭਇਓ

ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਦੁਖ ਭੰਜਨੁ ਲਗੈ ਨ ਤਾਤੀ

ਬਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇਤੇ ਸਾਸ ਸਾਸ ਹਮ

ਲੇਤੇ ਤੇਤੇ ਹੀ ਗੁਣ ਗਾਇਆ ॥ ਨਿਮਖ ਨ ਬਿਛੁਰੈ

ਘਰੀ ਨ ਬਿਸਰੈ ਸਦ ਸੰਗੇ ਜਤ ਜਾਇਆ ॥ ੧

the path of the Lord's True Name is only beautiful and praiseworthy (road) path to a fruitful life. (which our feet should tread) (Pause - 1)

The eyes get satiated (purified) by having a glimpse of the Lord and the hands are purified by serving the Lord. The heart, which has inculcated the love of the Lord, is truly pure, while the forehead, smeared with the dust of the lotus-feet of the holy saints, is equally pure and beautiful. (1)

O Nanak ! The person, who recites the True Name of the Lord, attains all the treasures of the world (all the spiritual powers) but this wealth is bestowed only on the person, who is fortunate and pre-destined by Lord's Will. I as the true (servants) slave of the Lord, have enjoyed the eternal bliss in the company of the Guru, who has blessed me with a fruitful span of life. (2 - 16 - 39)

Sarag Mahala - 5 (*Dhia'yo ant ba'r Na'am sakha'.....*)

O Lord ! It is Your True Name alone, which is our true companion at the end of the life span (which accompanies us) and You are the only (protector) saviour at that time and place when all other relatives including mother, father, son and brother have failed to help (this man) (Pause -1)

O Lord ! The person, who is fortunate enough and pre-destined by Lord's True Name in the blind well of a householder's life, (full of ignorance), and he perceives You only pervading everywhere and in all beings when the Guru blesses him with salvation by cutting the shackles of his worldly bondage. (1)

O Nanak ! Having partaken (drunk) the nectar of Lord's True Name, my heart is full satiated and is no longer interested in enjoying (tasting) other vicious worldly pleasures. The Guru has (helped me and) blessed me with the bliss of life in the state of Equipoise thus quenching my thirst. (Thus satisfying my quest for worldly pleasures and enjoyment). (2 - 17 - 40)

Sarag Mahala - 5 (*Gur mil aisai prabhu dhiay'a....*)

We have worshipped the True Lord in the company of the Guru, in such a useful manner that the benevolent Lord, destroyer of all our afflictions, bestows His Grace on us and we do not face any hurdles or hardships. (sufferings) (Pause-1)

We now sing the praises of the Lord continuously all the time with each breath (as we breath in and out) so that the Lord is by our side wherever we go, and we are never separated from Him even for the twinkling of an eye and we do not

॥ ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਚਰਨ ਕਮਲ
ਕਉ ਬਲਿ ਬਲਿ ਗੁਰ ਦਰਸਾਇਆ ॥ ਕਹੁ
ਨਾਨਕ ਕਾਹੂ ਪਰਵਾਹਾ ਜਉ ਸੁਖ ਸਾਗਰੁ ਮੈ
ਪਾਇਆ ॥ ੨ ॥ ੧੮ ॥ ੪੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੈਰੈ ਮਨਿ ਸਬਦੁ ਲਗੈ ਗੁਰ ਮੀਠਾ ॥ ਖੁਲ੍ਹਿਓ
ਕਰਮੁ ਭਇਓ ਪਰਗਾਸਾ ਘਟਿ ਘਟਿ ਹਰਿ ਹਰਿ
ਭੀਠਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਰਬ੍ਰਹਮ ਆਜੋਨੀ
ਸੰਭਉ ਸਰਬ ਬਾਨ ਘਟ ਬੀਠਾ ॥ ਭਇਓ
ਪਰਾਪਤਿ ਅੰਮ੍ਰਿਤ ਨਾਮਾ ਬਲਿ ਬਲਿ ਪ੍ਰਭ
ਚਰਣੀਠਾ ॥ ੧ ॥ ਸਤਸੰਗਤਿ ਕੀ ਰੇਣੁ ਮੁਖਿ
ਲਾਗੀ ਕੀਏ ਸਗਲ ਤੀਰਥ ਮਜਨੀਠਾ ॥ ਕਹੁ
ਨਾਨਕ ਰੰਗਿ ਚਲੂਲ ਭਏ ਹੈ ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ
ਮਜੀਠਾ ॥ ੨ ॥ ੧੯ ॥ ੪੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਸਾਥੇ ॥ ਨਿਮਖ
ਬਚਨੁ ਪ੍ਰਭ ਹੀਅਰੈ ਬਸਿਓ ਸਗਲ ਭੂਖ ਮੇਰੀ
ਲਾਥੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਗੁਣ
ਨਾਇਕ ਠਾਕੁਰ ਸੁਖ ਸਮੂਹ ਸਭ ਨਾਥੇ ॥ ਏਕ
ਆਸ ਮੋਹਿ ਤੇਰੀ ਸੁਆਮੀ ਅਉਰ ਦੁਤੀਆ ਆਸ
ਬਿਰਾਥੇ ॥ ੧ ॥ ਨੈਣ ਤ੍ਰਿਪਤਾਸੇ ਦੇਖਿ ਦਰਸਾਵਾ
ਗੁਰਿ ਕਰ ਧਾਰੇ ਮੈਰੈ ਮਾਥੇ ॥ ਕਹੁ ਨਾਨਕ ਮੈ
ਅਤੁਲ ਸੁਖ ਪਾਇਆ ਜਨਮ ਮਰਣ ਭੈ ਲਾਥੇ ॥
੨ ॥ ੨੦ ॥ ੪੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰੇ ਮੂੜੇ ਆਨ ਕਾਹੇ ਕਤ ਜਾਈ ॥ ਸੀਗਿ ਮਨੋਹਰੁ

forsake His True Name even for a moment. (1)

O Nanak ! I would offer myself as a sacrifice to the lotus-feet of the Guru during all the three ages, (past, present and future) who has blessed me with the glimpse of the Lord. Having attained the Lord, the ocean of all virtues and bliss, I have no value for any other gods (or powers) now. (2 - 18 - 41)

Sarag Mahala - 5 (Merai ma'n sabad logo Gur meetha'..)

Once my fortune favoured me (due to some earlier actions) through the Guru's Grace, and I was enlightened with the light of knowledge (of the Lord's secrets) I perceived the Lord pervading every where and I felt thrilled with the sweet Guru's Word, in my (mind) heart. (Pause - 1)

We have perceived the Lord, who is all powerful (omnipotent), free from the cycle of Rebirths, and self-effulgent and immanent, pervading in all beings and everywhere, Now we offer ourselves as a sacrifice to the lotus-feet of the Lord, who has bestowed the nectar of True Name on us. (1)

By taking the dust of the lotus-feet of the holy saints, (by applying on our foreheads) we have attained the bliss of bathing at all the (sixty-eight) holy places of pilgrimage. (according to Hindu belief) O Nanak ! By inculcating the love of the Lord in our hearts we are imbued with the love of True Name which is fast like the majeeth colour and we are always immersed in the recitation of True Name of the Lord. (2 - 19 - 42)

Sarag Mahala - 5 (Har har Na'am diuo Gur Sa'thai....)

The Guru has blessed us with the everlasting company of the Lord's True Name, so that I have inculcated the love of Lord's True Name in my heart through the listening of Guru's Word for a moment only, which has satiated my hunger for all times. (satisfied me fully). (Pause -1)

O benevolent Lord ! O True Master, an ocean of all virtues! You are the bestower of all bliss and joy to mankind, being their sustainer. I have sought Your support only, as all other hopes are fruitless and meaningless. (1)

O Lord ! My eyes are fully satiated with Your glimpse and the Guru has lent His support by keeping His helping hand on my forehead. O Nanak ! I have attained the indescribable bliss and joy of Lord's love, having discarded all fear of the cycle of births and deaths. (2 - 20 - 43)

Sarag Mahala - 5 (Re moor'ai aan ka'he' kat jaiee.....)

O foolish Man ! Why are you going astray forsaking the Lord's love and devotion ? O Brother ! Why are you running

ਅੰਮ੍ਰਿਤੁ ਹੈ ਰੇ ਭੂਲਿ ਭੂਲਿ ਬਿਖੁ ਖਾਈ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਪ੍ਰਭ ਸੁੰਦਰ ਚਤੁਰ ਅਨੂਪ ਬਿਧਾਤੇ
 ਤਿਸ ਸਿਉ ਰੁਚ ਨਹੀ ਰਾਈ ॥ ਮੋਹਨਿ ਸਿਉ
 ਬਾਵਰ ਮਨੁ ਮੋਹਿਓ ਭੂਨਿ ਠਗਉਰੀ ਪਾਈ ॥ ੧
 ॥ ਭਇਓ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਦੁਖ ਹਰਤਾ
 ਸੰਤਨ ਸਿਉ ਬਨਿ ਆਈ ॥ ਸਗਲ ਨਿਧਾਨ
 ਘਰੈ ਮਹਿ ਪਾਏ ਕਹੁ ਨਾਨਕ ਜੋਤਿ ਸਮਾਈ ॥
 ੨ ॥ ੨੧ ॥ ੪੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਓਅੰ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਚੀਤਿ ਪਹਿਲਰੀਆ ॥ ਜੋ ਤਉ
 ਬਚਨੁ ਦੀਓ ਮੇਰੇ ਸਤਿਗੁਰ ਤਉ ਮੈ ਸਾਜ
 ਸੀਗਰੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ ਭੂਲਹ ਤੁਮ
 ਸਦਾ ਅਭੂਲਾ ਹਮ ਪਤਿਤ ਤੁਮ ਪਤਿਤ
 ਦੁਖਰੀਆ ॥ ਹਮ ਨੀਚ ਬਿਰਖ ਤੁਮ ਮੈਲਾਗਰ
 ਲਾਜ ਸੰਗਿ ਸੰਗਿ ਬਸਰੀਆ ॥ ੧ ॥ ਤੁਮ ਗੰਭੀਰ
 ਧੀਰ ਉਪਕਾਰੀ ਹਮ ਕਿਆ ਬਖੁਰੇ ਜੰਤਰੀਆ ॥
 ਗੁਰ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਹਰਿ ਮੇਲਿਓ ਤਉ ਮੇਰੀ
 ਸੁਖਿ ਸੇਜਰੀਆ ॥ ੨ ॥ ੨੨ ॥ ੪੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਓਇ ਦਿਨਸ ਧੰਨਿ ਪਰਵਾਨਾ ॥ ਸਫਲ ਤੇ
 ਘਰੀ ਸੰਜੋਗ ਸੁਹਾਵੇ ਸਤਿਗੁਰ ਸੰਗਿ ਗਿਆਨਾ
 ॥ ੧ ॥ ਰਹਾਉ ॥ ਧੰਨਿ ਸੁਭਾਗ ਧੰਨਿ ਸੋਹਾਗਾ
 ਧੰਨਿ ਦੇਤ ਜਿਨਿ ਮਾਨਾ ॥ ਇਹੁ ਤਨੁ ਤੁਮਰਾ

after the vicious and sinful actions every time, forgetting that the nectar of True Lord abides within you ? (The Prime-soul resides within Your soul). (Pause - 1)

O Man ! You have not developed love for the beautiful, wise and virtuous Lord-benefactor, who fulfils all your worldly desires, instead you are engrossed in the love of the wicked and enchanting worldly falsehood (Maya) which has engulfed you in the false and transient worldly pleasures. (1)

O Nanak ! The benevolent and Gracious Lord, destroyer of all our ills and afflictions, has been kind to us, so that we are enabled to develop the love of the holy saints. We have thus attained the treasure of True Name within ourselves, and are fully immersed in the love of the Lord, who is pervading everywhere, being omni-present. (2 -21 -44)

Sarag Mahala - 5 (*Oang pir preet cheet pehalaria.....*)

O Lord - sublime ! I have recited Your True Name from my very birth itself, as I am imbued with Your love in my heart from the (previous) earlier times even. I have embellished myself with the ornaments of Your True Name since the time the True Guru has blessed me with the Guru's Word and Lord's Praises. (Pause - 1)

O Lord ! We are always liable to err and You are without any flaw or blemish. We are sinners while You are the benefactor of such sinners, pardoning all our vicious and sinful actions. We are of a low and base mentality (like the useless tree), whereas You are like the tree of sandal wood, which takes care for its surrounding trees, lending its fragrance to them, similarly You care for all Your beings, being close to them. (1)

O Lord ! You are our benefactor, who is full of patience and benevolence (for sinners like us) whereas we are men of hopeless and helpless nature, needing You protection and care. O Nanak ! Once the benevolent Guru enabled us to unite with the True Lord, we have enjoyed the bliss of life in the company of the Lord-spouse. (2 - 22 - 45)

Sarag Mahala - 5 (*Ma'n o'ai dina's dhan parva'na.....*)

O my mind ! Blessed is the day and worthwhile is the time and fruitful is the moment and chance when I was enlightened (with Lord's knowledge) with the love of the Lord in the company of the True Guru ! (Pause -1)

Blessed are the persons, and their good fortune is also praiseworthy along with the bliss of their unison with the Lord, whom the Lord, has accepted with honour and acclaim ! O Lord!

ਸਭੁ ਗਿਰ੍ਹੁ ਧਨੁ ਤੁਮਾਰਾ ਹੀਉ ਕੀਓ ਕੁਰਬਾਨਾ
॥ ੧ ॥ ਕੋਟਿ ਲਾਖ ਰਾਜ ਸੁਖ ਪਾਏ ਇਕ ਨਿਮਖ
ਪੇਖਿ ਦ੍ਰਿਸਟਾਨਾ ॥ ਜਉ ਕਹਹੁ ਮੁਖਹੁ ਸੇਵਕ
ਇਹ ਬੈਸੀਐ ਸੁਖ ਨਾਨਕ ਅੰਤੁ ਨ ਜਾਨਾ ॥ ੨
॥ ੨੩ ॥ ੪੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਰੇ ਸਹਸਾ ਦੂਖੁ ਗਇਆ ॥ ਅਉਰ
ਉਪਾਵ ਸਗਲ ਤਿਆਗਿ ਛੋਡੇ ਸਤਿਗੁਰ ਸਰਣਿ
ਪਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਬ ਸਿਧਿ ਕਾਰਜ
ਸਭਿ ਸਵੇਰੇ ਅਹੰ ਰੋਗ ਸਗਲ ਹੀ ਖਇਆ ॥
ਕੋਟਿ ਪਰਾਧ ਖਿਨ ਮਹਿ ਖਉ ਭਈ ਹੈ ਗੁਰ ਮਿਲਿ
ਹਰਿ ਹਰਿ ਕਹਿਆ ॥ ੧ ॥ ਪੰਚ ਦਾਸ ਗੁਰਿ
ਵਸਗਤਿ ਕੀਨੇ ਮਨ ਨਿਹਚਲ ਨਿਰਭਇਆ ॥
ਆਇ ਨ ਜਾਵੈ ਨ ਕਤ ਹੀ ਡੋਲੈ ਥਿਰੁ ਨਾਨਕ
ਰਾਜਇਆ ॥ ੨ ॥ ੨੪ ॥ ੪੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੁ ਮੇਰੇ ਇਤ ਉਤ ਸਦਾ ਸਹਾਈ ॥ ਮਨਮੋਹਨੁ
ਮੇਰੇ ਜੀਅ ਕੇ ਪਿਆਰੇ ਕਵਨ ਕਹਾ ਗੁਨ ਗਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਖੇਲਿ ਖਿਲਾਇ ਲਾਡ ਲਾਡਾਵੈ
ਸਦਾ ਸਦਾ ਅਨਦਾਈ ॥ ਪ੍ਰਤਿਪਾਲੈ ਬਾਰਿਕ ਕੀ
ਨਿਆਈ ਜੈਸੇ ਮਾਤ ਪਿਤਾਈ ॥ ੧ ॥ ਤਿਸੁ ਬਿਨੁ
ਨਿਮਖ ਨਹੀ ਰਹਿ ਸਕੀਐ ਬਿਸਰਿ ਨ ਕਬਹੂ
ਜਾਈ ॥ ਕਹੁ ਨਾਨਕ ਮਿਲਿ ਸੰਤਸੰਗਤਿ ਤੇ
ਮਗਨ ਭਏ ਲਿਵ ਲਾਈ ॥ ੨ ॥ ੨੫ ॥ ੪੮ ॥

This body, soul and all the wealth belongs to You and I offer myself as a sacrifice to You. (I surrender my body and soul) (1)

O Lord ! A glimpse of Your vision even for the twinkling of the eye, is worth millions of kingdoms bestowed on us, as the bliss of this glance is unparalleled in its worth and effectiveness. O Nanak ! If I were offered a seat with the Lord's acceptance and pleasure in His Court (Presence); its charm and bliss is indescribable, and invaluable to me. (2 - 23 - 46)

Sarag Mahala - 5 (*Ab moro sehsha dookh ge'ya.....*)

Having taken refuge at the lotus-feet of the True Guru, all my doubts, afflictions and dual-mindedness cast away, so that all other efforts have become worthless and worth discarding. (Pause -1)

O Brother ! All my desires and aims have been fulfilled, and all my functions completed successfully, with the malady of my egoism also completely overcome and cured. Once I have recited the Lord's True Name in the company of the Guru, all the millions of my sins have been washed away in a moment. (in no time) (1)

(The mind has become peaceful.) I have attained peace and tranquillity of mind and become fearless having overcome all the five vices like sexual desires through the Guru's guidance. O Nanak ! Now I have controlled my restive mind so that it does not waver or wander here and there and I am concentrating on the Lord's love and devotion alone, fully satisfied. (2 - 24 - 47)

Sarag Mahala - 5 (*Prabh me'ro it u't sada sahaiee....*)

My beloved Lord is always helping me with His support, as the beloved Master is very dear to my heart. How could I sing Lord's Praises, as His Greatness is beyond my comprehension ? (Pause -1)

O Man ! The Lord sustains us like a child as the mother and father look after the child with care and love. So the Lord engages us in the worldly drama (by mind) and makes us enjoy worldly pleasures (by body) and the Lord-benefactor always makes us enjoy the bliss of life, as it pleases Him. (1)

We cannot afford to forsake the Lord even for a moment and cannot exist without His True Name being recited any time.

O Nanak ! We could enjoy the eternal bliss by imbibing the love of the Lord in our hearts in the company of holy saints. (2 - 25 - 48)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਪਨਾ ਮੀਤੁ ਸੁਆਮੀ ਗਾਈਐ ॥ ਆਸ ਨ
ਅਵਰ ਕਾਹੂ ਕੀ ਕੀਜੈ ਸੁਖਦਾਤਾ ਪ੍ਰਭੁ ਧਿਆਈਐ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ
ਜਿਸਹਿ ਘਰਿ ਤਿਸ ਹੀ ਸਰਣੀ ਪਾਈਐ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਮਾਨੁਖੁ ਜੇ ਸੇਵਹੁ ਤਉ ਲਾਜ
ਲੋਨੁ ਹੋਇ ਜਾਈਐ ॥ ੧ ॥ ਏਕ ਓਟ ਪਕਰੀ
ਠਾਕੁਰ ਕੀ ਗੁਰ ਮਿਲਿ ਮਤਿ ਬੁਧਿ ਪਾਈਐ ॥
ਗੁਣ ਨਿਧਾਨ ਨਾਨਕ ਪ੍ਰਭੁ ਮਿਲਿਆ ਸਗਲ
ਚੁਕੀ ਮੁਹਤਾਈਐ ॥ ੨ ॥ ੨੬ ॥ ੪੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਓਟ ਸਤਾਣੀ ਪ੍ਰਭ ਜੀਉ ਮੇਰੈ ॥ ਦ੍ਰਿਸਟਿ ਨ
ਲਿਆਵਉ ਅਵਰ ਕਾਹੂ ਕਉ ਮਾਣਿ ਮਹਤਿ ਪ੍ਰਭ
ਤੇਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ
ਅਪੁਨੈ ਕਾਢਿ ਲੀਆ ਬਿਖੁ ਘੇਰੈ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ
ਅਉਖਧੁ ਮੁਖਿ ਦੀਨੋ ਜਾਇ ਪਇਆ ਗੁਰ ਪੈਰੈ ॥
੧ ॥ ਕਵਨ ਉਪਮਾ ਕਹਉ ਏਕ ਮੁਖ ਨਿਰਗੁਣ
ਕੇ ਦਾਤੇਰੈ ॥ ਕਾਟਿ ਸਿਲਕ ਜਉ ਅਪੁਨਾ ਕੀਨੋ
ਨਾਨਕ ਸੂਖ ਘਨੇਰੈ ॥ ੨ ॥ ੨੭ ॥ ੫੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਸਿਮਰਤ ਦੂਖ ਬਿਨਾਸੀ ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ
ਜੀਅ ਸੁਖਦਾਤਾ ਹੋਈ ਸਗਲ ਖਲਾਸੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅਵਰੁ ਨ ਕੋਉ ਸੂਝੈ ਪ੍ਰਭ ਬਿਨੁ ਕਹੁ ਕੇ
ਕਿਸੁ ਪਹਿ ਜਾਸੀ ॥ ਜਿਉ ਜਾਣਹੁ ਤਿਉ ਰਾਖਹੁ
ਠਾਕੁਰ ਸਭੁ ਕਿਛੁ ਤੁਮ ਹੀ ਪਾਸੀ ॥ ੧ ॥ ਹਾਥ

Sarag Mahala (Apna meet soami ga'ieai.....)

Let us always sing the praises of the Lord, who is our friend and True Master. We should not depend on anyone else's support and always worship the Lord-benefactor, who bestows all the comforts on us. (Pause -1)

O Man ! Let us always take the support of the True Lord, who controls all the pleasures, bliss of life, and other worldly comforts along with salvation. If someone were to serve a human being (as a god) leaving aside the worship of the Lord, he would come to grief with shame and vanish like the salt in water. (1)

We could take the support of the True Master alone, having followed the right path of wisdom through the Guru's guidance. O Nanak ! We have attained the Lord, the treasure of all virtues, and now all our efforts at slavish mentality or whimsical beliefs have come to an end and we do not have to placate someone else other than the Lord. (2- 26 - 49)

Sarag Mahala - 5 (Oat satan'r'i prabh jiu merai.....)

O Lord ! I have only Your support as my mainstay in life and I do not consider any other power on par with You, as my honour and prestige lies with You. (Pause - 1)

My True Master has taken my side on every occasion and has saved (protected) me from the onslaughts of all vices. When I took refuge at the lotus-feet of the Guru, I was offered the nectar of True Name as the remedy for all my ills and maladies. (1)

O Nanak ! How could I sing the praises of the Lord-benefactor (describe His virtues) with one tongue, as He bestows His benedictions even to virtueless persons, (like me)? I have enjoyed all the bliss of life when the Lord took me under His (shelter) care by (cutting) removing the shackles (bondage) of my sins and vicious actions. (2 - 27 - 50)

Sarag Mahala - 5 (Prabh simrat dookh bina'si.....)

We could get rid of our ills and afflictions by remembering the True Master, (by reciting True Name) as all our bondage of worldly falsehood (Maya) was removed, when the Lord-benefactor blessed us with His Grace. (Pause -1)

How could one approach any other power (gods) as there is no other power on par with the Lord to be seen in this world? O True Master ! May You protect my honour as all the power rests with You, being omni-potent ! (1)

The True Lord has saved His slaves (disciples) with His

ਦੇਇ ਰਾਖੇ ਪ੍ਰਭਿ ਅਪੁਨੇ ਸਦ ਜੀਵਨ ਅਭਿਨਾਸੀ
॥ ਕਹੁ ਨਾਨਕ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਕਾਟੀ
ਜਮ ਕੀ ਫਾਸੀ ॥ ੨ ॥ ੨੮ ॥ ੫੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨੁ ਜਤ ਕਤ ਤੁਝਹਿ ਸਮੁਰੈ ॥ ਹਮ ਬਾਰਿਕ
ਦੀਨ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਜਿਉ ਜਾਨਹਿ ਤਿਉ ਪਾਰੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਭੂਖੋ ਤਬ ਭੋਜਨੁ ਮਾਂਗੈ
ਅਘਾਏ ਸੁਖ ਸਘਾਰੈ ॥ ਤਬ ਅਰੋਗ ਜਬ ਤੁਮ
ਸੰਗਿ ਬਸਤੋ ਛੁਟਕਤ ਹੋਇ ਰਵਾਰੈ ॥ ੧ ॥ ਕਵਨ
ਬਸੇਰੇ ਦਾਸ ਦਾਸਨ ਕੋ ਬਾਪਿਉ ਬਾਪਨਹਾਰੈ ॥
ਨਾਮੁ ਨ ਬਿਸਰੈ ਤਬ ਜੀਵਨੁ ਪਾਈਐ ਬਿਨਤੀ
ਨਾਨਕ ਇਹ ਸਾਰੈ ॥ ੨ ॥ ੨੯ ॥ ੫੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਤੇ ਭੈ ਭਉ ਦੂਰਿ ਪਰਾਇਓ ॥ ਲਾਲ
ਦਇਆਲ ਗੁਲਾਲ ਲਾਡਿਲੇ ਸਹਜਿ ਸਹਜਿ
ਗੁਨ ਗਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਬਚਨਾਤਿ
ਕਮਾਤ ਕ੍ਰਿਪਾ ਤੇ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਇਓ ॥
ਰਹਤ ਉਪਾਧਿ ਸਮਾਧਿ ਸੁਖ ਆਸਨ ਭਗਤਿ
ਵਛਲੁ ਗ੍ਰਿਹਿ ਪਾਇਓ ॥ ੧ ॥ ਨਾਦ ਬਿਨੋਦ
ਕੋਡ ਅਨੰਦਾ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਓ ॥ ਕਰਨਾ
ਆਪਿ ਕਰਾਵਨ ਆਪੇ ਕਹੁ ਨਾਨਕ ਆਪਿ
ਆਪਾਇਓ ॥ ੨ ॥ ੩੦ ॥ ੫੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰੇ ॥ ਜਿਨਿ ਦੀਆ

protective care through His Grace, and He has made us even immortal, being imperishable Himself. O Nanak ! I have enjoyed all the bliss of life (in my heart) having been relieved of the bondage of Yama. (having got rid of the noose of the god of death). (2 - 28 - 51)

Sarag Mahala - 5 (*Mero ma'n jat kat tujheh sama'rai....*)

O Lord ! I am imbued with Your love and recite Your True Name only every time and at all places wherever I am. O my Lord ! We are like Your children and You are our father, so pray save us as it pleases You, (protect our honour) and enable us to cross this ocean of life. (Pause -1)

We are just like the child who asks for food when hungry and then gets satiated with the favours of the Lord-father and enjoys all the worldly comforts. Infact, this human being is free from all afflictions (of ignorance) when reciting True Name, (when he remembers You) and becomes worthless (like dust) when separated from You. (1)

O Lord ! You are the creator and destroyer of this universe. Nothing is in the hands of Your slaves like us. (slave of slaves) O Nanak ! My prayer to the Lord is that He may bestow His True Name on us as this life is fruitful only (when the True Name is not forsaken) when True Name is recited by us. (2 - 29 - 52)

Sarag Mahala - 5 (*Ma'n te bhai bhou du'r pra'iou.....*)

By singing the praises of the Lord in a state of Equipoise, who is our benevolent and beloved True Master, we get rid of our fear complex of ages and the worry of the Yama (god of death). (Pause -1)

My mind does not wander any more (I have attained peace and stability of mind) since the time I have followed the Guru's Word (Guru's guidance) through His Grace. Now I have perceived the Lord, the beloved of His saints, within my inner self, and my mind enjoys full stability and remains concentrated on the Lord's worship. (I have attained peace of mind, reciting True Name). (1)

Now we have enjoyed the eternal bliss, with millions of comforts and pleasures (by listening to Lord's praises with ears and seeing His wonders with the eyes) and have attained the state of equipoise. O Nanak ! The Lord is omni-present and omnipotent, being the cause and effect of everything, and is perceived in everything and every being as He is all in all. (2 - 30 - 53)

Sa'rag Mahala - 5 (*Amrit Na'am maneh a'dharo.....*)

We offer ourselves as a sacrifice to the perfect Guru and salute Him, who has bestowed this nectar of True Name, which

ਤਿਸ ਕੈ ਕੁਰਬਾਨੈ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬੁਝੀ ਤ੍ਰਿਸਨਾ ਸਹਜਿ ਸੁਹੇਲਾ ਕਾਮੁ
ਕੋਧੁ ਬਿਖੁ ਜਾਰੇ ॥ ਆਇ ਨ ਜਾਇ ਬਸੈ ਇਹ
ਠਾਹਰ ਜਹ ਆਸਨੁ ਨਿਰੰਕਾਰੇ ॥ ੧ ॥ ਏਕੈ
ਪਰਗਟੁ ਏਕੈ ਗੁਪਤਾ ਏਕੈ ਪ੍ਰਧੂਕਾਰੇ ॥ ਆਇ
ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਕਹੁ ਨਾਨਕ ਸਾਚੁ ਬੀਚਾਰੇ
॥ ੨ ॥ ੩੧ ॥ ੫੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਪ੍ਰਭ ਰਹਨੁ ਨ ਜਾਇ ਘਰੀ ॥ ਸਰਬ ਸੂਖ
ਤਾਹੂ ਕੈ ਪੂਰਨ ਜਾ ਕੈ ਸੁਖੁ ਹੈ ਹਰੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮੰਗਲ ਰੂਪ ਪ੍ਰਾਨ ਜੀਵਨ ਧਨ ਸਿਮਰਤ
ਅਨਦ ਘਨਾ ॥ ਵਡ ਸਮਰਥੁ ਸਦਾ ਸਦ ਸੰਗੇ
ਗੁਨ ਰਸਨਾ ਕਵਨ ਭਨਾ ॥ ੧ ॥ ਬਾਲ ਪਵਿਤ੍ਰਾ
ਮਾਨ ਪਵਿਤ੍ਰਾ ਪਵਿਤ੍ਰੁ ਸੁਨਨ ਕਹਨਹਾਰੇ ॥ ਕਹੁ
ਨਾਨਕ ਤੇ ਭਵਨ ਪਵਿਤ੍ਰਾ ਜਾ ਮਹਿ ਸੰਤ ਤੁਮਾਰੇ
॥ ੨ ॥ ੩੨ ॥ ੫੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਜਪਤੀ ਤੂਹੀ ਤੂਹੀ ॥ ਮਾਤ ਗਰਭ ਤੁਮ
ਹੀ ਪ੍ਰਤਿਪਾਲਕ ਮ੍ਰਿਤ ਮੰਡਲ ਇਕ ਤੂਹੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤੁਮਹਿ ਪਿਤਾ ਤੁਮ ਹੀ ਫੁਨਿ ਮਾਤਾ
ਤੁਮਹਿ ਮੀਤ ਹਿਤ ਭ੍ਰਾਤਾ ॥ ਤੁਮ ਪਰਵਾਰ ਤੁਮਹਿ
ਆਧਾਰਾ ਤੁਮਹਿ ਜੀਅ ਪ੍ਰਾਨਦਾਤਾ ॥ ੧ ॥ ਤੁਮਹਿ
ਖਜੀਨਾ ਤੁਮਹਿ ਜਰੀਨਾ ਤੁਮ ਹੀ ਮਾਣਿਕ ਲਾਲਾ
॥ ਤੁਮਹਿ ਪਾਰਜਾਤ ਗੁਰ ਤੇ ਪਾਏ ਤਉ ਨਾਨਕ
ਭਏ ਨਿਹਾਲਾ ॥ ੨ ॥ ੩੩ ॥ ੫੬ ॥

is our main support in life (for the mind) (Pause -1)

Now the worldly desires have been curbed in the state of equipoise and the venom of the vices of sexual desires and anger have been completely eliminated. (burnt). The mind now does not wander here and there and has stabilised as the formless Lord abides therein. (1)

The Lord pervades everywhere, being perceived (in Nature) and hidden (in the secrets of life) and also present in all the humdrum of the world. O Nanak ! The Lord is omnipresent, being present in the beginning, in the middle (of ages), and at the end of this world, so let us deliberate on such an omni-scient Lord. (2 - 31 - 54)

Sarag Mahala - 5 (*Bin prabh re'han na jaie' ghari.....*)

The person, who is imbued with the love and devotion of the Lord, enjoys all the bliss of life and gets all his desires fulfilled, and we cannot remain at peace without remembering such a Lord, even for a moment. (Pause -1)

The human being enjoys complete joy and bliss by reciting the True Name of the Lord, who is an embodiment of bliss and bestower of the treasure of life. How could I sing the praises of such a Lord, who is all powerful within us, being omni-potent and omni-present? (1)

The Lord's abode, the company of holy saints, is pure and His praises or prestige is also of highest order or pure including those persons who sing or listen to His True Name, are all purified. O Nanak ! The place, where the holy saints of the Lord abide is equally pure including the whole world, where they move around. (2 - 32 - 55)

Sarag Mahala - 5 (*Rasna japti tu'hi tu'hi.....*)

O Lord ! My tongue repeats Your True Name, thus remembering You all the time. You alone have sustained us in the mother's womb, and then You are looking after our bringing up in the world also. (Pause -1)

O Lord ! You are very dear to us, like the father, mother, friend and brother who are all dear to us. You are like our family members, and You are the benefactor of this body and soul and we depend on Your support alone. (1)

O Lord ! You are my treasure, wealth including all the jewels and the gems in life, or fountain-head of all favours. O Nanak ! You are like the (Pa'rjat Tree) fruitful Tree, which gives us all the pleasures of life, and having attained You through the Guru's guidance, I have enjoyed all bliss and joy of life. (2 -33 - 56)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾਹੂ ਕਾਹੂ ਅਪੁਨੇ ਹੀ ਚਿਤਿ ਆਵੈ ॥ ਜੇ ਕਾਹੂ
ਕੇ ਚੇਰੇ ਹੋਵਤ ਠਾਕੁਰ ਹੀ ਪਹਿ ਜਾਵੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅਪਨੇ ਪਹਿ ਦੂਖ ਅਪਨੇ ਪਹਿ ਸੁਖਾ
ਅਪੁਨੇ ਹੀ ਪਹਿ ਬਿਰਥਾ ॥ ਅਪੁਨੇ ਪਹਿ ਮਾਨੁ
ਅਪੁਨੇ ਪਹਿ ਤਾਨਾ ਅਪਨੇ ਹੀ ਪਹਿ ਅਰਥਾ ॥
੧ ॥ ਕਿਨ ਹੀ ਰਾਜ ਜੋਬਨੁ ਧਨ ਮਿਲਖਾ ਕਿਨ
ਹੀ ਬਾਪ ਮਹਤਾਰੀ ॥ ਸਰਬ ਥੋਕ ਨਾਨਕ ਗੁਰ
ਪਾਏ ਪੂਰਨ ਆਸ ਹਮਾਰੀ ॥ ੨ ॥ ੩੪ ॥੫੭॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬੂਠੇ ਮਾਇਆ ਕੇ ਮਦ ਮਾਨੁ ॥ ਧ੍ਰੋਹ ਮੋਹ ਦੂਰਿ
ਕਰਿ ਬਪੁਰੇ ਸੰਗਿ ਗੋਪਾਲਹਿ ਜਾਨੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਅਰੁ ਉਮਰੇ
ਮੀਰਮਲਕ ਅਰੁ ਖਾਨ ॥ ਮਿਥਿਆ ਕਾਪਰ ਸੁਰੰਧ
ਚਤੁਰਾਈ ਮਿਥਿਆ ਭੋਜਨ ਪਾਨ ॥ ੧ ॥ ਦੀਨ
ਬੰਧਰੇ ਦਾਸ ਦਾਸਰੇ ਸੰਤਹ ਕੀ ਸਾਰਾਨ ॥ ਮਾਂਗਨਿ
ਮਾਂਗਉ ਹੋਇ ਅਚਿਤਾ ਮਿਲੁ ਨਾਨਕ ਕੇ ਹਰਿ
ਪ੍ਰਾਨ ॥ ੨ ॥ ੩੫ ॥ ੫੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਪੁਨੀ ਇਤਨੀ ਕਛੂ ਨ ਸਾਰੀ ॥ ਅਨਿਕ ਕਾਜ
ਅਨਿਕ ਧਾਵਰਤਾ ਉਰਝਿਓ ਆਨ ਜੰਜਾਰੀ ॥ ੧
॥ ਰਹਾਉ ॥ ਦਿਉਸ ਚਾਰਿ ਕੇ ਦੀਸਹਿ ਸੰਗੀ
ਊਹਾਂ ਨਾਹੀ ਜਹ ਭਾਰੀ ॥ ਤਿਨ ਸਿਉ ਰਾਚਿ
ਮਾਚਿ ਹਿਤੁ ਲਾਇਓ ਜੇ ਕਾਮਿ ਨਹੀ ਗਾਵਾਰੀ ॥
੧ ॥ ਹਉ ਨਾਹੀ ਨਾਹੀ ਕਿਛੁ ਮੇਰਾ ਨਾ ਹਮਰੇ

Sarag Mahala - 5 (*Ja'hu ka'hu apno hi chit avai.....*)

We always think of the person at any or every place of someone very dear to us, so whenever the follower is reminded of someone, it is his Master only, so we always think of the Lord. (Pause - 1)

It is the near and dear ones, whom we like to confide in, discuss our problems and ills, share our joys and sorrows or other discussions take place. We always share our pride and aspirations with our dear ones and we expect their support only in fulfilling and completing our jobs successfully. (1)

Some people have depended on their status, or on their youthful power, or their wealth and possessions (property) and some others have depended on their father and mother for their support. O Nanak ! We have attained the Lord, an embodiment of all worldly comforts, and possessions, thus we have fulfilled all our desires, and ambitious. (2 - 34 - 57)

Sarag Mahala - 5 (*Jhootho ma'ya ko ma'd ma'an.....*)

O Brother ! Let us realise that the pride of possessing wealth (ego of worldly possessions) and worldly possessions is all false and temporary. O man ! Let us consider the Lord-benefactor as our only support (close by) leaving all our cleverness and attachments as of no avail. (Pause - 1)

The support of kingdoms, youth, land lords, or emperors including rich people should be considered as false and transient, including all the rich clothes, scents, cleverness and the rich foods or betels are all of no value, being temporary. (1)

The support of holy saints or helpers of the poor and the slave of the slaves of the Lord alone is permanent and true. O Nanak ! I seek this boon only from the saints like a beggar, that I may be united with the benevolent Lord thus making me care-free. (this is my only prayer). (2 - 35 - 58)

Sarag Mahala - 5 (*Apni itni kachhu na sa'ri....*)

O Lord ! I have not been able to rest on my own support even to a small extent, and have been running around in hopeless expectations (from others), getting engrossed in fruitless worldly falsehood and bondage. (Pause - 1)

All these friends and relations are our supporters temporarily (for a short while) and as soon as we are in trouble, they are not available for any help to us.

O foolish Man ! You have (involved in) developed all such persons, who will not be of any help or support in your dire need. (2)

O Nanak ! We should realise that we do not have any independent existence (have no ego), and nothing belongs to

ਸੁ ਚਾਰੀ ॥ ਕਰਨ ਕਰਾਵਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ
ਤਨ ਸੰਗਿ ਉਧਾਰੀ ॥ ੨ ॥ ੩੬ ॥ ੫੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਨੀ ਮੋਹਤ ਰਹੈ ਨ ਹੋਰੀ ॥ ਸਾਧਿਕ ਸਿਧ
ਗਲ ਕੀ ਪਿਆਰੀ ਤੁਟੈ ਨ ਕਾਹੂ ਤੋਰੀ ॥ ੧ ॥

ਹਾਉ ॥ ਖਟੁ ਸਾਸਤ੍ਰ ਉਚਰਤ ਰਸਨਾਗਰ ਤੀਰਥ

ਵਨ ਨ ਥੋਰੀ ॥ ਪੂਜਾ ਚਕ੍ਰ ਬਰਤ ਨੇਮ ਤਪੀਆ

ਹਾ ਗੈਲਿ ਨ ਛੋਰੀ ॥ ੧ ॥ ਅੰਧ ਕੂਪ ਮਹਿ

ਤਿਤ ਹੋਤ ਜਗੁ ਸੰਤਹੁ ਕਰਹੁ ਪਰਮ ਗਤਿ ਮੋਰੀ

ਸਾਧਸੰਗਤਿ ਨਾਨਕੁ ਭਇਓ ਮੁਕਤਾ ਦਰਸਨੁ

ਖਤ ਭੋਰੀ ॥ ੨ ॥ ੩੭ ॥ ੬੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਾ ਕਰਹਿ ਰੇ ਖਾਟਿ ਖਾਟੁਲੀ ॥ ਪਵਨਿ ਅਫਾਰ

ਰ ਚਾਮਰੇ ਅਤਿ ਜਜਰੀ ਤੇਰੀ ਰੇ ਮਾਟੁਲੀ ॥ ੧

ਰਹਾਉ ॥ ਊਹੀ ਤੇ ਹਰਿਓ ਊਹਾ ਲੇ ਧਰਿਓ

ਸੇ ਬਾਸਾ ਮਾਸ ਦੇਤ ਝਾਟੁਲੀ ॥ ਦੇਵਨਹਾਰੁ

ਬਸਾਰਿਓ ਅੰਧੁਲੇ ਜਿਉ ਸਫਰੀ ਉਦਰੁ ਭਰੈ ਬਹਿ

ਸਾਟੁਲੀ ॥ ੧ ॥ ਸਾਦ ਬਿਕਾਰ ਬਿਕਾਰ ਝੂਠ ਰਸ

ਹ ਜਾਨੇ ਤਹ ਭੀਰ ਬਾਟੁਲੀ ॥ ਕਹੁ ਨਾਨਕ

ਮਝੁ ਰੇ ਇਆਨੇ ਆਜੁ ਕਾਲਿ ਖੁਲੈ ਤੇਰੀ

ਸਾਠੁਲੀ ॥ ੨ ॥ ੩੮ ॥ ੬੧ ॥

us and nothing rests in our hands. The Lord alone is our True Master. May the Lord enable us to cross this ocean successfully through the company of holy saints. (2 - 36 - 59)

Sarag Mahala - 5 (*Mohani mohat rehai na hori.....*)

O Brother ! This worldly falsehood (Maya) has enamoured everyone and has ensnared all with its charm so that it cannot be eliminated with (lot of) efforts even. Even the sidhas and sadaks (mendicants and sadhus) have in love with it) and cannot get rid of it in spite of all their efforts. (Pause -1)

Even the persons who study and hold discourses on the six Shastras (with sweet speech) or the persons, who bathe at the holy places of pilgrimage, have not been able to control it. This worldly falsehood is so powerful that it does not loosen its (grip) hold on those persons even, who are engaged in worship, apply saffron marks on forehead, keep fasts and observe discipline or engage in penance and always runs after them. (1)

O saints ! May You save me from (its hold) the worldly falsehood, as the whole world is lost in the blind well of ignorance and bless me with salvation. O Nanak ! I have attained salvation in the company of holy saints, by getting a glimpse of the lord. (2 - 37- 60)

Sarag Mahala - 5 (*Kaha kareh re' kha'at kha'tli.....*)

O fool ! Why are you amassing lot of wealth and feeling so much egoistic (proud) about yourself, while this body of yours is perishable like an earthen pot, but puffed up with the air of your breath. (Your body of flesh is likely to perish any time but you are taking airs about your existence). (Pause- 1)

Just as a bird (like kite) swoops on some place and takes away a piece of meat and places it at another place, you are also snatching this wealth from one place to put it at home for your own use. O foolish man ! You have forsaken the Lord-benefactor and are amassing wealth like a (passenger) traveller who, sitting in a shop, collects money to his fill, but is does not accompany him after death. (1)

O fool ! You are always engrossed in enjoying worldly pleasures through vicious and sinful actions, without realising that the path after death to the next world is rather tortuous and narrow, (where it is not possible to avail all worldly possessions) and all these worldly comforts, which are false and transient, will of no avail. O Nanak ! Why does this foolish person not realise that one day he is likely to die and all these collections will be left behind ? (at the time of death the amassed wealth will be used by others) (2 - 3 - 61)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਰ ਜੀਉ ਸੰਗਿ ਤੁਹਾਰੈ ਜਾਨਿਓ ॥ ਕੋਟਿ ਜੋਧ
ਉਆ ਕੀ ਬਾਤ ਨ ਪੁਛੀਐ ਤਾਂ ਦਰਗਹ ਭੀ
ਮਾਨਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਵਨ ਮੂਲੁ ਪ੍ਰਾਨੀ
ਕਾ ਕਹੀਐ ਕਵਨ ਰੂਪੁ ਦ੍ਰਿਸਟਾਨਿਓ ॥ ਜੋਤਿ
ਪ੍ਰਗਾਸ ਭਈ ਮਾਟੀ ਸੰਗਿ ਦੁਲਭ ਦੇਹ ਬਖਾਨਿਓ
॥ ੧ ॥ ਤੁਮ ਤੇ ਸੇਵ ਤੁਮ ਤੇ ਜਪ ਤਾਪਾ ਤੁਮ ਤੇ
ਤਤੁ ਪਛਾਨਿਓ ॥ ਕਰੁ ਮਸਤਕਿ ਧਰਿ ਕਟੀ
ਜੇਵਰੀ ਨਾਨਕ ਦਾਸ ਦਸਾਨਿਓ ॥ ੨ ॥ ੩੯ ॥
੬੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਦੀਓ ਸੇਵਕ ਕਉ ਨਾਮ ॥ ਮਾਨਸੁ
ਕਾ ਕੋ ਬਪੁਰੇ ਭਾਈ ਜਾ ਕੋ ਰਾਖਾ ਰਾਮ ॥ ੧ ॥
ਰਹਾਉ ॥ ਆਪਿ ਮਹਾ ਜਨੁ ਆਪੇ ਪੰਚਾ ਆਪਿ
ਸੇਵਕ ਕੈ ਕਾਮ ॥ ਆਪੇ ਸਗਲੇ ਦੂਤ ਬਿਦਾਰੇ
ਨਾਕੁਰ ਅੰਤਰਜਾਮ ॥ ੧ ॥ ਆਪੇ ਪਤਿ ਰਾਖੀ
ਸੇਵਕ ਕੀ ਆਪਿ ਕੀਓ ਬੰਧਾਨ ॥ ਆਦਿ
ਜੁਗਾਦਿ ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਾਨਕ ਕੋ ਪ੍ਰਭੁ ਜਾਨ ॥
੨ ॥ ੪੦ ॥ ੬੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤੂੰ ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਪ੍ਰਾਨ ॥ ਮਨੁ ਧਨੁ ਜੀਉ
ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਇਹੁ ਤਨੁ ਸੀਤੋ ਤੁਮਰੈ ਧਾਨ

Sarag Mahala - 5 (*Gur jiu sung tuha'rai ja'niou.....*)

(O Guru Ji) ! O Respected Guru ! I have been known and become famous in Your company (through Your guidance) in this world and even in the Lord's Presence (after death) where millions of powerful and wealthy persons are lying in disgust without recognition, I have been acclaimed and received with honour (Pause -1)

What is the worth of this man, whose origin (from dirt water and blood) was very poor, but was made into a beautiful body and looks grand only when this body created out of dust was made alive with the light of the Lord (soul) and it became an invaluable human form ? (this human body created out of dust, was made known and beautiful only when the Prime soul provided it with a part of the soul) (1)

O Nanak ! It is only through the Grace of the Guru that have been blessed with the sense of service, meditation of True Name and penance, thus realising Truth and secrets of life (attaining self-realisation). Thus I (have become the slave of Lord's and) have been enabled to serve the Lord through the support of the Guru, (When He placed His helping hand on my shoulders) by casting away the bondage of worldly falsehood. (2 - 39 - 62)

Sarag Mahala - 5 (*Har har dīou' sewak kou Na'am.....*)

The Lord has bestowed His True Name on us, His slaves (disciples) through His Grace. O Brother ! What is the worth of this human beings as compared to the Lord-Almighty ? This man, whom the Lord has provided His protection, does not undergo any sufferings. (through His munificence) (Pause - 1)

The Lord is omni-scient and has rid (His disciples) us of all our ills and vices like sexual desires through His Grace, as the Lord Himself is the worthy (Sikh) follower, and the Guru also who helps His disciples to function in life successfully. (1)

O Nanak ! The Lord has protected the honour of His disciples (slaves) and engaged this man in various worldly activities. (of worldly falsehood) The Lord has saved the honour of this human being during all the three ages, (before the beginning of time, past present and future) as He Himself is all powerful being omni-potent. (Let us realise the Truth and attain the Lord.) (2 - 40 - 63)

Sarag Mahala - 5 (*Tu merai meet sakha' har pra'n.....*)

O beloved Lord ! You are my true friend, my very life and my companion to support me all through the life. Infact this body, mind, wealth and soul, everything belongs to the True Lord, and (the heart has inculcated the love of His True

੧ ॥ ਰਹਾਉ ॥ ਤੁਮ ਹੀ ਦੀਏ ਅਨਿਕ ਪ੍ਰਕਾਰਾ

ਹੀ ਦੀਏ ਮਾਨ ॥ ਸਦਾ ਸਦਾ ਤੁਮ ਹੀ ਪਤਿ

ਹੁ ਅੰਤਰਜਾਮੀ ਜਾਨ ॥ ੧ ॥ ਜਿਨ ਸੰਤਨ

ਨਿਆ ਤੂ ਠਾਕੁਰ ਤੇ ਆਏ ਪਰਵਾਨ ॥ ਜਨ

ਸੰਗੁ ਪਾਈਐ ਵਡਭਾਗੀ ਨਾਨਕ ਸੰਤਨ ਕੈ

ਭਾਨ ॥ ੨ ॥ ੪੧ ॥ ੬੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹੁ ਗਤਿ ਦਇਆਲ ਸੰਤਹੁ ਮੋਰੀ ॥ ਤੁਮ

ਰਥ ਕਾਰਨ ਕਰਨਾ ਤੂਟੀ ਤੁਮ ਹੀ ਜੋਰੀ ॥ ੧

ਰਹਾਉ ॥ ਜਨਮ ਜਨਮ ਕੇ ਬਿਖਈ ਤੁਮ ਤਾਰੇ

ਤਿ ਸੰਗਿ ਤੁਮਾਰੈ ਪਾਈ ॥ ਅਨਿਕ ਜੋਨਿ

ਤੇ ਪ੍ਰਭ ਬਿਸਰਤ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਈ

੧ ॥ ਜੋ ਜੋ ਸੰਗਿ ਮਿਲੇ ਸਾਧੂ ਕੈ ਤੇ ਤੇ ਪਤਿਤ

ਹੋਤਾ ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਵਡਭਾਗਾ ॥ ਤਿਨਿ

ਮੁ ਪਦਾਰਥੁ ਜੀਤਾ ॥ ੨ ॥ ੪੨ ॥ ੬੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕੁਰ ਬਿਨਤੀ ਕਰਨ ਜਨੁ ਆਇਓ ॥ ਸਰਬ

ਆਨੰਦ ਸਹਜ ਰਸ ਸੁਨਤ ਤੁਹਾਰੇ ਨਾਇਓ

੧ ॥ ਰਹਾਉ ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਸੂਖ ਕੇ ਸਾਗਰ

ਸਭ ਮਹਿ ਜਾ ਕੇ ਛਾਇਓ ॥ ਸੰਤਸੰਗਿ ਰੰਗ

ਕੀਏ ਅਪਨਾ ਆਪੁ ਦ੍ਰਿਸਟਾਇਓ ॥ ੧ ॥

ਹੁ ਸੰਗਿ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਨ ਝਾਰੀ

ਜਾਇਓ ॥ ਆਠ ਪਹਰ ਦਰਸਨੁ ਸੰਤਨ ਕਾ

ਨਾਨਕ ਇਹੁ ਪਾਇਓ ॥ ੨ ॥ ੪੩ ॥ ੬੬ ॥

Name) we have inculcated the love of His True Name in our hearts. (Pause - 1)

O Lord ! I have realised You as all powerful and omniscient as You have saved my honour always, having blessed me with various worldly possessions and comforts including all the honours and (fame) acclaim bestowed on me. (1)

O True Master ! The saints, who have realised You and attained Your Vision, have been acclaimed in this world. O Nanak ! I offer myself as a sacrifice to such holy saints, whose company is attained by few fortunate persons, pre-destined by Lord's Will. (2 -41 - 64)

Sarag Mahala - 5 (*Karoh ga't dayal santoh mori....*)

O benevolent saints ! I seek Your blessings and support towards attaining salvation. (O Lord !) You are all powerful, the cause and effect of everything, and have united me with the Lord, having been separated from Him since ages. (Pause-1)

(O Lord !) O holy saints ! You have enabled the sinners of ages, like us, to cross this ocean of life successfully and have attained the right mode of life through Your company. Having wandered through various forms of life, being separated from the Lord, we now sing the praises of the Lord with every breath (all the time). (1)

All those persons, who have joined the company of holy saints (the Guru) have been purified from their sins. O Nanak! The fortunate persons, who were pre-destined by Lord's Will, have led a successful life, winning the battle of this invaluable life. (2 - 42 - 65)

Sarag Mahala - 5 (*Thakur binti karan jan aiy'o.....*)

O True Master ! I have approached You with my prayers (supplications) to You realising that all the worldly bliss including Your love and devotion is attained by us through reciting Your True Name. (Pause - 1)

O Lord, the fountain-head of Grace and the ocean of bliss ! (It is learnt) that Your praises are being sung all over the world; and Your saints, who have been blessed with the bliss of Your True Name, have perceived You in the company of the Guru. (1)

O Nanak ! I have attained the bliss of serving the Lord's saints through extreme love and dedication (by keeping their presence in my eyes) and dusting their lotus-feet with my (long) hair, which has resulted in attaining a glimpse (of their vision) throughout the day and night, including peace and tranquillity of mind (Equipoise). (2 - 43 - 66)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾ ਕੀ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ ॥ ਸਜਨੁ ਸੁਰਿਦਾ
ਸੁਹੇਲਾ ਸਹਜੇ ਸੇ ਕਹੀਐ ਬਡਭਾਰੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਰਹਿਤ ਬਿਕਾਰ ਅਲਪ ਮਾਇਆ ਤੇ
ਅਹੰਬੁਧਿ ਬਿਖੁ ਤਿਆਗੀ ॥ ਦਰਸ ਪਿਆਸ
ਆਸ ਏਕਹਿ ਹੀ ਟੇਕ ਹੀਐ ਪ੍ਰਿਅ ਪਾਰੀ ॥ ੧
॥ ਅਚਿੰਤ ਸੋਇ ਜਾਗਨੁ ਉਠਿ ਬੈਸਨੁ ਅਚਿੰਤ
ਹਸਤ ਬੈਰਾਗੀ ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਗਤੁ
ਠਰਾਨਾ ਸੁ ਮਾਇਆ ਹਰਿ ਜਨ ਠਾਰੀ ॥ ੨ ॥
੪੪ ॥ ੬੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਜਨ ਉਪਰਿ ਕੋਨ ਪੁਕਾਰੈ ॥ ਪੁਕਾਰਨ ਕਉ
ਜੋ ਉਦਮੁ ਕਰਤਾ ਗੁਰੁ ਪਰਮੇਸਰੁ ਤਾ ਕਉ ਮਾਰੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਰਵੈਰੈ ਸੰਗਿ ਵੈਰੁ ਰਚਾਵੈ
ਹਰਿ ਦਰਗਹ ਓਹੁ ਹਾਰੈ ॥ ਆਦਿ ਜੁਗਾਦਿ
ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੈ ॥ ੧
॥ ਨਿਰਭਉ ਭਏ ਸਗਲ ਭਉ ਮਿਟਿਆ ਚਰਨ
ਕਮਲ ਆਧਾਰੈ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਜਪਿਓ ਨਾਉ
ਨਾਨਕ ਪ੍ਰਗਟ ਭਇਓ ਸੰਸਾਰੈ ॥ ੨ ॥ ੪੫ ॥
੬੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਛੋਡਿਆ ਸਗਲਾ ਆਪੁ ॥ ਜਿਉ ਜਾਨਹੁ
ਤਿਉ ਰਖਹੁ ਗੁਸਾਈ ਪੇਖਿ ਜੀਵਾਂ ਪਰਤਾਪੁ ॥ ੧
॥ ਰਹਾਉ ॥ ਗੁਰ ਉਪਦੇਸਿ ਸਾਧ ਕੀ ਸੰਗਤਿ

Sarag Mahala - 5 (*Ja' ki Ram Na'am liv la'gi*)

The person, who is imbued with the love of the True Name of the Lord all the time, is recognised as a fortunate one, predestined by Lord's Will, since he has attained the friendship of the Lord, having inculcated the love of the Lord in his heart in the state of equipoise. (Pause - 1)

Such a person has got rid of the bondage of worldly falsehood (Maya) and the vicious and sinful actions, including the poison of egoism, having developed the love of the Lord with the longing of a glimpse of the True Master, and His support at heart. (1)

O Nanak ! Such persons, imbued with the love of the Lord are always carefree enjoying the bliss of life while sleeping, or getting up. (from sleep), or laughing or wailing (in His separation). In fact, they have controlled the worldly falsehood (Maya) which has normally enamoured and ensnared the whole world in its attachments. (2 - 44 - 67)

Sarag Mahala - 5 (*Ab jan oo'per ko na puka'rai.....*)

Now no one dares to harm or vilify the disciple of (the saint of) the Lord, as whosoever makes an effort even at vilifying the saints of the Lord, is destroyed by the Lord-Guru through His power. (Pause - 1)

The person, who develops enmity with those persons who have enmity towards none (saints), is dishonoured in the Lord's court. (loses his respect in Lord's Presence) This has been the greatest virtue of the Lord (This has been the greatest asset of the Lord) from the very beginning of time (from time immemorial) that He upholds the honour and prestige of His saints. (1)

Having taken refuge at the lotus-feet of the Lord (having taken Lord's support), the saints have become fearless, ridding themselves of all their fear-complex. O Nanak ! By reciting the Lord's True Name by following the Guru's Word, (through the Guru's guidance) we have become known (acclaimed throughout the world and acclaimed by all. (2 - 45 - 68)

Sarag Mahala - 5 (*Har jan chhodia' sagla a'ap.....*)

The saints have given up all their egoism and false pride (of worldly possessions.) O True master ! May you protect my honour as it pleases You, since I feel (alive) thrilled at perceiving Your Greatness and power, being omni-potent. (Pause - 1)

We have cast away all our ills and afflictions by following the Guru's teachings in the company of holy saints as we have

ਬਿਨਸਿਓ ਸਗਲ ਸੰਤਾਪੁ ॥ ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਪੇਖਿ
ਸਮਤ੍ਰੁ ਬੀਚਾਰਿਓ ਸਗਲ ਸੰਤਾਪਨ ਜਾਪੁ ॥ ੧
॥ ਤਪਤਿ ਬੁਝੀ ਸੀਤਲ ਆਘਾਨੇ ਸੁਨਿ ਅਨਹਦ
ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ ॥ ਅਨਦੁ ਭਇਆ ਨਾਨਕ
ਮਨਿ ਸਾਚਾ ਪੂਰਨ ਪੂਰੇ ਨਾਦ ॥ ੨ ॥ ੪੬ ॥
੬੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਗੁਰਿ ਮੇਰੇ ਸਹਸਾ ਉਤਾਰਿਆ ॥ ਤਿਸੁ ਗੁਰ
ਕੈ ਜਾਈਐ ਬਲਿਹਾਰੀ ਸਦਾ ਸਦਾ ਹਉ ਵਰਿਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕਾ ਨਾਮੁ ਜਪਿਓ ਦਿਨੁ
ਰਾਤੀ ਗੁਰ ਕੇ ਚਰਨ ਮਨਿ ਧਾਰਿਆ ॥ ਗੁਰ ਕੀ
ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ ਕਿਲਵਿਖ ਮੈਲੁ
ਉਤਾਰਿਆ ॥ ੧ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਕਰਉ ਨਿਤ
ਸੇਵਾ ਗੁਰੁ ਅਪਨਾ ਨਮਸਕਾਰਿਆ ॥ ਸਰਬ ਫਲਾ
ਦੀਨੈ ਗੁਰਿ ਪੂਰੇ ਨਾਨਕ ਗੁਰਿ ਨਿਸਤਾਰਿਆ ॥
੨ ॥ ੪੭ ॥ ੭੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਪ੍ਰਾਨ ਗਤਿ ਪਾਵੈ ॥ ਸਿਟਹਿ
ਕਲੇਸ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ ਸਾਧਸੰਗਿ ਹਿਤੁ ਲਾਵੈ ॥
੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ
ਆਰਾਧੇ ਰਸਨਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ॥ ਤਜਿ
ਅਭਿਮਾਨੁ ਕਾਮ ਕ੍ਰੋਧੁ ਨਿੰਦਾ ਬਾਸੁਦੇਵ ਰੰਗੁ ਲਾਵੈ
॥ ੧ ॥ ਦਾਮੋਦਰ ਦਇਆਲ ਆਰਾਧਹੁ ਗੋਬਿੰਦ
ਕਰਤ ਸੁੇਹਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਸਭ ਕੀ ਹੋਇ
ਰੇਨਾ ਹਰਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ ॥ ੨ ॥ ੪੮ ॥
੭੧ ॥

attained the state of Equipoise, when all the friends and foes are seen by us at par, (as equals) without any distinction and our talk (speech) consists of reciting Lord's True Name only. (1)

Now our fire of worldly desires has been extinguished and we have attained peace and contentment. Having listened to the praises of the Lord all the time (listening to the unstrung music of Nature) we have attained the state of bliss and Equipoise. O Nanak ! We have attained the True Lord (being imbued with the love of the Lord) through the perfect Guru's Word. (2 - 46 - 69)

Sa'rag Mahala - 5 (*Me'rai Gur moro sehsha uta'ria'.....*)

I offer myself as a sacrifice to such a perfect Guru (surrender myself completely) and surrender my body and soul to Him all the time, who has rid me of all my doubts and dual-mindedness. (Pause - 1)

Having developed the love (of the lotus-feet) of the Lord in my heart, I am reciting the True Name of the Lord through the Guru's guidance day and night (bathing in the dust of the lotus-feet of the Lord) I am imbued with the love of the Guru, who has purified me of all my sins within my mind. (1)

I now serve the True Guru all the time and salute Him always with love and dedication. O Nanak ! The Guru has enabled me to cross this ocean of life successfully and the perfect Guru has blessed me with all the benefits and pleasures of life. (bliss of life). (2 - 57 - 70)

Sarag Mahala -5 (*Simrat Na'am prangat pa'vai.....*)

The human being could attain salvation by reciting True Name. Thus the person, who has developed the love of the Lord in the company of holy saints, gets rid of his sins (five vices) and the fear of Yama (god of death). (Pause - 1)

The person, who sings the praises of the True Lord with his tongue and recites the True Name with his body, mind, speech and soul finally gets imbued with the love of the Lord by casting off his egoism, sexual desires, anger and vilification. (of others) (1)

The human being looks grand and beautiful, while reciting the True Name of the Lord-benevolent, Gobind, and sustainer of the world. O Nanak ! such a person, who becomes the dust of the lotus-feet of all, (who develops extreme humility) finally perceives the glimpse of the True Lord and merges with Him. (2 - 48 - 71)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਪੁਨੇ ਗੁਰ ਪੂਰੇ ਬਲਿਹਾਰੈ ॥ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ
ਕੀਓ ਨਾਮ ਕੋ ਰਾਖੇ ਰਾਖਨਹਾਰੈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਨਿਰਭਉ ਕੀਏ ਸੇਵਕ ਦਾਸ ਅਪਨੇ ਸਗਲੇ
ਦੂਖ ਬਿਦਾਰੈ ॥ ਆਨ ਉਪਾਵ ਤਿਆਗਿ ਜਨ
ਸਗਲੇ ਚਰਨ ਕਮਲ ਰਿਦ ਧਾਰੈ ॥ ੧ ॥ ਪ੍ਰਾਨ
ਅਧਾਰ ਮੀਤ ਸਾਜਨ ਪ੍ਰਭ ਏਕੈ ਏਕੰਕਾਰੈ ॥ ਸਭ
ਤੇ ਉਚ ਠਾਕੁਰੁ ਨਾਨਕ ਕੇ ਬਾਰ ਬਾਰ ਨਮਸਕਾਰੈ
॥ ੨ ॥ ੪੯ ॥ ੭੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਹਰਿ ਹੈ ਕੋ ਕਹਾ ਬਤਾਵਹੁ ॥ ਸੁਖ ਸਮੂਹ
ਕਰੁਣਾ ਮੈ ਕਰਤਾ ਤਿਸੁ ਪ੍ਰਭ ਸਦਾ ਧਿਆਵਹੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਏ ਜੰਤਾ ਤਿਸੁ
ਪ੍ਰਭ ਕਾ ਜਸੁ ਗਾਵਹੁ ॥ ਸਿਮਰਿ ਠਾਕੁਰ ਜਿਨਿ
ਸਭੁ ਕਿਛੁ ਦੀਨਾ ਆਨ ਕਹਾ ਪਹਿ ਜਾਵਹੁ ॥ ੧
॥ ਸਫਲ ਸੇਵਾ ਸੁਆਮੀ ਮੇਰੇ ਕੀ ਮਨ ਬਾਂਛਤ
ਫਲ ਪਾਵਹੁ ॥ ਕਹੁ ਨਾਨਕ ਲਾਭੁ ਲਾਹਾ ਲੈ
ਚਾਲਹੁ ਸੁਖ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ ॥ ੨ ॥ ੫੦ ॥
੭੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਠਾਕੁਰ ਤੁਮ੍ਹ ਸਰਣਾਈ ਆਇਆ ॥ ਉਤਰਿ
ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ
ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਬੋਲਤ ਮੇਰੀ
ਬਿਰਥਾ ਜਾਨੀ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ ॥ ਦੁਖ
ਨਾਠੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ਅਨਦ ਅਨਦ ਗੁਣ
ਗਾਇਆ ॥ ੧ ॥ ਬਾਹ ਪਕਰਿ ਕਢਿ ਲੀਨੇ ਅਪੁਨੇ
ਗਿਰੁ ਅੰਧ ਕੂਪ ਤੇ ਮਾਇਆ ॥ ਕਹੁ ਨਾਨਕ

Sarag Mahala - 5 (Apnai Gur poorai balha'rai.....)

I offer myself as a sacrifice to the perfect Guru, who has enlightened us about the efficacy of True Name, and has protected us against the vices of the world being our protector. (Pause - 1)

The Guru has made us fearless, by ridding his disciples of all afflictions. Now we have taken refuge at the lotus-feet of the Guru leaving aside all other efforts. (1)

The Lord is the only one sublime power, who is the mainstay of our lives and our greatest friend and companion.

O Nanak ! I would offer my salutation to the True Master time and again, as He is the greatest power on Earth. (2 - 49 - 72)

Sarag Mahala - 5 (Bin har hai ko kaha batavoh.....)

Let us recite the True Name of the Lord Almighty and creator of all, who is our benevolent benefactor of all worldly comforts. Let somebody show us another power equal to Him, if there is another one ! (Pause - 1)

Let us sing the praises of the Lord, who has maintained all the beings with equal care (like the beads arranged in the some thread) and benevolence. Let us therefore, remember and worship the one True Master, who has bestowed all the worldly possessions (and pleasure) on us. Who else is there, on whom we could fall back upon for our sustenance. (1)

O Nanak ! There is only one profitable and fruitful service of my True Master, who fulfils all our desires. Let us therefore, lead a fruitful life in this world (by serving Him) and proceed to the Lord's Presence with (peace) joy and bliss having lived a successful life. (2 - 50 - 73)

Sarag Mahala - 5 (Thakur tu'm sarna'iee a'ya.....)

O True Master ! I have sought refuge at Your lotus-feet, and now all my doubts and misgivings have been got rid of (cast away) by having Your glimpse. (Pause - 1)

O Lord ! You have enabled me to recite Your True Name, having known all my sufferings and short-comings without my explaining them, being omni-scient. O blissful Lord ! I have enjoyed the eternal bliss by singing Your praises having got rid of all my afflictions. (1)

O Lord ! You have saved Your (slaves) disciples by leading them out of the blind abyss of ignorance and worldly falsehood (Maya) through Your Grace (by holding their hand) and support.

ਗੁਰਿ ਬੰਧਨ ਕਾਟੇ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ
॥ ੨ ॥ ੫੧ ॥ ੭੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਗਤਿ ਠਾਂਢੀ ॥ ਬੇਦ ਪੁਰਾਨ
ਸਿਮ੍ਰਿਤਿ ਸਾਧੂ ਜਨ ਖੋਜਤ ਖੋਜਤ ਕਾਢੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਿਵ ਬਿਰੰਚ ਅਰੁ ਇੰਦ੍ਰ ਲੋਕ ਤਾ

ਮਹਿ ਜਲਤੋ ਫਿਰਿਆ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ
ਭਏ ਸੀਤਲ ਦੂਖ ਦਰਦੁ ਭ੍ਰਮੁ ਹਿਰਿਆ ॥ ੧ ॥

ਜੋ ਜੋ ਤਰਿਓ ਪੁਰਾਤਨੁ ਨਵਤਨੁ ਭਗਤਿ ਭਾਇ
ਹਰਿ ਦੇਵਾ ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਜੀਉ
ਮਿਲੈ ਸੰਤ ਜਨ ਸੇਵਾ ॥ ੨ ॥ ੫੨ ॥ ੭੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਿਹਵੇ ਅੰਮ੍ਰਿਤ ਗੁਣ ਹਰਿ ਗਾਉ ॥ ਹਰਿ ਹਰਿ
ਬੋਲਿ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ ਉਚਰਹੁ ਪ੍ਰਭ ਕੋ ਨਾਉ
॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਮ ਨਾਮੁ ਰਤਨ ਧਨੁ ਸੰਚਰੁ

ਮਨਿ ਤਨਿ ਲਾਵਹੁ ਭਾਉ ॥ ਅਨ ਬਿਭੂਤਿ ਮਿਥਿਆ
ਕਰਿ ਮਾਨਹੁ ਸਾਚਾ ਇਹੈ ਸੁਆਉ ॥ ੧ ॥ ਜੀਅ

ਪ੍ਰਾਨ ਮੁਕਤਿ ਕੋ ਦਾਤਾ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਉ
॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਸਰਣਾਈ ਦੇਤ ਸਗਲ

ਅਪਿਆਉ ॥ ੨ ॥ ੫੩ ॥ ੭੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹੋਤੀ ਨਹੀ ਕਵਨ ਕਛੁ ਕਰਣੀ ॥ ਇਹੈ ਓਟ
ਪਾਈ ਮਿਲਿ ਸੰਤਹ ਗੋਪਾਲ ਏਕ ਕੀ ਸਰਣੀ ॥

੧ ॥ ਰਹਾਉ ॥ ਪੰਚ ਦੇਖ ਛਿਦ੍ਰੁ ਇਆ ਤਨ ਮਹਿ

O Nanak ! The Guru has helped us to break the shackles of our worldly bondage and has enabled us to unite with the Lord having been separated from Him since ages. (2 - 51 - 74)

Sarag Mahala - 5 (*Har ke' na'am ki ga't thandi.....*)

O True Lord ! The attainment of Your True Name is really very soothing and blissful. Infact, all the Vedas, Puranas and Smritis including all the learned (Sidhas) mendicants have realised and proclaimed this fact after long and careful deliberations. (Pause - 1)

O Lord ! I have attained peace and tranquillity of mind by reciting Your True Name and all my sufferings, doubts and dual-mindedness has been cast away, though I had been burning in the fire of jealousy and ignorance during the ages of the gods like Shiva, Brahma and Indra. (1)

O True Lord ! All the saints, old and new, have attained salvation by developing love and devotion for Your worship.

O Nanak ! My only prayer to the Lord is that I may be enabled to engage myself in the service of the holy saints (thus merging with Him finally.) (2 - 52 - 75)

Sarag Mahala - 5 (*Jehvai amrit gu'nn har ga'ou.....*)

O my Tongue ! Sing the praises of the Lord, a personification of the nectar of True Name. Let us recite the Lord's True Name. Let us recite the Lord's True Name with the tongue and listen to the Lord's Greatness and secrets with the ears and talk about the Lord's True Name only. (Pause - 1)

Let us amass the wealth of the jewel of True Name and inculcate the love of the Lord's True Name in our body and soul (heart); as the real aim of life is to attain the True Lord through the support of (reciting) of True Name, considering all the other worldly falsehood (Maya) as transient and worthless. (1)

We should always develop the love of the Lord-Sublime, who is our benefactor, blessing us with this life itself and salvation. O Nanak ! I have sought the support of the Lord Almighty, who bestows food and sustenance to all the beings in the world. (2 - 53 - 76)

Sarag Mahala - 5 (*Hoti nahi kavan kachh karni.....*)

We have sought the support of the Lord-benefactor in the company of holy saints, as it has been realised that this is the only mainstay in life, worth grasping Moreover, nothing is in our hands and we are not capable of doing anything fruitful. (Pause - 1)

There are five vices (like sexual desires) in this human

ਬਿਖੈ ਬਿਆਧਿ ਕੀ ਕਰਣੀ ॥ ਆਸ ਅਪਾਰ
ਦਿਨਸ ਗਣਿ ਰਾਖੇ ਗ੍ਰਸਤ ਜਾਤ ਬਲੁ ਜਰਣੀ ॥
੧ ॥ ਅਨਾਥਹ ਨਾਥ ਦਇਆਲ ਸੁਖ ਸਾਰਗ
ਸਰਬ ਦੇਖ ਭੈ ਹਰਣੀ ॥ ਮਨਿ ਬਾਂਛਤ ਚਿਤਵਤ
ਨਾਨਕ ਦਾਸ ਪੇਖਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣੀ ॥ ੨ ॥
੫੪ ॥ ੭੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਫੀਕੇ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਸਾਦ ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ
ਕੀਰਤਨੁ ਹਰਿ ਗਾਈਐ ਅਹਿਨਿਸਿ ਪੂਰਨ ਨਾਦ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਤ ਸਾਂਤਿ ਮਹਾ ਸੁਖੁ
ਪਾਈਐ ਮਿਟਿ ਜਾਹਿ ਸਗਲ ਬਿਖਾਦ ॥ ਹਰਿ
ਹਰਿ ਲਾਭੁ ਸਾਧਸੰਗਿ ਪਾਈਐ ਘਰਿ ਲੈ ਆਵਹੁ
ਲਾਦਿ ॥ ੧ ॥ ਸਭ ਤੇ ਉਚ ਉਚ ਤੇ ਉਚੇ ਅੰਤੁ
ਨਹੀ ਮਰਜਾਦ ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ
ਮਹਿਮਾ ਪੇਖਿ ਰਹੇ ਬਿਸਮਾਦ ॥ ੨ ॥ ੫੫ ॥ ੭੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਆਇਓ ਸੁਨਨ ਪੜਨ ਕਉ ਬਾਣੀ ॥ ਨਾਮੁ
ਵਿਸਾਰਿ ਲਗਾਹਿ ਅਨ ਲਾਲਚਿ ਬਿਰਥਾ ਜਨਮੁ
ਪਰਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਮਝੁ ਅਚੇਤ ਚੇਤਿ
ਮਨ ਮੇਰੇ ਕਈ ਸੰਤਨ ਅਕਥ ਕਹਾਣੀ ॥ ਲਾਭੁ
ਲੈਹੁ ਹਰਿ ਰਿਦੈ ਅਰਾਧਹੁ ਛੁਟਕੈ ਆਵਣ ਜਾਣੀ
॥ ੧ ॥ ਉਦਮੁ ਸਕਤਿ ਸਿਆਣਪ ਤੁਮ੍ਹਰੀ ਦੇਹਿ
ਤ ਨਾਮੁ ਵਖਾਣੀ ॥ ਸੇਈ ਭਗਤ ਭਗਤਿ ਸੇ
ਲਾਗੇ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣੀ ॥ ੨ ॥ ੫੬ ॥ ੭੯ ॥

body along with nine outlets and with the help of these, I am performing vicious and sinful actions, whereas we nourish many hopes in life while the death is (certain) bound to come after some time, (the days are numbered for our death) and the old age keeps on reducing the strength of this body. (1)

O Lord-benefactor ! True Master of the Poor and ocean of all virtues ! May You rid us of all our ills and afflictions along with the fear-complex of ages, through prayers and worship. O Nanak ! I would love to lead a fruitful life by perceiving a glimpse of the holy saints, who are engaged in the Lord's service, thus fulfilling all my desires. (2 - 54 - 77)

Sarag Mahala - 5 (Pheekai har ke' Na'am bin sa'ad.....)

O Brother ! Let us sing the praises of the Lord with the help of the nectar of True Name, being sung through the perfect music of nature day and night, as all other worldly pleasures are tasteless as compared to the Lord's True Name. (Pause - 1)

We could enjoy the bliss of life, along with peace and tranquillity of mind, being satiated with the recitation of the nectar of True Name. Let us, therefore, amass the wealth of Lord's True Name and attain this fruitful (True Name) treasure in the company of holy saints, thus beautifying our soul with True Name as our merchandise. (1)

The Lord's True Name is higher than the highest god present in the world, being the greatest formless power, which is beyond our comprehension.

O Nanak ! We are totally enamoured and satisfied with eternal bliss by serving the worldly drama, and it is not possible for us to describe the Greatness and grandeur of the Lord Almighty. (2 - 55 - 78)

Sarag Mahala - 5 (Aiyo su'nan par'an ko'u ba'ni.....)

This human being was born in this world to listen and study the Guru's Word, but has wasted this life by getting engrossed in the worldly greed and pleasures, forsaking the True Name of the Lord. (Pause - 1)

O my foolish mind ! Let us realise the secrets of the True Lord and recite His True Name, whose indescribable version has been given by the holy saints. Let us recite Lord's True Name, by inculcating His love in our heart and lead a fruitful life, thus getting free from the cycle of births and deaths. (1)

If You were to bestow on me the Will, strength, wisdom and intelligence to worship You, then I could recite Your True Name. O Nanak ! The true saints are imbued with the love of the Lord which is accepted by the True Master and remember Him always. (2 - 56 - 79)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਧਨਵੰਤ ਨਾਮ ਕੇ ਵਣਜਾਰੇ ॥ ਸਾਂਝੀ ਕਰਹੁ ਨਾਮ
ਧਨੁ ਖਾਟਹੁ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਛੇਡਹੁ ਕਪਟੁ ਹੋਇ ਨਿਰਵੈਰਾ ਸੋ ਪ੍ਰਭੁ
ਸੰਗਿ ਨਿਹਾਰੇ ॥ ਸਚੁ ਧਨੁ ਵਣਜਹੁ ਸਚੁ ਧਨੁ
ਸੰਚਹੁ ਕਬਹੂ ਨ ਆਵਹੁ ਹਾਰੇ ॥ ੧ ॥ ਖਾਤ
ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਅਗਨਤ ਭਰੇ
ਭੰਡਾਰੇ ॥ ਕਹੁ ਨਾਨਕ ਸੋਭਾ ਸੰਗਿ ਜਾਵਹੁ
ਪਾਰਬ੍ਰਹਮ ਕੈ ਦੁਆਰੇ ॥ ੨ ॥ ੫੭ ॥ ੮੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੁ ਜੀ ਮੋਹਿ ਕਵਨੁ ਅਨਾਥੁ ਬਿਚਾਰਾ ॥ ਕਵਨ
ਮੂਲ ਤੇ ਮਾਨੁਖੁ ਕਰਿਆ ਇਹੁ ਪਰਤਾਪੁ ਤੁਹਾਰਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜੀਅ ਪ੍ਰਾਣ ਸਰਬ ਕੇ ਦਾਤੇ
ਗੁਣ ਕਹੇ ਨ ਜਾਹਿ ਅਪਾਰਾ ॥ ਸਭ ਕੇ ਪ੍ਰੀਤਮ
ਸੂਖ ਪ੍ਰਤਿਪਾਲਕ ਸਰਬ ਘਟਾਂ ਆਧਾਰਾ ॥ ੧ ॥
ਕੋਇ ਨ ਜਾਣੈ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਆਪਹਿ ਏਕ
ਪਸਾਰਾ ॥ ਸਾਧ ਨਾਵ ਬੈਠਾਵਹੁ ਨਾਨਕ ਭਵ
ਸਾਗਰੁ ਪਾਰਿ ਉਤਾਰਾ ॥ ੨ ॥ ੫੮ ॥ ੮੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਆਵੈ ਰਾਮ ਸਰਣਿ ਵਡਭਾਰੀ ॥ ਏਕਸ ਬਿਨੁ
ਕਿਛੁ ਹੋਰੁ ਨ ਜਾਣੈ ਅਵਰਿ ਉਪਾਵ ਤਿਆਗੀ ॥
੧ ॥ ਰਹਾਉ ॥ ਮਨ ਬਚ ਕ੍ਰਮ ਆਰਾਧੈ ਹਰਿ
ਹਰਿ ਸਾਧਸੰਗਿ ਸੁਖੁ ਪਾਇਆ ॥ ਅਨਦ ਬਿਨੋਦ
ਅਕਥ ਕਥਾ ਰਸੁ ਸਾਚੈ ਸਹਜਿ ਸਮਾਇਆ ॥ ੧
॥ ਕਰਿ ਕਿਰਪਾ ਜੋ ਅਪੁਨਾ ਕੀਨੋ ਤਾ ਕੀ ਉਤਮ

Sarag Mahala - 5 (Dhanwant na'am ke vanja'rai.....)

Let us join the company of those saints, who have the wealth of True Name and are dealing in the merchandise of Na'am. Thus we could earn the riches of True Name by deliberating on the Guru's Word, and following it. (Pause - 1)

O Brother ! Let us rid ourselves of all malice with enmity towards none, by reciting True Name of the Lord, who is always watching us, being close by (within us). Let us deal in the merchandise of True Name, amassing the wealth of True Name (inculcating True Name in your heart) thus we will win the battle of life. (We do not lose the gamble of life). (1)

Let us utilise and distribute this wealth of Lord's True Name, as it will not diminish by so doing and the hearts of the saints are imbued with the treasure of True Name to the full. O Nanak ! Thus we could proceed to the Lord's Presence with flying colours, having led a successful and fruitful life. (2 - 57 - 80)

Sarag Mahala - 5 (Prabh ji mohai kavan ana'th bicha'ra.)

O True Master ! What is the value of this poor and helpless man like me ? O Lord ! This is all due to Your Grace that You have created this beautiful body of a human being from the base and mean origin. (from the dirty water and blood) (Pause - 1)

O Lord-benefactor ! You have bestowed everything on us like this body and soul and we cannot describe the virtues of the limitless Lord; (who is) beyond our comprehension. You are the beloved (Lord) Master of all, sustaining all the beings, being their mainstay. (1)

O Lord ! You are pervading everywhere and in all beings, but no one knows Your virtues and Your Greatness, being omnipotent. O Nanak ! May You help me in boarding the boat of the company of holy saints, so that I could cross this ocean of life successfully ! (2 - 58 - 81)

Sarag Mahala - 5 (Av'ai Ram saran vadbha'gi.....)

The fortunate persons alone (pre-destined by Lord's Will) take the support of the Lord Ram, as they do not recognise, except the one Lord-Sublime, any other power, having discarded all other false and temporary avenues of support. (Pause - 1)

Such persons recite the True Name of the Lord Almighty by mind and speech, thus enjoying the eternal bliss in the company of holy saints. They are immersed in the love of the True Lord effortlessly (in the state of Equipose) having enjoyed the bliss of life and the nectar of True Name, which is indescribable. (1)

O Lord ! You have united us with Yourself through Your

ਬਾਣੀ ॥ ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਿਸਤਰੀਐ ਜੋ ਰਾਤੇ
ਪ੍ਰਭ ਨਿਰਬਾਣੀ ॥ ੨ ॥ ੫੯ ॥ ੮੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾਂ ਤੇ ਸਾਧੂ ਸਰਣਿ ਗਹੀ ॥ ਸਾਂਤਿ ਸਹਜੁ ਮਨਿ
ਭਇਓ ਪ੍ਰਗਾਸਾ ਬਿਰਥਾ ਕਛੁ ਨ ਰਹੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਨਾਮ ਦੇਹੁ ਅਪੁਨਾ ਬਿਨਤੀ
ਏਹ ਕਹੀ ॥ ਆਨ ਬਿਉਹਾਰ ਬਿਸਰੇ ਪ੍ਰਭ
ਸਿਮਰਤ ਪਾਇਓ ਲਾਭੁ ਸਹੀ ॥ ੧ ॥ ਜਹ ਤੇ
ਉਪਜਿਓ ਤਹੀ ਸਮਾਨੇ ਸਾਈ ਬਸਤੁ ਅਹੀ ॥
ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਓ ਜੋਤੀ ਜੋਤਿ
ਸਮਹੀ ॥ ੨ ॥ ੬੦ ॥ ੮੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਰਾਮ ਕੇ ਜਸੁ ਗਾਉ ॥ ਆਨ ਸੁਆਦ
ਬਿਸਾਰਿ ਸਗਲੇ ਭਲੇ ਨਾਮ ਸੁਆਉ ॥ ੧ ॥
ਰਹਾਉ ॥ ਚਰਨ ਕਮਲ ਬਸਾਇ ਹਿਰਦੈ ਏਕ
ਸਿਉ ਲਿਵ ਲਾਉ ॥ ਸਾਧਸੰਗਤਿ ਹੋਹਿ ਨਿਰਮਲੁ
ਬਹੁੜਿ ਜੋਨਿ ਨ ਆਉ ॥ ੧ ॥ ਜੀਉ ਪ੍ਰਾਨ ਅਧਾਰੁ
ਤੇਰਾ ਤੂ ਨਿਥਾਵੇ ਥਾਉ ॥ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲਿ
ਹਰਿ ਹਰਿ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਉ ॥ ੨ ॥
੬੧ ॥ ੮੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬੈਰੁੰਠ ਗੋਬਿੰਦ ਚਰਨ ਨਿਤ ਧਿਆਉ ॥ ਮੁਕਤਿ
ਪਦਾਰਥੁ ਸਾਧੂ ਸੰਗਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ॥
੧ ॥ ਰਹਾਉ ॥ ਉਤਮ ਕਥਾ ਸੁਣੀਜੈ ਸ੍ਰਵਣੀ
ਮਇਆ ਕਰਹੁ ਭਗਵਾਨ ॥ ਆਵਤ ਜਾਤ ਦੇਉ

Grace, and Your teachings and guidance are of the highest order. O Nanak ! We could cross this ocean of life successfully in the company of holy saints, who are imbued with the love of the Lord, free from all miseries or sufferings. (2 - 59 -82)

Sarag Mahala - 5 (Ja' te' sadhu sara'n gehi.....)

Since the time, we have sought the support of the holy saints, we have been enlightened with the knowledge of the Lord attaining peace of mind, and getting rid of all ills and afflictions effortlessly. (Pause - 1)

O Lord ! May You bless us with True Name through Your Grace ! This is my only prayer. (request). Thus we have attained the right mode of life (we have led a successful life) by reciting the True Name of the Lord and discarding all other means of worldly pleasures. (1)

This human being has merged with the (same) Lord, from whom he had been created and separated since long, as that state of bliss is the highest stage in life. O Nanak ! The Guru has helped me rid myself of all my misgivings (and dual-mindedness) and united (me) my soul with the Prime-soul. (2 -60 - 83)

Sarag Mahala - 5 (Rasna Ram ko ja's ga'ou.....)

O Man ! Let us sing the praises of the Lord, 'Ram', with the tongue by discarding all other worldly pleasures, Lord's True Name is the only value in life, worth emulating (reciting) and following. (Pause - 1)

Let us inculcate the love of the lotus-feet of the Lord in our hearts by concentrating and imbibing His love alone. Let us purify ourselves in the company of holy saints, and get free from the cycle of births and deaths. (1)

O Nanak ! The Lord is the mainstay and support of our body and soul, and the (place of abode) solace of all those, without any (place) solace. I offer myself as a sacrifice to the Lord who sustains us all. Let us recite the Lord's True Name all the time. (with every breath). (2 - 61 - 84)

Sarag Mahala- 5 (Bai'kunth Gobind charan nit dhia'ou..)

O Brother ! Let us always serve the lotus-feet of the Lord, who is immortal and imperishable. By reciting the nectar of True Name of the Lord let us attain salvation in the company of holy saints. (Pause - 1)

O Lord ! May You bestow us with this blessing, (benediction) so that we could listen to Your praises with our ears and hear Your discourses. We could attain peace and bliss

ਪਖ ਪੂਰਨ ਪਾਈਐ ਸੁਖ ਬਿਸ੍ਵਾਸ ॥ ੧ ॥ ਸੋਧਤ
ਸੋਧਤ ਤਤੁ ਬੀਚਾਰਿਓ ਭਗਤਿ ਸਰੋਸਟ ਪੂਰੀ ॥
ਕਹੁ ਨਾਨਕ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਅਵਰ ਸਗਲ
ਬਿਧਿ ਊਰੀ ॥ ੨ ॥ ੬੨ ॥ ੮੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਸਾਚੇ ਸਤਿਗੁਰੁ ਦਾਤਾਰਾ ॥ ਦਰਸਨੁ ਦੇਖਿ ਸਗਲ
ਦੁਖ ਨਾਸਹਿ ਚਰਨ ਕਮਲ ਬਲਿਹਾਰਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਤਿ ਪਰਮੇਸਰੁ ਸਤਿ ਸਾਧ ਜਨ
ਨਿਹਚਲੁ ਹਰਿ ਕਾ ਨਾਉ ॥ ਭਗਤਿ ਭਾਵਨੀ
ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਬਿਨਾਸੀ ਗੁਣ ਗਾਉ ॥ ੧ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸਗਲ
ਘਟਾ ਆਧਾਰੁ ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਹੁ ਤਾ
ਕਉ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥ ੨ ॥ ੬੩ ॥ ੮੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਬਸੇ ਮਨ ਮੇਰੈ ॥ ਪੂਰਿ ਰਹਿਓ
ਠਾਕੁਰੁ ਸਭ ਥਾਈ ਨਿਕਟਿ ਬਸੈ ਸਭ ਨੇਰੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬੰਧਨ ਤੋਰਿ ਰਾਮ ਲਿਵ ਲਾਈ
ਸੰਤਸੰਗਿ ਬਨਿ ਆਈ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਭਇਓ
ਪੁਨੀਤਾ ਇਛਾ ਸਗਲ ਪੁਜਾਈ ॥ ੧ ॥ ਜਾ ਕਉ
ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਮੇਰੇ ਸੇ ਹਰਿ ਕਾ ਜਸੁ ਗਾਵੈ ॥
ਆਠ ਪਹਰ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ਜਨੁ ਨਾਨਕੁ
ਸਦ ਬਲਿ ਜਾਵੈ ॥ ੨ ॥ ੬੪ ॥ ੮੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜੀਵਨੁ ਤਉ ਗਨੀਐ ਹਰਿ ਪੇਖਾ ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ

of life, by ridding ourselves of the torture of the cycle of births and deaths. (1)

By reading Vedas and Shastras, the truth has dawned on us (We have realised) that the Lord's (True Name) worship is the highest ideal of life. O Nanak ! Everything else, apart from reciting True Name of the Lord, is worthless in this world, including various worldly possessions or modes of worship. (2 - 62 - 85)

Sarag Mahala (Sa'chai satguru da'tara'.....)

I offer myself as a sacrifice to the lotus-feet of the Guru, whose one glimpse and vision (destroys) casts away all our ills and afflictions; as the True Guru is our only benefactor in this world. (Pause - 1)

The Lord is True, and the holy saints are also the personification of Truth; while the True Name of the Lord is the only permanent and ever-lasting feature. So let us sing the Praises of the True Lord with love and devotion, who is immortal and imperishable. (1)

The Lord is limitless, too deep for a probe, and beyond our comprehension; and is the support and mainstay of all human beings.

O Nanak ! Let us salute the Lord time and again, who is wonderful and grand beyond description, and whose Greatness and Vastness is beyond all limits. (2 - 63 - 86)

Sarag Mahala - 5 (Gur ke' charan basai ma'n merai....)

The Lord is pervading everywhere in the universe (being omni-present) and is present very close to us (within us), so I have inculcated the love of the lotus-feet of the Guru in my heart. (Pause - 1)

I have developed the love of the holy saints, as they have helped me to imbibe the love of Lord's True Name in my heart, by removing the bondage of worldly falsehood (Maya). As a result of attaining True Name, this invaluable human life has become purified (of all vicious thoughts) and all our desires are fulfilled. (1)

The person, who is blessed with the Lord's Grace, sings the praises of the Lord. O Nanak ! I offer myself as a sacrifice to such a person, (I surrender myself to him) who sings the praises of the Lord-Gobind all the twenty-four hours. (and remains imbued with His love all the time). (2 - 64 - 87)

Sarag Mahala - 5 (Jivan tou ganiai har pe'kha'.....)

O Lord ! The life of the person, who has perceived Your glimpse (Your vision) is really fruitful and worthwhile. O

ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਫੋਰਿ ਭਰਮ ਕੀ ਰੇਖਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਕਹਤ ਸੁਨਤ ਕਿਛੁ ਸਾਤਿ ਨ ਉਪਜਤ

ਬਿਨੁ ਬਿਸਾਸ ਕਿਆ ਸੇਖਾ ॥ ਪ੍ਰਭੂ ਤਿਆਗਿ ਆਨ

ਜੇ ਚਾਹਤ ਤਾ ਕੈ ਮੁਖਿ ਲਾਗੈ ਕਾਲੇਖਾ ॥ ੧ ॥

ਜਾ ਕੈ ਰਾਸਿ ਸਰਬ ਸੁਖ ਸੁਆਮੀ ਆਨ ਨ ਮਾਨਤ

ਭੇਖਾ ॥ ਨਾਨਕ ਦਰਸ ਮਗਨ ਮਨੁ ਮੋਹਿਓ ਪੂਰਨ

ਅਰਥ ਬਿਸੇਖਾ ॥ ੨ ॥ ੬੫ ॥ ੮੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਸਿਮਰਨ ਰਾਮ ਕੋ ਇਕੁ ਨਾਮ ॥ ਕਲਮਲ ਦਰਾਧ

ਹੋਹਿ ਬਿਨ ਅੰਤਰਿ ਕੋਟਿ ਦਾਨ ਇਸਨਾਨ ॥ ੧

॥ ਰਹਾਉ ॥ ਆਨ ਜੰਜਾਰ ਬ੍ਰਿਥਾ ਸ੍ਰਮੁ ਘਾਲਤ

ਬਿਨੁ ਹਰਿ ਫੋਕਟ ਗਿਆਨ ॥ ਜਨਮ ਮਰਨ ਸੰਕਟ

ਤੇ ਛੂਟੈ ਜਗਦੀਸ ਭਜਨ ਸੁਖ ਧਿਆਨ ॥ ੧ ॥

ਤੇਰੀ ਸਰਨਿ ਪੂਰਨ ਸੁਖ ਸਾਗਰ ਕਰਿ ਕਿਰਪਾ

ਦੇਵਹੁ ਦਾਨ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਪ੍ਰਭ

ਜੀਵੈ ਬਿਨਸਿ ਜਾਇ ਅਭਿਮਾਨ ॥ ੨ ॥ ੬੬ ॥

੮੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪੂਰਤੁ ਸੇਈ ਜਿ ਧੁਰ ਕਉ ਲਾਗੈ ॥ ਸੇਈ ਧੁਰੰਧਰੁ

ਸੇਈ ਬਸੰਧਰੁ ਹਰਿ ਏਕ ਪ੍ਰੇਮ ਰਸ ਪਾਗੈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਬਲਬੰਧ ਕਰੈ ਨ ਜਾਨੈ ਲਾਭੈ ਸੇ ਪੂਰਤੁ

ਨਹੀ ਮੂੜਾ ॥ ਸੁਆਰਥੁ ਤਿਆਗਿ ਅਸਾਰਥਿ

ਰਚਿਓ ਨਹ ਸਿਮਰੈ ਪ੍ਰਭੁ ਰੂੜਾ ॥ ੧ ॥ ਸੇਈ

beloved Lord! May You bless me with Your Grace, having bewitched my heart, and free me from my dual-mindedness! (all my whims and doubts) ! (Pause - 1)

We cannot attain peace and tranquillity of mind by sheer describing or listening to the praises of the Lord (Greatness of Lord) being sung, as without having faith (in His Greatness) nothing else avails. The person, who looks for someone else's support apart from the True Lord, gets dishonoured (with blackened face) in the world. (1)

O True Master ! The person, who is imbued with the love of the Lord, the bestower of all bliss, and has amassed the capital of True Name in his heart, does not recognise any other formal (practices) rituals as worthwhile. O Nanak ! Such a person remains immersed in Lord's True Name and Lord's Vision (glimpse) as he has fulfilled all his desires. (2 - 65 - 88)

Sarag Mahala - 5 (*Simran Ram ko ik Na'am.....*)

O Brother ! By reciting the Lord's True Name, we could get rid of (burn) all our sins in a moment, as this effort is as good as (better than) bathing at all the holy places of pilgrimage. (sixty-eight in number) as per Hindu belief). (Pause - 1)

In fact, this human being, engrossed in worldly falsehood, is involved in fruitless efforts as all other actions, apart from the reciting of True Name, are useless and of no avail. This man could attain the bliss of life by the worship of the True Lord (by reciting Lord's True Name) and get rid of all his suffering of the cycle of births and deaths. (1)

O Lord - benevolent, ocean of all bliss ! May You bless me with the boon of True Name through Your Grace, as I have sought Your support alone ! O Nanak ! May I live this life in recitation of Lord's True Name alone, thus getting rid of my egoism, through His Grace ! (2 - 66 - 89)

Sarag Mahala - 5 (*Dhoorat soiee je dhu'r kou la'gai.....*)

The person, who remains immersed in the Lord's True Name, by singing His praises, is truly a mendicant and remains imbued with the love of the True Lord, which is worth more than the smearing of ashes on his body and even while wearing clothes, is better than such sadhus (who remain naked) who are engaged in fruitless rituals. (Pause - 1)

The person, who is engrossed in wresting other's valuables by muscle power or cheating, does not realise the value of the invaluable True Name of the Lord, and is not a True mendicant (Sādhu) but a fool.

Such a foolish person does not engage himself in the

ਚਤੁਰੁ ਸਿਆਣਾ ਪੰਡਿਤੁ ਸੇ ਸੂਰਾ ਸੇ ਦਾਨਾ ॥

ਸਾਧਸੰਗਿ ਜਿਨਿ ਹਰਿ ਹਰਿ ਜਪਿਓ ਨਾਨਕ ਸੇ

ਪਰਵਾਨਾ ॥ ੨ ॥ ੬੭ ॥ ੬੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਸੰਤ ਜਨਾ ਕੀ ਜੀਵਨਿ ॥ ਬਿਖੈ ਰਸ

ਭੋਗ ਅੰਮ੍ਰਿਤ ਸੁਖ ਸਾਗਰ ਰਾਮ ਨਾਮ ਰਸੁ ਪੀਵਨਿ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਚਨਿ ਰਾਮ ਨਾਮ ਧਨੁ ਰਤਨਾ

ਮਨ ਤਨ ਭੀਤਰਿ ਸੀਵਨਿ ॥ ਹਰਿ ਰੰਗ ਰਾਂਗ

ਭਏ ਮਨ ਲਾਲਾ ਰਾਮ ਨਾਮ ਰਸ ਖੀਵਨਿ ॥ ੧

॥ ਜਿਉ ਮੀਨਾ ਜਲ ਸਿਉ ਉਰਝਾਨੇ ਰਾਮ ਨਾਮ

ਸੰਗਿ ਲੀਵਨਿ ॥ ਨਾਨਕ ਸੰਤ ਚਾਤ੍ਰਕ ਕੀ

ਨਿਆਈ ਹਰਿ ਬੂੰਦ ਪਾਨ ਸੁਖ ਥੀਵਨਿ ॥ ੨ ॥

੬੮ ॥ ੬੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮਹੀਨ ਬੇਤਾਲ ॥ ਜੇਤਾ ਕਰਨ

ਕਰਾਵਨ ਤੇਤਾ ਸਭਿ ਬੰਧਨ ਜੰਜਾਲ ॥ ੧ ॥

ਰਹਾਉ ॥ ਬਿਨੁ ਪ੍ਰਭੁ ਸੇਵ ਕਰਤ ਅਨ ਸੇਵਾ ਬਿਰਥਾ

ਕਾਟੈ ਕਾਲ ॥ ਜਬ ਜਮੁ ਆਇ ਸੰਘਾਰੈ ਪ੍ਰਾਨੀ

ਤਬ ਤੁਮਰੇ ਕਉਨੁ ਹਵਾਲ ॥ ੧ ॥ ਰਾਖਿ ਲੇਹੁ

ਦਾਸ ਅਪੁਨੇ ਕਉ ਸਦਾ ਸਦਾ ਕਿਰਪਾਲ ॥ ਸੁਖ

ਨਿਧਾਨ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਧਸੰਗਿ ਧਨ ਮਾਲ

॥ ੨ ॥ ੬੯ ॥ ੬੨ ॥

• ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨਿ ਤਨਿ ਰਾਮ ਕੇ ਬਿਉਹਾਰ ॥ ਪ੍ਰੇਮ ਭਗਤਿ

recitation of Lord's True Name and is rather involved in fruitless efforts instead of the salvation, the ideal of this life. (1)

O Nanak ! The person, who recites True Name, is the true learned Pandit and a wise man with knowledge or a warrior even. Such a person, who recites True Name in the company of holy saints, is acceptable in the Lord's presence even. (2 - 67 - 90)

Sarag Mahala - 5 (*Har har sant jana ki jivan.....*)

The holy saints live a fruitful life by reciting Lord's True Name, all the time. They always partake of the nectar of True Name, leaving aside the vicious thoughts and sinful actions, as this True Name is the harbinger of peace and bliss, and the ocean of virtues. (Pause - 1)

Infact, such holy saints always amass the treasure of the jewels of Lord's True Name and inculcate its love in their body and soul. They are always imbued with the love of the True Lord, being immersed in True Name, and enjoy the bliss of Lord's True Name with their mind completely tuned to the values of the ideals of life. (1)

The holy saints are always engaged in the love of the Lord just as the fish is thrilled with life in the presence of water only. O Nanak ! The saints are like the bird Chatrik (toad), who is satiated with the rain-drop only and get satisfied only with the Lord's True Name, enjoying its bliss. (2 - 68 - 91)

Sarag Mahala - 5 (*Har ke' Na'am heen be'taal.....*)

The persons, who are living a life without reciting True Name, are like devils and are engrossed in the bondage of worldly falsehood with all their doings, (whatever they act or make other to do) (Pause - 1)

Whatever actions, apart from the service of the Lord, we perform in this life, are just like wasting our time and life-span. O human being ! What will be your fate, when you will be caught by the Yama (god of death) and punished (for your misdeeds) ? (1)

O benevolent Lord ! May You protect Your (slave) disciple from worldly onslaughts through Your Grace all the time ! O Nanak ! The True Master is the treasure of all worldly comforts and bestows on us the wealth of the company of holy saints. (2 - 69 - 92)

Sarag Mahala - 5 (*Ma'n ta'n Ram ko bioha'r.....*)

The holy saints are always engaged in (dealing with the business of) reciting True Name of the Lord, and they are not

ਗੁਨ ਗਾਵਨ ਗੀਧੇ ਪੋਹਤ ਨਹ ਸੰਸਾਰੁ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸ੍ਰਵਣੀ ਕੀਰਤਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ

ਇਹੁ ਸਾਧ ਕੋ ਆਚਾਰੁ ॥ ਚਰਨ ਕਮਲ ਅਸਥਿਤਿ

ਰਿਦ ਅੰਤਰਿ ਪੂਜਾ ਪ੍ਰਾਨ ਕੋ ਆਧਾਰੁ ॥ ੧ ॥ ਪ੍ਰਭ

ਦੀਨ ਦਇਆਲ ਸੁਨਹੁ ਬੇਨੰਤੀ ਕਿਰਪਾ ਅਪਨੀ

ਧਾਰੁ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਉਚਰਉ ਨਿਤ ਰਸਨਾ

ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ ॥ ੨ ॥ ੭੦ ॥ ੬੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮਹੀਨ ਮਤਿ ਬੋਰੀ ॥ ਸਿਮਰਤ ਨਾਹਿ

ਸਿਰੀਧਰ ਠਾਕੁਰ ਮਿਲਤ ਅੰਧ ਦੁਖ ਘੋਰੀ ॥ ੧

॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਨਾਮ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਲਾਗੀ

ਅਨਿਕ ਭੇਖ ਬਹੁ ਜੋਰੀ ॥ ਤੂਟਤ ਬਾਰ ਨ ਲਾਗੀ

ਤਾ ਕਉ ਜਿਉ ਗਾਗਰਿ ਜਲ ਫੋਰੀ ॥ ੧ ॥ ਕਰਿ

ਕਿਰਪਾ ਭਗਤਿ ਰਸੁ ਦੀਜੈ ਮਨੁ ਖਚਿਤ ਪ੍ਰੇਮ ਰਸ

ਖੋਰੀ ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਪ੍ਰਭ ਬਿਨੁ

ਆਨ ਨ ਹੋਰੀ ॥ ੨ ॥ ੭੧ ॥ ੬੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਚਿਤਵਉ ਵਾ ਅਉਸਰ ਮਨ ਮਾਹਿ ॥ ਹੋਇ ਇਕਤ੍ਰ

ਮਿਲਹੁ ਸੰਤ ਸਾਜਨ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਹਿ

॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੇਤੇ ਕਾਮ

ਕਰੀਅਹਿ ਤੇਤੇ ਬਿਰਥੇ ਜਾਹਿ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦ

ਮਨਿ ਮੀਠੋ ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਨਾਹਿ ॥ ੧ ॥ ਜਪ

ਤਪ ਸੰਜਮ ਕਰਮ ਸੁਖ ਸਾਧਨ ਤੁਲਿ ਨ ਕਛੁਐ

ਲਾਹਿ ॥ ਚਰਨ ਕਮਲ ਨਾਨਕ ਮਨੁ ਬੇਧਿਓ

affected by the worldly pleasures (or the cycle of Rebirths), as they are always engaged in singing the praises of the Lord with love and devotion. (Pause - 1)

The main job (business) of holy saints in life is to listen to the Lord's Praises being sung (Kirtan) with the ears and recite the True Name (with the tongue) with devotion. They are engaged in the worship of the Lord by inculcating the love of the lotus-feet of the Lord in their heart, taking this as their mainstay in life. (1)

O benevolent Lord ! May You listen to my prayers through Your Grace ! O Nanak ! I would always offer myself (as a sacrifice) with full self-surrender to the Lord for His benevolence in bestowing the treasure of True Name, which I am always reciting with my tongue. (2 - 70 - 93)

Sarag Mahala - 5 (Har ke' Na'am heen ma't tho'ri.....)

The persons, devoid of the Lord's True Name, are not wise (clever) enough to remember the Lord, the saviour of mankind, so that such blind (ignorant) persons face innumerable sufferings. (Pause - 1)

Such persons, who have not developed the love of the Lord's True Name and are engrossed in various worldly pleasures, (falsehood) are like the broken pitcher, which cannot, retain water, and are detached from the remembrance of the Lord (True Name of the Lord) in no time. (1)

O Lord ! May You bless me with the nectar of Your True Name through Your Grace so that I am always imbued with the love of the Lord and immersed in Your True Name ! O Nanak ! I have sought refuge at the lotus-feet of the Lord (as a slave) as I do not perceive anyone else except the Lord, pervading everywhere. (in the universe). (2 - 71 - 94)

Sarag Mahala - 5 (Chitvou va' ao'usar ma'n ma'hai.....)

Let us recollect the moment in our minds, when we joined the company of our friends, the holy saints, to sing the praises of the beloved Lord always. (Pause - 1)

In fact, all other worldly activities, in which we are engaged, are a sheer waste and purposeless. We have inculcated the love of the Lord in our hearts, as there is no other power worth remembering. (1)

All the meditation, penance, disciplined life, or all other functions for attaining worldly comforts, are not on par with the efficacy of Lord's True Name. O Nanak ! The person, who has inculcated the love (of the lotus-feet) of the Lord in his heart, attains the bliss of life, by taking refuge at the lotus-feet

ਚਰਨਹ ਸੀਗਿ ਸਮਾਹਿ ॥ ੨ ॥ ੭੨ ॥ ੯੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸੰਗੇ ਅੰਤਰਜਾਮੀ ॥ ਆਗੈ ਕੁਸਲ

ਪਾਛੈ ਖੇਮ ਸੂਖਾ ਸਿਮਰਤ ਨਾਮੁ ਸੁਆਮੀ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸਾਜਨ ਮੀਤ ਸਖਾ ਹਰਿ ਮੇਰੈ ਗੁਨ

ਗੁਪਾਲ ਹਰਿ ਰਾਇਆ ॥ ਬਿਸਰਿ ਨ ਜਾਈ

ਨਿਮਖ ਹਿਰਦੈ ਤੇ ਪੂਰੈ ਗੁਰੁ ਮਿਲਾਇਆ ॥ ੧ ॥

ਕਰਿ ਕਿਰਪਾ ਰਖੇ ਦਾਸ ਅਪਨੇ ਜੀਅ ਜੰਤ ਵਸਿ

ਜਾ ਕੈ ॥ ਏਕਾ ਲਿਵ ਪੂਰਨ ਪਰਮੇਸਰੁ ਭਉ ਨਹੀ

ਨਾਨਕ ਤਾ ਕੈ ॥ ੨ ॥ ੭੩ ॥ ੯੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਰਾਮ ਕੇ ਬਲੁ ਹੋਇ ॥ ਸਗਲ ਮਨੋਰਥ

ਪੂਰਨ ਤਾਹੁ ਕੇ ਦੂਖੁ ਨ ਬਿਆਪੈ ਕੋਇ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜੇ ਜਨੁ ਭਗਤੁ ਦਾਸੁ ਨਿਜੁ ਪ੍ਰਭੁ ਕਾ

ਸੁਣਿ ਜੀਵਾ ਤਿਸੁ ਸੋਇ ॥ ਉਦਮੁ ਕਰਉ ਦਰਸਨੁ

ਪੇਖਨ ਕੋ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ੧ ॥ ਗੁਰ

ਪਰਸਾਦੀ ਦ੍ਰਿਸਟਿ ਨਿਹਾਰਉ ਦੂਸਰ ਨਾਹੀ ਕੋਇ

॥ ਦਾਨੁ ਦੇਹਿ ਨਾਨਕ ਅਪਨੇ ਕਉ ਚਰਨ ਜੀਵਾ

ਸੰਤ ਧੋਇ ॥ ੨ ॥ ੭੪ ॥ ੯੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜੀਵਤੁ ਰਾਮ ਕੇ ਗੁਣ ਗਾਇ ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ

ਗੋਪਾਲ ਬੀਨੁਲੇ ਬਿਸਰਿ ਨ ਕਬ ਹੀ ਜਾਇ ॥ ੧

॥ ਰਹਾਉ ॥ ਮਨੁ ਤਨੁ ਧਨੁ ਸਭੁ ਤੁਮਰਾ ਸੁਆਮੀ

ਆਨ ਨ ਦੂਜੀ ਜਾਇ ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਵ

ਹੀ ਰਹਣਾ ਤੁਮਰਾ ਪੈਨੈ ਖਾਇ ॥ ੧ ॥ ਸਾਧਸੰਗਤਿ

ਕੈ ਬਲਿ ਬਲਿ ਜਾਈ ਬਹੁੜਿ ਨ ਜਨਮਾ ਧਾਇ ॥

of the holy saints. (2 - 72 - 95)

Sarag Mahala - 5 (Mer'a prabh sangai antarja'mi.....)

My beloved Lord-spouse is always beside me (within me) being omni-scient, and I enjoy the eternal bliss here and hereafter (in this world and the next) by reciting the True Name of the True Master. (Pause - 1)

The True Lord is my friend, companion and my comrade, always beside me, and I always sing the praises of the Lord-Creator. The perfect Guru has united me with the Lord, so that I cannot afford to forsake Him from my mind even for a moment. (1)

The Lord has protected this slave of His, through His Grace, who controls all the beings, big and small. O Nanak ! The person, who has developed the love of the one perfect Lord, does not entertain any fear (of death) in his heart. (2 - 73 - 96)

Sarag Mahala - 5 (Ja kai Ram ko bal hoiai.....)

The person, who has the strength of the Lord's support, as his mainstay, gets all his desires and aims fulfilled without any sufferings or afflictions troubling him. (Pause - 1)

O True Master ! The person, who serves You as Your true disciple (slave) is regarded with love and respect by me and I am thrilled to listen to His praises being sung. I get a glimpse of such a person with lot of efforts, which is bestowed on me through the Lord's Grace. (1)

I would like to perceive the Lord, who has no other parallel (equal) to Him, (in power) through the Grace of the Guru, with my own eyes. O Nanak ! May the Lord bless me with this boon so that I could (wash the lotus-feet) serve (with devotion), the holy saints of the Lord! (2 - 74 - 97)

Sarag Mahala - 5 (Jivat Ram ke' gu'nn gaie'.....)

O Lord - Ram ! I feel alive (am thrilled only by having Your glimpse.) May You bestow on me this favour through Your Grace, that I may not forget Your True Name any time. (Pause - 1)

O True Master ! This body, mind (soul) and wealth all belong to You, and I have no other support except Yours to fall back upon. Whatever You give us, we should accept it with pleasure, (we should accept this life as it pleases You) as we enjoy the food and clothes bestowed by You. (1)

I would offer myself as a sacrifice to the company of holy saints (surrender myself completely to the holy saints),

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਇ ॥ ੨ ॥ ੭੫ ॥ ੯੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਰੇ ਨਾਮ ਕੋ ਸੁਖ ਸਾਰ ॥ ਆਨ ਕਾਮ ਬਿਕਾਰ
ਮਾਇਆ ਸਗਲ ਦੀਸਹਿ ਛਾਰ ॥ ੧ ॥ ਰਹਾਉ
॥ ਗ੍ਰਿਹਿ ਅੰਧ ਕੂਪ ਪਤਿਤ ਪ੍ਰਾਣੀ ਨਰਕ ਘੋਰ
ਗੁਬਾਰ ॥ ਅਨਿਕ ਜੋਨੀ ਭ੍ਰਮਤ ਹਾਰਿਓ ਭ੍ਰਮਤ
ਬਾਰੰਬਾਰ ॥ ੧ ॥ ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਬਛਲ
ਦੀਨ ਕਿਰਪਾ ਧਾਰ ॥ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ
ਮਾਂਗੈ ਸਾਧਸੰਗਿ ਉਧਾਰ ॥ ੨ ॥ ੭੬ ॥ ੯੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਰਾਜਿਤ ਰਾਮ ਕੋ ਪਰਤਾਪ ॥ ਆਧਿ ਬਿਆਧਿ
ਉਪਾਧਿ ਸਭ ਨਾਸੀ ਬਿਨਸੇ ਤੀਨੈ ਤਾਪ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤ੍ਰਿਸਨਾ ਬੁਝੀ ਪੂਰਨ ਸਭ ਆਸਾ ਚੁਕੇ
ਸੋਗ ਸੰਤਾਪ ॥ ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ
ਮਨ ਤਨ ਆਤਮ ਧੂਪ ॥ ੧ ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ
ਮਦ ਮਤਸਰ ਸਾਧੂ ਕੈ ਸੰਗਿ ਖਾਪ ॥ ਭਗਤਿ
ਵਛਲ ਭੈ ਕਾਟਨਹਾਰੇ ਨਾਨਕ ਕੇ ਮਾਈ ਬਾਪ ॥
੨ ॥ ੭੭ ॥ ੧੦੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਆਤੁਰੁ ਨਾਮ ਬਿਨੁ ਸੰਸਾਰ ॥ ਤ੍ਰਿਪਤਿ ਨ ਹੋਵਤ
ਕੂਕਰੀ ਆਸਾ ਇਤੁ ਲਾਗੋ ਬਿਖਿਆ ਛਾਰ ॥ ੧
॥ ਰਹਾਉ ॥ ਪਾਇ ਠਗਉਰੀ ਆਪਿ ਭੁਲਾਇਓ

so that I do not suffer through the cycle of the births and death.
O Nanak ! May the Lord bestow on me His Grace as it pleases
Him, as this slave has sought refuge at the lotus-feet of the
Lord ! (2 - 75 - 98)

Sarag Mahala - 5 (*Ma'n re' Na'am ko sukh sa'ar....*)

O my mind ! Recite the Lord's True Name, as it leads to
joy and bliss. Apart from True Name all other activities are
fruitless, being engrossed in the worldly falsehood (Maya) and
everything else is likely to perish like ash. (Pause - 1)

This (blind) man is lost in the blind well of ignorance and
sins and suffers through the darkness of hell, passing through
various forms of life (in the cycle of Rebirths) and is fagged
out being still lost in his doubts and dual-mindedness. (1)

O Lord ! You are the beloved Master of Your saints, and
purify the sinners ! May You bless us, Your poor and helpless
slaves, with Your Grace ! O Nanak ! I seek this boon from the
Lord with folded hands, that I may be enabled to cross this
ocean of life in the company of holy saints. (2 - 76 - 99)

Sarag Mahala - 5 (*Bira'jat Ram ko partap.....*)

The Lord's power prevails (everywhere) throughout the
universe, being omni-potent. Now all our sufferings including
our sins, shortcomings and misgivings have come to an end as
the effects of the three-pronged Maya (lust for power, greed
and peace) are made useless. (destroyed). (Pause - 1)

The fire of worldly desires (more possessions) has been
extinguished, with all the desires being fulfilled, and all the ills
and sins have been cast away (destroyed). We have been fully
satiated in body and mind, with the soul uniting with the Prime-
soul by singing the praises of the Lord, who is immortal and
formless. (1)

All the vices like sexual desires, anger, greed, attachment,
egoism and jealousy have been destroyed in the company of
holy saints. O Nanak ! The Lord, who is the beloved of His
saints and destroyer of all fear of Rebirths, is our sustainer like
the mother and father. (2 - 77 - 100)

Sarag Mahala - 5 (*A'tu'r na'am bin sansar.....*)

The whole world is suffering, being devoid of Lord's True
Name. This man is always engrossed in the vicious and sinful
actions as the ray of hopes and desires is never satiated in man
(like the bitch). (Pause - 1)

This man goes through the cycle of births and deaths
time and again as the Lord has Himself led him astray by being

ਜਨਮਤ ਬਾਰੇ ਬਾਰ ॥ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਨਿਮਖ
ਨ ਸਿਮਰਿਓ ਜਮਕੰਕਰ ਕਰਤ ਖੁਆਰ ॥ ੧ ॥

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਤੇਰਿਆ ਸੰਤਹ
ਕੀ ਰਾਵਾਰ ॥ ਨਾਨਕ ਦਾਸੁ ਦਰਸੁ ਪ੍ਰਭ ਜਾਚੈ
ਮਨ ਤਨ ਕੇ ਆਧਾਰ ॥ ੨ ॥ ੭੮ ॥ ੧੦੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੈਲਾ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਜੀਉ ॥ ਤਿਨਿ ਪ੍ਰਭਿ
ਸਾਚੈ ਆਪਿ ਭੁਲਾਇਆ ਬਿਖੈ ਨਗਉਰੀ ਪੀਉ ॥
੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਤੋ ਬਹੁ ਭਾਂਤੀ
ਬਿਤਿ ਨਹੀ ਕਤਹੁ ਪਾਈ ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸਹਜਿ
ਨ ਭੋਟਿਆ ਸਾਕਤੁ ਆਵੈ ਜਾਈ ॥ ੧ ॥ ਰਾਖਿ
ਲੇਹੁ ਪ੍ਰਭ ਸੰਮਿਥ ਦਾਤੇ ਤੁਮ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰ
॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਭਵਜਲੁ
ਉਤਰਿਓ ਪਾਰ ॥ ੨ ॥ ੭੯ ॥ ੧੦੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਮਣ ਕਉ ਰਾਮ ਕੇ ਗੁਣ ਬਾਦ ॥ ਸਾਧਸੰਗਿ
ਧਿਆਈਐ ਪਰਮੇਸਰੁ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੇ ਸੁਆਦ ॥
੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਤ ਏਕੁ ਅਚੁਤ ਅਬਿਨਾਸੀ
ਬਿਨਸੈ ਮਾਇਆ ਮਾਦ ॥ ਸਹਜ ਅਨਦ
ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ ਬਹੁਰਿ ਨ ਭਏ ਬਿਖਾਦ ॥
੧ ॥ ਸਨਕਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕ ਗਾਵਤ ਗਾਵਤ
ਸੁਖ ਪ੍ਰਹਿਲਾਦ ॥ ਪੀਵਤ ਅਮਿਉ ਮਨੋਹਰ ਹਰਿ
ਰਸੁ ਜਪਿ ਨਾਨਕ ਹਰਿ ਬਿਸਮਾਦ ॥ ੨ ॥ ੮੦
॥ ੧੦੩ ॥

engrossed in worldly falsehood. The person, who has not recited Lord's True Name even for a moment, faces punishment and disgust at the hands of Yama (the god of death) at the time of death. (1)

O benevolent Lord ! May You bless us through Your Grace and rid us of all our ills and sufferings as we are like the dust of Your holy saints ! (We are the slaves of Your saints). O Nanak ! May the Lord bless me (this slave of His) with a glimpse of His vision, who is the support and mainstay of my body and soul ! (2 - 78 - 101)

Sarag Mahala - 5 (Maila' har ke' Na'am bin jiu.....)

This human being is impure (of mind) without the support of Lord's True Name, as the True Master Himself has led him astray by making him (engage in) partake the vicious and sinful actions, engrossed in worldly falsehood. (Maya) (Pause - 1)

Such a faithless person has been wandering through the cycle of births and deaths without attaining peace and stability of mind in the company of the True Guru in a state of Equipose, thus taking births in various forms. (1)

O benevolent Lord-Almighty ! You are limitless and beyond our reach and comprehension May you protect us from the worldly bondage !

O Nanak ! The person, who has sought you support, is enabled to cross this dreadful ocean of life successfully through Your Grace. (2 - 79 - 102)

Sarag Mahala - 5 (Raman kou Ram ke gu'nn ba'ad....)

The really virtuous act of man in life would be to sing the praises of the Lord, as the nectar of True Name of the Lord, recited in the company of holy saints, tastes very sweet and is soothing (Pause - 1)

By reciting the True Name of the immortal and imperishable Lord we get rid of all our sins and vicious thoughts of worldly falsehood. (Maya) However, the Guru-minded persons, do not undergo any suffering or mental torture by reciting the True Name of the Lord and attain eternal bliss by listening to the Guru's Word (the unstrung music of Nature) and singing His Praises. (1)

The Lord's Praises are being sung by gods like Sankad and Brahma including saints like Sukhdev and Prahlad. O Nanak ! By drinking the nectar of True Name of the Lord, we get into a blissful trance and thus attain salvation. (2- 80- 103)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕੀਨੇ ਪਾਪ ਕੇ ਬਹੁ ਕੋਟ ॥ ਦਿਨਸੁ ਰੈਨੀ ਥਕਤ
ਨਾਹੀ ਕਤਹਿ ਨਾਹੀ ਛੋਟ ॥ ੧ ॥ ਰਹਾਉ ॥
ਮਹਾ ਬਜਰ ਬਿਖ ਬਿਆਧਿ ਸਿਰਿ ਉਠਾਈ ਪੋਟ
॥ ਉਘਰਿ ਗਈਆਂ ਖਿਨਹਿ ਭੀਤਰਿ ਜਮਹਿ ਗ੍ਰਾਸੇ
ਝੋਟ ॥ ੧ ॥ ਪਸੁ ਪਰੇਤ ਉਸਟ ਗਰਧਭ ਅਨਿਕ
ਜੋਨੀ ਲੇਟ ॥ ਭਜੁ ਸਾਧਸੰਗਿ ਗੋਬਿੰਦ ਨਾਨਕ
ਕਛੁ ਨ ਲਾਗੈ ਫੋਟ ॥ ੨ ॥ ੮੧ ॥ ੧੦੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅੰਧੇ ਖਾਵਹਿ ਬਿਸੂ ਕੇ ਗਟਾਕ ॥ ਨੈਨ ਸ੍ਵਨ
ਸਰੀਰੁ ਸਭੁ ਹੁਟਿਓ ਸਾਸੁ ਗਇਓ ਤਤ ਘਾਟ ॥
੧ ॥ ਰਹਾਉ ॥ ਅਨਾਥ ਰਵਾਣਿ ਉਦਰੁ ਲੇ ਪੋਖਹਿ
ਮਾਇਆ ਗਈਆ ਹਾਟਿ ॥ ਕਿਲਬਿਖ ਕਰਤ
ਕਰਤ ਪਛੁਤਾਵਹਿ ਕਬਹੁ ਨ ਸਾਕਹਿ ਛਾਂਟਿ ॥
੧ ॥ ਨਿੰਦਕੁ ਜਮਦੂਤੀ ਆਇ ਸੰਘਾਰਿਓ
ਦੇਵਹਿ ਮੁੰਡ ਉਪਰਿ ਮਟਾਕ ॥ ਨਾਨਕ ਆਪਨ
ਕਟਾਰੀ ਆਪਸ ਕਉ ਲਾਈ ਮਨੁ ਅਪਨਾ ਕੀਨੋ
ਫਾਟ ॥ ੨ ॥ ੮੨ ॥ ੧੦੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਟੂਟੀ ਨਿੰਦਕ ਕੀ ਅਧ ਬੀਚ ॥ ਜਨ ਕਾ ਰਾਖਾ
ਆਪਿ ਸੁਆਮੀ ਬੇਮੁਖ ਕਉ ਆਇ ਪਹੂਰੀ ਮੀਚ
॥ ੧ ॥ ਰਹਾਉ ॥ ਉਸ ਕਾ ਕਹਿਆ ਕੋਇ ਨ
ਸੁਣਈ ਕਹੀ ਨ ਬੈਸਣੁ ਪਾਵੈ ॥ ਈਹਾਂ ਦੁਖੁ ਆਗੈ
ਨਰਕੁ ਭੁੰਚੈ ਬਹੁ ਜੋਨੀ ਭਰਮਾਵੈ ॥ ੧ ॥ ਪ੍ਰਗਟ

Sarag Mahala - 5 (*Keenai pa'p ke' boh kot.....*)

This man has been indulging in committing millions of sins (during previous births even) and does not get tired of committing vicious and sinful actions during day and night, thus facing afflictions all through life. (Pause - 1)

Infact, this man carries on his head a full load of sinful actions like the god Indra, involved in the venom of vicious thoughts but (once the Yama catches hold of his hair) all these sins come to light, on being punished by the Yama. (1)

By forgetting the Lord's True Name and His worship this human being is taken through the cycle of Rebirths, taking birth as an animal like a camel and a donkey.

O Nanak ! If we were to recite the True Name of the Lord in the company of holy saints, then we do not have to face any suffering or punishment. (2 - 87 - 104)

Sarag Mahala - 5 (*Andhai kha'veh bisu ke' gata'k.....*)

O blind (ignorant) man ! Why are you engrossed in vicious and sinful actions in a big way ? This body becomes weak and dessicated in the old age when the strength of youth gives way, and eyes and ears also become weak (then how could you worship the Lord ?) (Pause - 1)

This helpless man gets completely engulfed by vices and sufferings as the worldly pleasures (of Maya) will be of no avail. This man repents later having committed sinful actions throughout his life, as he does not make any distinction between good and evil. (1)

The vilifier is finally caught by the Yama (god of death) who punishes him (by striking him on the head) and thrash him fully. O Nanak ! This foolish man (is wounded by his own knife) suffers the onslaughts of Yama due to his own sinful actions, as his mind is totally upset due to his sins and vices. (2 - 82 - 105)

Sarag Mahala - 5 (*Tuti mindak ki adh beech.....*)

The vilifier loses his faith and love of the Lord in the middle of his sojourn (in this world), as the True Master protects the saints (True disciple) from worldly bondage whereas the faithless persons face the torture of Yama (god of death) and sufferings. (Pause - 1)

Such a vilifier is not regarded with respect by anyone and does not get any place among the god-fearing and Guru-minded persons. (No one listens to him or gives him respect), finally such a person undergoes sufferings in this world and is

ਭਇਆ ਖੰਡੀ ਬ੍ਰਹਮੰਡੀ ਕੀਤਾ ਅਪਣਾ ਪਾਇਆ

॥ ਨਾਨਕ ਸਰਣਿ ਨਿਰਭਉ ਕਰਤੇ ਕੀ

ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਇਆ ॥ ੨ ॥ ੮੩ ॥

੧੦੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਸਨਾ ਚਲਤ ਬਹੁ ਪਰਕਾਰਿ ॥ ਪੂਰਨ ਹੋਤ ਨ

ਕਤਹੁ ਬਾਤਹਿ ਅੰਤਿ ਪਰਤੀ ਹਾਰਿ ॥ ੧ ॥ ਰਹਾਉ

॥ ਸਾਂਤਿ ਸੂਖ ਨ ਸਹਜੁ ਉਪਜੈ ਇਹੈ ਇਸੁ

ਬਿਉਹਾਰਿ ॥ ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਨੈ ਕਾਮ

ਕ੍ਰੋਧਹਿ ਜਾਰਿ ॥ ੧ ॥ ਸੰਸਾਰ ਸਾਗਰੁ ਦੁਖਿ

ਬਿਆਪਿਓ ਦਾਸ ਲੇਵਹੁ ਤਾਰਿ ॥ ਚਰਨ ਕਮਲ

ਸਰਣਾਇ ਨਾਨਕ ਸਦ ਸਦਾ ਬਲਿਹਾਰਿ ॥ ੨

॥ ੮੪ ॥ ੧੦੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰੇ ਪਾਪੀ ਤੈ ਕਵਨ ਕੀ ਮਤਿ ਲੀਨ ॥ ਨਿਮਖ

ਘਰੀ ਨ ਸਿਮਰਿ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ

ਦੀਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਖਾਤ ਪੀਵਤ ਸਵੰਤ

ਸੁਖੀਆ ਨਾਮੁ ਸਿਮਰਤ ਖੀਨ ॥ ਗਰਭ ਉਦਰ

ਬਿਲਲਾਟ ਕਰਤਾ ਤਹਾ ਹੋਵਤ ਦੀਨ ॥ ੧ ॥

ਮਹਾ ਮਾਦ ਬਿਕਾਰ ਬਾਧਾ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮੀਨ

॥ ਗੋਬਿੰਦ ਬਿਸਰੇ ਕਵਨ ਦੁਖ ਗਨੀਅਹਿ ਸੁਖੁ

ਨਾਨਕ ਹਰਿ ਪਦ ਚੀਨ੍ ॥ ੨ ॥ ੮੫ ॥ ੧੦੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਚਰਨਹ ਓਟ ਗਹੀ ॥ ਦਰਸਨੁ ਪੇਖਿ

thrown into hell after death, being passed through the cycle of births and deaths. (1)

This vilifier is known throughout the world for his sins and evil deeds and has to (face) bear the reward of his evil doings. O Nanak ! Let us enjoy the eternal bliss by singing the praises of the Lord, in seeking the support of the fearless Lord-Creator. (2 - 83 - 106)

Sarag Mahala - 5 (*Trisna chalat boh parka'r.....*)

The person, desiring for more and more of worldly possessions, is completely lost in many ways, and wanders all around, as his desires are never fulfilled and finally goes (dies) having lost the battle of life. (Pause - 1)

Such an ambitious man, full of greed, does not find peace and solace of mind or equipoise, as the worldly desires lead us nowhere and finally such a person does not make any distinction between his or others possessions burning within the fire of sexual desires and anger. (1)

O Lord ! May You enable this human being (this slave) to cross the ocean of life successfully as he is (beleaguered) beset with ills and afflictions.

O Nanak ! I offer myself as a sacrifice to the Lord, having sought the support of His lotus-feet. (I have surrendered myself completely to the Lord) (2 - 84 - 107)

Sarag Mahala - 5 (*Re' pa'pi tai kavan ki ma't leen.....*)

O sinner ! Whose guidance have you accepted to lead such a sinful life ? You have not remembered the Lord (recited True Name) even for a moment, who had bestowed this human life (body and soul) on you. (Pause - 1)

O Man ! The Lord, with whose Grace you are enjoying eating, drinking and sleeping in comforts, is not remembered by you any time, and you are suffering without reciting His True Name. The Lord had protected you even in the mother's womb, where you were crying and wailing with suffering. (1)

This man wanders through the cycle of births and deaths engrossed in the horrible worldly vices of sexual desires and anger. O Nanak ! We undergo indescribable sufferings, having forgotten the Lord's True Name as the true joy and bliss is enjoyed only by reciting True Name. (2 - 85 - 108)

Sarag Mahala - 5 (*Maiee ri charneh oat gahi.....*)

O mother ! I have sought the support of the lotus-feet of the True Lord. My heart is thrilled and has blossomed forth

ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਦੁਰਮਤਿ ਜਾਤ ਬਹੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅਗਹ ਅਗਾਧਿ ਉਚ ਅਥਿਨਾਸੀ
ਕੀਮਤਿ ਜਾਤ ਨ ਕਹੀ ॥ ਜਲਿ ਬਲਿ ਪੇਖਿ ਪੇਖਿ
ਮਨੁ ਬਿਗਸਿਓ ਪੂਰਿ ਰਹਿਓ ਸੂਬ ਮਹੀ ॥ ੧ ॥
ਦੀਨ ਦਇਆਲ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਮਿਲਿ ਸਾਧਹ
ਕੀਨੋ ਸਹੀ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਤ ਹਰਿ
ਨਾਨਕ ਜਮ ਕੀ ਭੀਰ ਨ ਫਹੀ ॥ ੨ ॥ ੮੬ ॥
੧੦੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਮਨੁ ਮੇਰੇ ਮਤਵਾਰੇ ॥ ਪੇਖਿ ਦਇਆਲ
ਅਨਦ ਸੁਖ ਪੂਰਨ ਹਰਿ ਰਸਿ ਰਪਿਓ ਖੁਮਾਰੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਨਿਰਮਲ ਭਏ ਉਜਲ ਜਸੁ
ਗਾਵਤ ਬਹੁਰਿ ਨ ਹੋਵਤ ਕਾਰੇ ॥ ਚਰਨ ਕਮਲ
ਸਿਉ ਡੇਰੀ ਰਾਚੀ ਭੇਟਿਓ ਪੁਰਖੁ ਅਪਾਰੇ ॥ ੧ ॥
ਕਰੁ ਗਹਿ ਲੀਨੇ ਸਰਬਸੁ ਦੀਨੇ ਦੀਪਕ ਭਇਓ
ਉਜਾਰੇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਸਿਕ ਬੈਰਾਗੀ ਕੁਲਹ
ਸਮੂਹਾਂ ਤਾਰੇ ॥ ੨ ॥ ੮੭ ॥ ੧੧੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਆਨ ਸਿਮਰਿ ਮਰਿ ਜਾਂਹਿ ॥ ਤਿਆਗਿ
ਗੋਬਿੰਦੁ ਜੀਅਨ ਕੇ ਦਾਤਾ ਮਾਇਆ ਸੰਗਿ
ਲਪਟਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਬਿਸਾਰਿ
ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਨਰਕ ਘੋਰ ਮਹਿ ਪਾਹਿ ॥
ਅਨਿਕ ਸਜਾਈ ਗਣਤ ਨ ਆਵੈ ਗਰਭੈ ਗਰਭਿ
ਕ੍ਰਮਾਹਿ ॥ ੧ ॥ ਸੇ ਧਨਵੰਤੇ ਸੇ ਪਤਿਵੰਤੇ ਹਰਿ

with the glimpse of the Lord as previously I was completely lost in the vicious thoughts and evil designs. (due to wrong guidance). (Pause - 1)

The Lord is limitless, beyond our comprehension and the greatest power (on Earth) as such we can never evaluate His Greatness or gauge His depth. Our heart is enamoured and thrilled by perceiving the Lord-Sublime pervading everywhere, including all lands and oceans. (1)

O benevolent and beloved Lord ! We have been brought on to the right path in life (of reciting Your True Name) in the company of holy saints. O Nanak ! I enjoy the bliss of life by reciting Lord's True Name and my mind is not caught in the snare of Yama or worldly bondage (of Maya). (2 - 86 - 109)

Sarag Mahala - 5 (*Ma'ee ri ma'n mero matva'ro.....*)

O Mother ! My heart is completely imbued with the love of the Lord-Almighty. (immersed in Lord's True Name) By perceiving the glimpse of the benevolent Lord, I enjoy the perfect bliss and joy as I am fully satiated and enamoured by the Lord's True Name. (Pause - 1)

Our heart (mind) has been purified by singing the praises of the Lord and does not get (blackened) affected by the darkness of ignorance any more. Now we have been united with the Lord Almighty by imbibing the love of the lotus-feet of the Lord. (1)

The Lord has supported us by holding our hand and blessed us with all the worldly comforts and bliss (of life). O Nanak ! The person, who is imbued with the love of True Lord in his heart, has attained salvation, along with the whole of his clan and family members. (2 - 87 - 110)

Sarag Mahala - 5 (*Ma'ee re a'an simar mar ja'ieh.....*)

The faithless, self-willed person has forsaken the Lord-benevolent, sustainer of all beings, being engrossed in worldly falsehood. O friend ! Why do you not realise that you are bound to face spiritual death by remembering someone, other than the Lord ? (Pause - 1)

The person, who forsakes the True Name and follows the wrong path, (other than the Lord's worship) are thrown in the hell (of ignorance). They have to face innumerable punishment and afflictions and are taken through the mother's womb in the cycle of births and deaths (in various forms of life like animals). (1)

ਕੀ ਸਰਣਿ ਸਮਾਹਿ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਗੁ
ਜੀਤਿਓ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਂਹਿ ॥ ੨ ॥ ੮੮
॥ ੧੧੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾਟੀ ਕੁਟਿਲਤਾ ਕੁਠਾਰਿ ॥ ਭ੍ਰਮ ਬਨ ਦਹਨ
ਭਏ ਖਿਨ ਭੀਤਰਿ ਰਾਮ ਨਾਮ ਪਰਹਾਰਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ ਨਿੰਦਾ ਪਰਹਰੀਆ ਕਾਢੇ
ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਾਰਿ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ
ਜੀਤਿਆ ਬਹੁਰਿ ਨ ਜੂਐ ਹਾਰਿ ॥ ੧ ॥ ਆਠ
ਪਹਰ ਪ੍ਰਭ ਕੇ ਗੁਣ ਗਾਵਹ ਪੂਰਨ ਸਬਦਿ
ਬੀਚਾਰਿ ॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਜਨੁ ਤੇਰਾ
ਪੁਨਹ ਪੁਨਹ ਨਮਸਕਾਰਿ ॥ ੨ ॥ ੮੯ ॥ ੧੧੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ ਸਾਧਸੰਗਿ ਗਾਵਹਿ
ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਲੋਚਹਿ
ਬਿਰਲੇ ਲਾਗੈ ਧਿਆਨੁ ॥ ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ
ਮੇਰਾ ਸੁਆਮੀ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮੁ ॥ ੧ ॥ ਜਾ ਕੈ
ਰਿਦੈ ਵਸੈ ਭੈ ਭੰਜਨੁ ਤਿਸੁ ਜਾਨੈ ਸਗਲ ਜਹਾਨੁ
॥ ਖਿਨੁ ਪਲੁ ਬਿਸਰੁ ਨਹੀ ਮੇਰੇ ਕਰਤੇ ਇਹੁ
ਨਾਨਕੁ ਮਾਰੈ ਦਾਨੁ ॥ ੨ ॥ ੯੦ ॥ ੧੧੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਵੂਠਾ ਸਰਬ ਥਾਈ ਮੇਹੁ ॥ ਅਨਦ ਮੰਗਲ ਗਾਉ
ਹਰਿ ਜਸੁ ਪੂਰਨ ਪ੍ਰਗਟਿਓ ਨੇਹੁ ॥ ੧ ॥ ਰਹਾਉ
॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਜਲ ਨਿਧਿ ਊਨ ਥਾਉ

The persons, who have sought refuge at the lotus feet of the Lord, are truly worthy of our salutation and acclaim.

O Nanak ! Such persons have won the battle of life through the Guru's Grace, and are not taken through the cycle of births and deaths. (2 - 88 - 111)

Sa'rag Mahala - 5 (*Har ka'ti ku'tilta kutha'r.....*)

The (green) branch of worldly falsehood (desires) has been removed (cut) with the axe of Lord's True Name, as the forest of falsehood and dual-mindedness has been burnt in the fire of knowledge and its enlightenment in a moment. (Pause-1)

The company of holy saints has helped us rid ourselves of the vices of sexual desires, anger, vilification and usurping other's valuables. The Guru-minded persons, have won the battle of life (by reciting True Name) and do not lose the gamble of life due to sinful actions. (1)

They always sing the praises of the Lord all the twenty-four hours by deliberating and following the Guru's Word (Sabad). O Nanak ! My salutations to such persons time and again, as I have become the slave of the slaves of the Lord! (2 - 89-112)

Sa'rag Mahala - 5 (*Pothi parnesar ka thaana.....*)

The Lord abides in the pothi (the book of learning). The person, who sings the praises of the Lord in the company of holy saints, has acquired full knowledge about the Lord-Creator. (is brahm gyani) (Pause - 1)

All the sidhas and sadiks (mendicants) including Muni's are trying to attain the Lord (Lord's secrets) but very few persons are really imbued with His love, infact the person, who is bestowed with the Grace of the Lord, is successful in his efforts (and attains the Lord). (1)

The whole world knows such a saint (person), who has inculcated the love of the fearless Lord in his heart (who rids us of our fear- complex). O Nanak ! I seek only this boon from the Lord that I may not forsake the True Name of the Lord-Creator even for a moment. (2 - 90 -113)

Sa'rag Mahala - 5 (*Vootha sarab tha'iee me'ho.....*)

The Lord has arranged for the (rainfall of) knowledge and Guru's message to be spread over the whole world. Let us sing the praises of the blissful Lord, whose love and light has permeated the whole world in full measure. (Pause - 1)

All the four directions and ten sides of the universe have

ਨ ਕੇਹੁ ॥ ਕ੍ਰਿਪਾ ਨਿਧਿ ਗੋਬਿੰਦ ਪੂਰਨ ਜੀਅ
ਦਾਨੁ ਸਭ ਦੇਹੁ ॥ ੧ ॥ ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ
ਸੁਆਮੀ ਸਤਿ ਸਾਧਸੰਗੇਹੁ ॥ ਸਤਿ ਤੇ ਜਨ ਜਿਨ
ਪਰਤੀਤਿ ਉਪਜੀ ਨਾਨਕ ਨਹ ਭਰਮੇਹੁ ॥ ੨ ॥
੯੧ ॥ ੧੧੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦ ਜੀਉ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥ ਸਾਜਨ
ਮੀਤ ਸਹਾਈ ਤੁਮ ਹੀ ਤੂ ਮੇਰੇ ਪਰਵਾਰ ॥ ੧
॥ ਰਹਾਉ ॥ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਓ ਮੇਰੇ ਮਾਥੈ
ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਏ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਭ
ਫਲ ਪਾਏ ਰਸਕਿ ਰਾਮ ਨਾਮ ਧਿਆਏ ॥ ੧ ॥
ਅਭਿਚਲ ਨੀਵ ਧਰਾਈ ਸਤਿਗੁਰਿ ਕਬਹੂ
ਡੋਲਤ ਨਾਹੀ ॥ ਗੁਰ ਨਾਨਕ ਜਬ ਭਏ
ਦਇਆਰਾ ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਪਾਂਹੀ ॥ ੨ ॥
੯੨ ॥ ੧੧੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨਿਬਹੀ ਨਾਮ ਕੀ ਸਚੁ ਖੇਪ ॥ ਲਾਭੁ ਹਰਿ ਗੁਣ
ਗਾਇ ਨਿਧਿ ਧਨੁ ਬਿਖੈ ਮਾਹਿ ਅਲੇਪ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜੀਅ ਜੰਤ ਸਗਲ ਸੰਤੋਖੇ ਆਪਨਾ
ਪ੍ਰਭ ਧਿਆਇ ॥ ਰਤਨ ਜਨਮੁ ਅਪਾਰ ਜੀਤਿਓ
ਬਹੁੜਿ ਜੋਨਿ ਨ ਪਾਇ ॥ ੧ ॥ ਭਏ ਕ੍ਰਿਪਾਲ
ਦਇਆਲ ਗੋਬਿੰਦ ਭਇਆ ਸਾਧੂ ਸੰਗੁ ॥ ਹਰਿ
ਚਰਨ ਰਾਸਿ ਨਾਨਕ ਪਾਈ ਲਗਾ ਪ੍ਰਭ ਸਿਉ
ਰੰਗੁ ॥ ੨ ॥ ੯੩ ॥ ੧੧੬ ॥

received the nectar of Lord's True Name, and no place is devoid of this wealth. The Lord, who is our benevolent benefactor and the perfect Master, has bestowed the gift of this life on all beings, through His Grace. (1)

The Lord is True, will ever be True during the three Ages (Past, Present and Future) and permanent (ever-existent) like the True Master. O Nanak ! The persons, who have developed the love and faith of the Lord, are also True and immortal and do not wander in the cycle of births and deaths. (8 - 91 -114)

Sa'rag Mahala - 5 (*Gobind jiu tu me'rai pra'n adhar....*)

O Lord - Gobind ! You are the mainstay of my soul (life), and You alone are my true friend and companion; even my family consists of You alone. (The Lord is everything for me). (Pause - 1)

I have been enabled to sing the Lord's Praises since the time I have attained the support of the True Lord. (The Lord has placed His helping hand on my head.).

O Lord ! I have acquired all the benefits of life through Your Grace, and have recited Your True Name with love and devotion. (1)

Now I have developed full faith in the Lord through the Guru's guidance, (The Guru has helped me to lay a sound foundation for Lord's love in my heart) and never waver or falter from my true path. O Nanak ! Once the Guru blessed us with His Grace, we have attained the treasure of True Name and His worship alongwith the eternal bliss. (2 - 9 -115)

Sa'rag Mahala - 5 (*Nibhi Na'am ki sach khe'p.....*)

We have successfully conducted the business of this life by reciting True Name of the Lord. Thus we have attained the treasure of the Lord's love (True Name) by singing His praises and have got rid of all our vicious thoughts or sinful actions. (Pause -1)

By reciting the True Name of the Lord, the whole world including all the beings, big and small, (human beings and animal world) have attained bliss and contentment. We have won the battle of life, an invaluable jewel, and have escaped (going through) the cycle of births and deaths. (1)

We have now attained the company of holy saints through the Grace of the Lord-Gobind, when He blessed us with His benevolence. O Nanak ! We have now attained the wealth of the lotus-feet of the Lord and are imbued with the love of the Lord, all the time. (2 - 93 -116)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਪੇਖਿ ਰਹੀ ਬਿਸਮਾਦ ॥ ਅਨਹਦ ਧੁਨੀ
ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸ੍ਵਾਦ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਬੰਧ ਹੈ ਸੋਈ ਮਨਿ ਹਰਿ
ਕੇ ਅਹਿਲਾਦ ॥ ਸਾਧਸੰਗਿ ਗਾਏ ਗੁਨ ਗੋਬਿੰਦ
ਬਿਨਸਿਓ ਸਭੁ ਪਰਮਾਦ ॥ ੧ ॥ ਡੋਰੀ ਲਪਟਿ
ਰਹੀ ਚਰਨਹ ਸੰਗਿ ਕ੍ਰਮ ਭੈ ਸਗਲੇ ਖਾਦ ॥
ਏਕੁ ਅਧਾਰੁ ਨਾਨਕ ਜਨ ਕੀਆ ਬਹੁਰਿ ਨ ਜੋਨਿ
ਕ੍ਰਮਾਦ ॥ ੨ ॥ ੯੪ ॥ ੧੧੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਮਾਤੀ ਚਰਣ ਸਮੂਹ ॥ ਏਕਸੁ ਬਿਨੁ
ਹਉ ਆਨ ਨ ਜਾਨਉ ਦੁਤੀਆ ਭਾਉ ਸਭ ਲੂਹ
॥ ੧ ॥ ਰਹਾਉ ॥ ਤਿਆਗਿ ਗੁਪਾਲ ਅਵਰ ਜੋ
ਕਰਣਾ ਤੇ ਬਿਖਿਆ ਕੇ ਖੂਹ ॥ ਦਰਸ ਪਿਆਸ
ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਕਾਢੀ ਨਰਕ ਤੇ ਧੂਹ ॥ ੧ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਿਲਿਓ ਸੁਖਦਾਤਾ ਬਿਨਸੀ ਹਉਮੈ
ਹੂਹ ॥ ਰਾਮ ਰੰਗਿ ਰਾਤੇ ਦਾਸ ਨਾਨਕ ਮਉਲਿਓ
ਮਨੁ ਤਨੁ ਜੂਹ ॥ ੨ ॥ ੯੫ ॥ ੧੧੮ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਨਸੇ ਕਾਚ ਕੇ ਬਿਉਹਾਰ ॥ ਰਾਮ ਭਜੁ ਮਿਲਿ
ਸਾਧਸੰਗਤਿ ਇਹੈ ਜਗ ਮਹਿ ਸਾਰ ॥ ੧ ॥ ਰਹਾਉ
॥ ਈਤ ਉਤ ਨ ਡੋਲਿ ਕਤਹੂ ਨਾਮੁ ਹਿਰਦੈ ਧਾਰਿ
॥ ਗੁਰ ਚਰਨ ਬੋਹਿਥ ਮਿਲਿਓ ਭਾਗੀ ਉਤਰਿਓ
ਸੰਸਾਰ ॥ ੧ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ
ਰਹਿਓ ਸਰਬ ਨਾਥ ਅਪਾਰ ॥ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ

Sa'rag Mahala - 5 (Ma'iee ri pekh rehi bisma'd.....)

O Saints ! (O mother) ! I have now perceived the wonderful Lord and enjoyed the bliss of life. I have now been enamoured by the True Name of the Lord by singing His praises (by listening to the unstrung music of Nature) as its taste is really wonderful. (Pause - 1)

The heart has blossomed forth and thrilled with the love of the Lord, who is like our mother, father and close relative. By singing the praises of the Lord in the company of holy saints, we have got over all our doubts due to ignorance. (1)

We have developed love for the lotus-feet of the Lord (A continuous link established with His lotus-feet) so that all our misgivings, fear and dual-mindedness have disappeared.

O Nanak ! I have now sought the support of the Lord, my mainstay, so that I do not have to go through the cycle of births and deaths any more. (2 - 94 - 117)

Sa'rag Mahala - 5 (Ma'iee ri ma'ti charan samooh.....)

O my mother (saints) ! I have pinned my faith and devotion to the Lord, (of many forms) capable of assuming various forms. I do not recognise any other power except the True Lord, having destroyed my dual-mindedness. (Pause - 1)

Infact, forsaking the True Lord whatever else we adhere to, is just like drowning oneself in the well of vices and sins. I have been enchanted with the longing for a glimpse of the Lord, which has helped me to be pulled out of the hell of vicious and sinful actions, (through His love). (1)

We have attained the Lord-benefactor of our bliss, through the benevolence of the holy saints, thus ridding ourselves of our egoism. O Nanak ! Once we, the Lord's slaves, are imbued with the love of the Lord, our body and soul both have blossomed forth. (like the tree of mind in the jungle of this body). (2 - 95 - 118)

Sa'rag Mahala - 5 (Binsai ka'ch ke' biouhar.....)

O foolish Man ! Let us recite the True Name of the Lord in the company of holy saints, as this is the main aim of life, otherwise all our vicious thoughts will come to naught and perish like the glass ware. (Pause - 1)

Let us concentrate on the True Name of the Lord and inculcate its love in our hearts, without wandering or wavering here and there (in fruitless efforts). The fortunate persons, predestined by the Lord's Will, have crossed the ocean of life successfully by boarding the ship of the Guru's lotus-feet. (Guru's guidance) (1)

ਪੀਉ ਨਾਨਕ ਆਨ ਰਸ ਸਭਿ ਖਾਰ ॥ ੨ ॥ ੯੬
॥ ੧੧੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤਾ ਕੇ ਕਰਣ ਪਲਾਹ ਕਰੇ ॥ ਮਹਾ ਬਿਕਾਰ ਮੋਹ
ਮਦ ਮਾਤੋ ਸਿਮਰਤ ਨਾਹਿ ਹਰੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਾਧਸੰਗਿ ਜਪਤੇ ਨਾਰਾਇਣ ਤਿਨ ਕੇ ਦੇਖ
ਜਰੇ ॥ ਸਫਲ ਦੇਹ ਧੰਨਿ ਓਇ ਜਨਮੇ ਪ੍ਰਭ ਕੈ
ਸੰਗਿ ਰਲੇ ॥ ੧ ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ
ਸਿਧਿ ਸਭ ਉਪਰਿ ਸਾਧ ਭਲੇ ॥ ਨਾਨਕ ਦਾਸ
ਧੂਰਿ ਜਨ ਬਾਛੈ ਉਧਰਹਿ ਲਾਗਿ ਪਲੇ ॥ ੨ ॥
੯੭ ॥ ੧੨੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਜਨ ਕਾਂਖੀ ॥ ਮਨਿ ਤਨਿ ਬਚਨਿ
ਏਹੀ ਸੁਖ ਚਾਹਤ ਪ੍ਰਭ ਦਰਸੁ ਦੇਖਹਿ ਕਬ ਆਖੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂ ਬੇਅੰਤੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ
ਗਤਿ ਤੇਰੀ ਜਾਇ ਨ ਲਾਖੀ ॥ ਚਰਨ ਕਮਲ
ਪ੍ਰੀਤਿ ਮਨੁ ਬੋਧਿਆ ਕਰਿ ਸਰਬਸੁ ਅੰਤਰਿ ਰਾਖੀ
॥ ੧ ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸਾਧੂ ਜਨ ਇਹ
ਬਾਣੀ ਰਸਨਾ ਭਾਖੀ ॥ ਜਪਿ ਰਾਮ ਨਾਮੁ ਨਾਨਕ
ਨਿਸਤਰੀਐ ਹੋਰ ਦੁਤੀਆ ਬਿਰਥੀ ਸਾਖੀ ॥ ੨ ॥
੯੮ ॥ ੧੨੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਖੀ ਰਾਮ ਕੀ ਤੂ ਮਾਖੀ ॥ ਜਹ ਦੁਰਗੰਧ ਤਹਾ
ਤੂ ਬੈਸਹਿ ਮਹਾ ਬਿਖਿਆ ਮਦ ਚਾਖੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਿਤਹਿ ਅਸਥਾਨਿ ਤੂ ਟਿਕਨੁ ਨ

O Nanak ! Let us drink (partake) the nectar of Lord's True Name, as all other worldly pleasures are bitter and painful. (2 - 96 -119)

Sa'rag Mahala - 5 (Ta' ke' karanplah karai.....)

This human being, engrossed in the love of heinous vices of egoism and worldly attachment, does not recite the True Name of the Lord, as such he wails and cries in great agony and pain. (Pause - 1)

The persons, who remember and recite the Lord's True Name in the company of holy saints, get rid of their sufferings, and lead a fruitful life. Thus their birth in this world is praiseworthy, as they have united with the True Lord. (1)

The saints are better and of a higher status (in spiritual life) than those persons who have attained the four main objectives (dharam, arth, kam, mokh and eighteen sidhis) (magical powers) O Nanak ! The persons, who seek the dust of the lotus-feet of the holy saints, attain salvation by taking their support. (cross this ocean of life successfully). (2-97 -120)

Sa'rag Mahala - 5 (Har ke' na'am ke' jan kankhi.....)

The persons, who are always pining for a glimpse of the Lord, always seek the bliss of perceiving the vision of the Lord with their own eyes, either by body, mind and speech. (with all their efforts). (Pause-1)

O limitless Lord ! You are the greatest power on Earth and we cannot describe the greatness or vastness of the True Master, with any means, as You are indescribable and beyond our comprehension. I am imbued with the love of the lotus-feet of the Lord in my heart and have inculcated His love within, as He is everything (mother, father, wife and son) for me. (1)

This message (of the Lord's Greatness) has been given by all the Vedas, Puranas, Smritis and even the holy saints have euologised His Greatness with their sayings. O Nanak ! We could cross this ocean of life successfully by reciting the True Name of the Lord, as all other talk of dual-mindedness is futile and meaningless. (2 - 98 -121)

Sa'rag Mahala - 5 (Ma'khi Ram ki tu ma'khi.....)

O Worldly falsehood (Maya) ! You are very clever and unstable like the black bee which is keen to attain the (Lord) worldly sweetness, and move on from place to place of vicious nature and taste the filthy things of life. (O human being ! You are like the bee, amassing vicious and sinful actions engrossed in worldly pleasures, though outwardly you pose to be seeking the love of the Lord.) (Pause -1)

ਪਾਵਹਿ ਇਹ ਬਿਧਿ ਦੇਖੀ ਆਖੀ ॥ ਸੰਤਾ ਬਿਨੁ
ਤੈ ਕੋਇ ਨ ਛਾਡਿਆ ਸੰਤ ਪਰੇ ਗੋਬਿੰਦ ਕੀ ਪਾਖੀ
॥ ੧ ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਤੈ ਮੋਹੇ ਬਿਨੁ ਸੰਤਾ

ਕਿਨੈ ਨ ਲਾਖੀ ॥ ਨਾਨਕ ਦਾਸੁ ਹਰਿ ਕੀਰਤਨਿ
ਰਾਤਾ ਸਬਦੁ ਸੁਰਤਿ ਸਚੁ ਸਾਖੀ ॥ ੨ ॥ ੯੯ ॥
੧੨੨ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸ ॥ ਹਰਿ ਹਰਿ
ਜਪਤ ਸਰਬ ਸੁਖ ਪਾਏ ਬੀਚੇ ਗ੍ਰਸਤ ਉਦਾਸ ॥
੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਕਰਿ ਅਪੁਨੇ
ਉਪਜੀ ਦਰਸ ਪਿਆਸ ॥ ਸੰਤਸੰਗਿ ਮਿਲਿ ਹਰਿ
ਗੁਣ ਗਾਏ ਬਿਨਸੀ ਦੁਤੀਆ ਆਸ ॥ ੧ ॥
ਮਹਾ ਉਦਿਆਨ ਅਟਵੀ ਤੇ ਕਾਢੇ ਮਾਰਗੁ ਸੰਤ
ਕਹਿਓ ॥ ਦੇਖਤ ਦਰਸੁ ਪਾਪ ਸਭਿ ਨਾਸੇ ਹਰਿ
ਨਾਨਕ ਰਤਨੁ ਲਹਿਓ ॥ ੨ ॥ ੧੦੦॥੧੨੩॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਅਰਿਓ ਪ੍ਰੇਮ ਕੀ ਖੋਰਿ ॥ ਦਰਸਨ ਗੁਚਿਤ
ਪਿਆਸ ਮਨਿ ਸੁੰਦਰ ਸਕਤ ਨ ਕੋਈ ਤੋਰਿ ॥ ੧
॥ ਰਹਾਉ ॥ ਪ੍ਰਾਨ ਮਾਨ ਪਤਿ ਪਿਤ ਸੁਤ ਬੰਧ
ਹਰਿ ਸਰਬਸੁ ਧਨ ਮੋਰ ॥ ਪ੍ਰਿਗੁ ਸਰੀਰੁ ਅਸਤ
ਬਿਸਟਾ ਕ੍ਰਿਮ ਬਿਨੁ ਹਰਿ ਜਾਨਤ ਹੋਰ ॥ ੧ ॥
ਭਇਓ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਪਰਾ ਪੂਰਬਲਾ

O Worldly falsehood (Maya) ! We have seen with our own eyes that you never stick to one place (in search of new prey). No one, except the holy saints, has escaped the charm of your beauty and lured by you. The holy saints have taken the support of the Lord and have thus been saved from your enchantment. (onslaught) (1)

O Maya ! You have lured everyone into your snare, including human beings and animal world (big and small beings) as the holy saints have only realised your true picture (motive), that you are the cause of all our sufferings. O Nanak ! I am always immersed in the True Name of the Lord, who is an embodiment of Truth and the Prime-soul, and always sing His praises with love and devotion. (2 - 99 - 122)

Sa'rag Mahala - 5 (Ma'iee ri ka'ti jam ki pha's....)

O saints (mother) ! We have broken the shackles of Yama (god of death) (we have escaped the bondage of Yama). We have attained the bliss of life by reciting True Name of the Lord, though living a life of detachment even as householder. (One could attain the Lord even as a house holder by reciting True Name). (Pause- 1)

When we developed the urge for having a glimpse of the Lord's vision, the Lord blessed us with His Grace and accepted us as His disciples. (slaves) Now we have cast away our dual-mindedness and worldly desires by singing the praises of the Lord in the company of holy saints. (1)

The saints have shown us the right path in life by taking us out of our ignorance and the darkness and wilderness of (our faithlessness) the worldly attachments. O Nanak ! We have got rid of all our sins by getting a glimpse of the Lord (Lord's vision) and attained the jewel of Lord's True Name. (2 - 100- 123)

Sa'rag Mahala - 5 (Ma'iee ri arioun prem ki khor....)

O mother ! (O saints !) The bird of my mind is caught by the cage of worldly love (my mind is engrossed in worldly pleasures). Now I have developed such a love for the beautiful Lord that I am always longing for having a glimpse of the Lord and this love cannot be lessened (destroyed) by anyone. (Pause -1)

The Lord is comprising my whole family (members) like my soul, mind, spouse, father, son, a close relation, or my wealth even. Cursed be the body of the person, like the worms in the filth, who considers any other Truth except the True Lord as the real power ! (1)

ਜੋਰ ॥ ਨਾਨਕ ਸਰਣਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸਾਗਰ
ਬਿਨਸਿਓ ਆਨ ਨਿਹੋਰ ॥ ੨ ॥ ੧੦੧ ॥
੧੨੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨੀਕੀ ਰਾਮ ਕੀ ਧੁਨਿ ਸੋਇ ॥ ਚਰਨ ਕਮਲ ਅਨੂਪ
ਸੁਆਮੀ ਜਪਤ ਸਾਧੂ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਚਿਤਵਤਾ ਗੋਪਾਲ ਦਰਸਨ ਕਲਮਲਾ ਕਢੁ ਧੋਇ
॥ ਜਨਮ ਮਰਨ ਬਿਕਾਰ ਅੰਤੁਰ ਹਰਿ ਕਾਟਿ ਛਾਡੇ
ਖੋਇ ॥ ੧ ॥ ਪਰਾ ਪੂਰਬਿ ਜਿਸਹਿ ਲਿਖਿਆ
ਬਿਰਲਾ ਪਾਏ ਕੋਇ ॥ ਰਵਣ ਗੁਣ ਗੋਪਾਲ ਕਰਤੇ
ਨਾਨਕਾ ਸਚੁ ਜੋਇ ॥ ੨ ॥ ੧੦੨ ॥ ੧੨੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਤਿ ਸਾਰ ॥ ਹਰਿ ਬਿਸਾਰਿ ਜੁ
ਆਨ ਰਾਚਹਿ ਮਿਥਨ ਸਭ ਬਿਸਥਾਰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਾਧਸੰਗਿ ਭਜੁ ਸੁਆਮੀ ਪਾਪ ਹੋਵਤ
ਖਾਰ ॥ ਚਰਨਾਰਬਿੰਦ ਬਸਾਇ ਹਿਰਦੈ ਬਹੁਰਿ
ਜਨਮ ਨ ਮਾਰ ॥ ੧ ॥ ਕਰਿ ਅਨੁਗ੍ਰਹ ਰਾਖਿ
ਲੀਨੇ ਏਕ ਨਾਮ ਅਧਾਰ ॥ ਦਿਨ ਰੈਨਿ ਸਿਮਰਤ
ਸਦਾ ਨਾਨਕ ਮੁਖ ਊਜਲ ਦਰਬਾਰਿ ॥ ੨ ॥
੧੦੩ ॥ ੧੨੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਨੀ ਤੂੰ ਰਾਮ ਕੈ ਦਰਿ ਮਾਨੀ ॥ ਸਾਧਸੰਗਿ ਮਿਲਿ
ਹਰਿ ਗੁਨ ਗਾਏ ਬਿਨਸੀ ਸਭ ਅਭਿਮਾਨੀ ॥ ੧

The benevolent Lord, destroyer of all our suffering, has been very kind to us due to our virtuous deeds (in a previous birth) and pre-destined by Lord's Will. O Nanak ! Having taken the support of the Lord, the ocean of all bliss, through His Grace and benevolence par excellence, we have discarded all other (support) help. (2 - 101 -124)

Sa'rag Mahala - 5 (Niki Ram ki dhun soiai.....)

The person, who recites True Name of the Lord, worshipping His lotus-feet, which are beyond our praise and (comprehension) reach, attains the stage of a holy saint, as the quality of singing Lord's Praises is of the highest order. (Pause -1)

Such a person, pining for a glimpse of the Lord-Creator, (remembering in his heart) purifies his heart, by getting rid of all his sins. All the (seeds) thoughts and sinful actions leading to the cycle of births and deaths have been cast away from the mind by the Lord's love (love of True Name). (1)

Very few fortunate persons, pre-destined by the Lord's Will, have a chance to perceive the Lord's (Vision) glimpse. O Nanak! The best means of attaining Truth (True Lord) is by singing the praises of the Lord-Creator and developing His love. (2-102-125)

Sa'rag Mahala - 5 (Har ke' na'am ki ma't sa'r)

The idea of developing love for the Lord's True Name is the best attitude, (a wise decision) as all other thoughts of being enamoured by worldly pleasures, forsaking the True Name, are a sheer waste of (effort) this life in fruitless efforts. (Pause-1)

O Man ! Let us recite the True Name of the Lord in the company of holy saints, so as to get rid of all our sins ! By inculcating the love of the lotus-feet of the Lord in our hearts we could (escape) avoid going through the cycle of births and deaths. (1)

The Lord has protected through His Grace, all those persons, (disciples) who have taken the support of True Name alone (who are imbued with the love of True Name). O Nanak! The persons, who recite Lord's True Name all through the day and night, proceed with flying colours to the Lord's Presence. (Lord's Court). (2 - 103 - 126)

Sa'rag Mahala - 5 (Ma'ni tu Ram kai dar ma'ni.....)

O egoistic Man ! You should feel proud (of yourself) only, if you were accepted with acclaim, in the Lord's presence. In fact, we could destroy our egoism and worldly attachment by singing the praises of the Lord in the company of holy saints. (Pause -1)

॥ ਰਹਾਉ ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਅਪੁਨੀ ਕਰਿ ਲੀਨੀ
ਗੁਰਮੁਖਿ ਪੂਰ ਗਿਆਨੀ ॥ ਸਰਬ ਸੂਖ ਆਨੰਦ
ਘਨੇਰੇ ਠਾਕੁਰ ਦਰਸ ਧਿਆਨੀ ॥ ੧ ॥ ਨਿਕਟਿ
ਵਰਤਨਿ ਸਾ ਸਦਾ ਸੁਹਾਗਨਿ ਦਹ ਦਿਸ ਸਾਈ
ਜਾਨੀ ॥ ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਿ ਰਤੀ ਨਾਰਾਇਨ ਨਾਨਕ
ਤਿਸੁ ਕੁਰਬਾਨੀ ॥ ੨ ॥ ੧੦੪ ॥ ੧੨੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤੁਮ ਚਰਨ ਆਸਰੇ ਈਸ ॥ ਤੁਮਹਿ ਪਛਾਨੂ ਸਾਰ
ਤੁਮਹਿ ਸੰਗਿ ਰਾਖਨਹਾਰ ਤੁਮੈ ਜਗਦੀਸ ॥
ਰਹਾਉ ॥ ਤੂ ਹਮਰੇ ਹਮ ਤੁਮਰੇ ਕਹੀਐ ਇਤ
ਉਤ ਤੁਮ ਹੀ ਰਾਖੇ ॥ ਤੂ ਬੇਅੰਤੁ ਅਪਰੰਪਰੁ ਸੁਆਮੀ
ਗੁਰ ਕਿਰਪਾ ਕੋਈ ਲਾਖੈ ॥ ੧ ॥ ਬਿਨੁ ਬਕਨੇ
ਬਿਨੁ ਕਹਨ ਕਹਾਵਨ ਅੰਤਰਜਾਮੀ ਜਾਨੈ ॥ ਜਾ
ਕਉ ਮੇਲਿ ਲਏ ਪ੍ਰਭ ਨਾਨਕੁ ਸੇ ਜਨ ਦਰਗਹ
ਮਾਨੇ ॥ ੨ ॥ ੧੦੫ ॥ ੧੨੮ ॥

ਸਾਰੰਗ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੫
੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਭਜਿ ਆਨ ਕਰਮ ਬਿਕਾਰ ॥ ਮਾਨ ਮੋਹੁ ਨ
ਬੁਝਤ ਤ੍ਰਿਸਨਾ ਕਾਲ ਗ੍ਰਸ ਸੰਸਾਰ ॥ ੧ ॥ ਰਹਾਉ
॥ ਖਾਤ ਪੀਵਤ ਹਸਤ ਸੇਵਤ ਅਉਧ ਬਿਤੀ
ਅਸਾਰ ॥ ਨਰਕ ਉਦਰਿ ਭ੍ਰਮੰਤ ਜਲਤੋ ਜਮਹਿ
ਕੀਨੀ ਸਾਰ ॥ ੧ ॥ ਪਰ ਦ੍ਰੋਹ ਕਰਤ ਬਿਕਾਰ
ਨਿੰਦਾ ਪਾਪ ਰਤ ਕਰ ਝਾਰ ॥ ਬਿਨਾ ਸਤਿਗੁਰ

The Guru-minded person, who is blessed with the Grace of the Lord, being taken under His care, perceives the Lord pervading everywhere, with full knowledge of the Lord's secrets. Such persons, who were keen to get a glimpse of the True Master, would enjoy the eternal bliss, alongwith all the worldly pleasures and comforts. (1)

The person, who remains in the company of (in the vicinity of) the True Lord and follows His Will, is truly acceptable to the Lord-spouse, like the wedded woman accepted (for his love) by her spouse, and is acclaimed all over the world. (in all the ten directions). O Nanak ! I would offer myself as a sacrifice to such a person, who is imbued with the love of the Lord-spouse like the wedded woman immersed in the love of her spouse. (2 - 104 - 127)

Sa'rag Mahala - 5 (*Toa charan a'sro ees.....*)

O Lord ! I seek Your support alone. O Lord-sustainer of the world ! I have realised Your true worth and You are my only close relation, and my care and protection also lies in Your hands. (Pause -1)

O Lord ! You are my only saviour and Protector, whether in this world or the next as You are mine and I am Yours. O True Master ! You are limitless, and beyond our comprehension and it is through the Guru's Grace alone that very few persons realise Your True value. (Your secrets). (1)

The Lord, being omni-scient knows all our inner feelings without even our saying or describing our wishes. O Nanak ! The person, who is united by the Lord with Himself, is acclaimed and received with honour in the Lord's Presence. (2 - 105 - 128)

Sa'rang Mahala - 5 Choupade Ghar - 5 *Ik onkar satgur prasad* (*Har bhaj aan karam bikar.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us recite the True Name of the Lord alone, as all other actions are full of vicious thoughts. The individual's worldly desires are never satiated due to his egoism and worldly attachment, and the whole world is under the spell of the god of death. (Pause - 1)

This human being wastes his whole life in either eating, drinking and making merry or in sleeping. initially he burns in the (hell) fire of the mother's womb and later on he is caught and punished by the Yama (god of death) (1)

The faithless person, leaves this world in wasteful efforts,

ਬੂਝ ਨਾਹੀ ਤਮ ਮੋਹ ਮਹਾਂ ਅੰਧਾਰ ॥ ੨ ॥ ਬਿਖੁ
ਠਗਉਰੀ ਖਾਇ ਮੂਠੇ ਚਿਤਿ ਨ ਸਿਰਜਨਹਾਰ ॥
ਗੋਬਿੰਦ ਗੁਪਤ ਹੋਇ ਰਹਿਓ ਨਿਆਰੇ ਮਾਤੰਗ
ਮਤਿ ਅਹੰਕਾਰ ॥ ੩ ॥ ਕਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਸੰਤ
ਰਖੇ ਚਰਨ ਕਮਲ ਅਧਾਰ ॥ ਕਰ ਜੋਰਿ ਨਾਨਕੁ
ਸਰਨਿ ਆਇਓ ਗੁਪਾਲ ਪੁਰਖ ਅਪਾਰ ॥ ੪ ॥
੧ ॥ ੧੨੯ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ਘਰੁ ੬ ਪੜਤਾਲ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਭ ਬਚਨ ਬੋਲਿ ਗੁਨ ਅਮੋਲ ॥ ਕਿੰਕਰੀ ਬਿਕਾਰ
॥ ਦੇਖੁ ਰੀ ਬੀਚਾਰ ॥ ਗੁਰ ਸਬਦੁ ਧਿਆਇ ਮਹਲੁ
ਪਾਇ ॥ ਹਰਿ ਸੰਗਿ ਰੰਗ ਕਰਤੀ ਮਹਾ ਕੇਲ ॥
੧ ॥ ਰਹਾਉ ॥ ਸੁਪਨ ਰੀ ਸੰਸਾਰੁ ॥ ਮਿਥਨੀ
ਬਿਸਥਾਰੁ ॥ ਸਖੀ ਕਾਇ ਮੋਹਿ ਮੋਹਿਲੀ ਪ੍ਰਿਅ
ਪ੍ਰੀਤਿ ਰਿਦੈ ਮੇਲ ॥ ੧ ॥ ਸਰਬ ਰੀ ਪ੍ਰੀਤਿ ਪਿਆਰੁ
॥ ਪ੍ਰਭੁ ਸਦਾ ਰੀ ਦਇਆਰੁ ॥ ਕਾਏਂ ਆਨ ਆਨ
ਰੁਚੀਐ ॥ ਹਰਿ ਸੰਗਿ ਸੰਗਿ ਖਚੀਐ ॥ ਜਉ
ਸਾਧਸੰਗ ਪਾਏ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਧਿਆਏ ॥
ਅਬ ਰਹੇ ਜਮਹਿ ਮੇਲ ॥ ੨ ॥ ੧ ॥ ੧੩੦ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕੰਚਨਾ ਬਹੁ ਦਤ ਕਰਾ ॥ ਭੂਮਿ ਦਾਨੁ ਅਰਪਿ
ਧਰਾ ॥ ਮਨ ਅਨਿਕ ਸੋਚ ਪਵਿਤ੍ਰ ਕਰਤ ॥ ਨਾਹੀ

like deceiving others, vicious and sinful actions including vilification of others and finally goes empty handed. This man is engrossed in the darkness of ignorance, lack of knowledge and worldly falsehood, without the True Guru's guidance. (2)

Such a person is robbed of all his virtues, being engrossed in vicious actions and vices like worldly desires without reciting the True Name of the Lord-Creator, Infact, this man remains drunk with egoism like the elephant and finds the Lord hidden from him in a state of aloofness. (3)

The Lord has granted refuge to the saints, at His lotus-feet through His Grace and protected their honour. O Nanak ! I have sought, with folded hands, refuge at the Lord's lotus-feet. May the Lord protect our honour through His Grace ! (4 - 1 - 129)

Sa'rag Mahala - 5 Ghar - 6 Par'ta'l Ik onkar satgur prasad (Su'bh bachan bol gu'nn amol.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Man! Try to inculcate virtues (good qualities) in your heart, by speaking the sweet language (of the Guru) What is the use of vicious thoughts and sinful actions ? If you try to ponder over it, it will be quite clear that these vicious thoughts are really painful and the person, who meditates on Guru's Word, gains the unison with the Lord. Such a person enjoys eternal bliss by inculcating the love of the Lord in his heart. (Pause - 1)

O Man ! This world is like a dream, as all the worldly possessions and pleasures are false, being of a transient and temporary nature. O friend ! Why do you not inculcate the love of the Lord-spouse in your heart ? Why have you developed love and affection for the worldly falsehood ?(like the wedded woman for her spouse). (1)

O Friend ! The Lord is ever kind and benevolent, so try to develop the love of the Lord, who is so lovable and loves the whole mankind. Why are you engrossed in the love of worldly possessions? Let us get into the company of the holy saints. O Nanak ! Once we sing the praises of the Lord in the company of holy saints we will escape the torture at the hands of Yama also (god of death). (2 - 1 - 30)

Sa'rag Mahala - 5 (Kanchan boh da't kara.....)

If someone were to give away gold in alms to others, or gives away his land even in alms, and tries to purify himself with good and noble thoughts, all these (good) acts are not worthwhile and not on par with (reciting) True Name. So O my mind ! Let us seek refuge at the lotus-feet of the Lord and

ਰੇ ਨਾਮ ਤੁਲਿ ਮਨ ਚਰਨ ਕਮਲ ਲਾਗੇ ॥ ੧ ॥ (sing His praises) recite True Name. (which is our mainstay). (Pause -1)

ਰਹਾਉ ॥ ਚਾਰਿ ਬੇਦ ਜਿਹਵ ਭਨੇ ॥ ਦਸ ਅਸਟ with his tongue and listens to the six Shastras with his ears, these functions are not equivalent to reciting Lord's True Name
ਖਸਟ ਸ੍ਵਨ ਸੁਨੇ ॥ ਨਹੀ ਤੁਲਿ ਗੋਬਿਦ ਨਾਮ by singing His Praises. So my mind ! Let us seek the support
ਧੁਨੇ ॥ ਮਨ ਚਰਨ ਕਮਲ ਲਾਗੇ ॥ ੧ ॥ ਬਰਤ of the lotus-feet of the Lord ! (inculcate the love of the Lord and recite True Name) (1)

ਸੰਧਿ ਸੋਚ ਚਾਰ ॥ ਕ੍ਰਿਆ ਕੁੰਟਿ ਨਿਰਾਹਾਰ ॥ If some one were to keep fasts, and engage himself in
ਅਪਰਸ ਕਰਤ ਪਾਕਸਾਰ ॥ ਨਿਵਲੀ ਕਰਮ ਬਹੁ virtuous deeds and improves his thinking by meditation, but
ਬਿਸਥਾਰ ॥ ਧੂਪ ਦੀਪ ਕਰਤੇ ਹਰਿ ਨਾਮ ਤੁਲਿ without True Name they will cause egoism in him. If someone
ਨ ਲਾਗੇ ॥ ਰਾਮ ਦਇਆਰ ਸੁਨਿ ਦੀਨ ਬੇਨਤੀ were to engage himself in various rituals and penance, remains
॥ ਦੇਹੁ ਦਰਸੁ ਨੈਨ ਪੇਖਉ ਜਨ ਨਾਨਕ ਨਾਮ hungry without food and then cooks his food in pure
ਮਿਸਟ ਲਾਗੇ ॥ ੨ ॥ ੨ ॥ ੧੩੧ ॥ surroundings and performs all sorts of difficult and painful
acts (of religious nature) and then uses various types of aroma
and fragrance (for the gods). O my mind ! All these acts are
nowhere near the recitation of True Name. O Lord ! May You
listen to my prayers through your benevolence. O Nanak ! I
would like to perceive Your glimpse with my eyes as your
form (vision) appears very sweet and lovable. (I would seek
your benevolent and lovable company). (2 - 2 - 131)

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਾਮ ਰਾਮ ਰਾਮ ਜਾਪਿ ਰਮਤ ਰਾਮ ਸਹਾਈ ॥ ੧ Sa'rag Mahala - 5 (Ram Ram Ram jaap ramat Ram saha'ie....)
॥ ਰਹਾਉ ॥ ਸੰਤਨ ਕੈ ਚਰਨ ਲਾਗੇ ਕਾਮ ਕ੍ਰੋਧ O Man ! Let us recite the True Name of the Lord, Ram Ram
ਲੇਭ ਤਿਆਗੇ ਗੁਰ ਗੋਪਾਲ ਭਏ ਕ੍ਰਿਪਾਲ ਲਬਧਿ every moment with body, mind and speech, as the Lord is our
ਅਪਨੀ ਪਾਈ ॥ ੧ ॥ ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਅੰਧ protector, (and saves us from worldly falsehood). (Pause - 1)

ਟੂਟੇ ਮਾਇਆ ਕੇ ਬੰਧ ਪੂਰਨ ਸਰਬਤ੍ਰ ਠਾਕੁਰ By seeking refuge at the lotus-feet of the holy saints (by
ਨਹ ਕੋਊ ਬੈਰਾਈ ॥ ਸੁਆਮੀ ਸੁਪ੍ਰਸੰਨ ਭਏ seeking the company of holy saints) we have got rid of our
ਜਨਮ ਮਰਨ ਦੇਖ ਗਏ ਸੰਤਨ ਕੈ ਚਰਨ ਲਾਗਿ vices like sexual desires, anger and greed. Then we have
ਨਾਨਕ ਗੁਨ ਗਾਈ ॥ ੨ ॥ ੩ ॥ ੧੩੨ ॥ attained the Lord, our ideal of life, through the Grace and
benevolence of the Guru. (1)

ਸਾਰਗ ਮਹਲਾ ੫ ॥ Now all our doubts, misgivings and false attachments
ਹਰਿ ਹਰੇ ਹਰਿ ਮੁਖਹੁ ਬੋਲਿ ਹਰਿ ਹਰੇ ਮਨਿ including ignorance (and dual-mindedness) have been
ਧਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸ੍ਵਨ ਸੁਨਨ ਭਗਤਿ dispelled (destroyed) and the bondage of worldly falsehood is
also gone. Having perceived the True Master pervading
everywhere in His perfection, We have no more enemies.
(enmity against any one) (all vices have been dispelled)

O Nanak ! Let us sing the praises of the Lord in the
company of the holy saints, thus winning (attaining) the
pleasure and acceptance of the Lord and getting free from the
cycle of births and deaths. (By singing the praises of the Lord,
we have won the Lord's acceptance and freedom from the
Cycle of Rebirths). (2 - 3 -132)

Sa'rag Mahala - 5 (Har harai har mukhoh bol har harai
ma'n dha're'.....)

Let us recite the True Name of the Lord (with our tongue)
and inculcate His love in our hearts. (Pause -1)

By listening to the Lord's True Name with the ears and

ਕਰਨ ਅਨਿਕ ਪਾਤਿਕ ਪੁਨਹਚਰਨ ॥ ਸਰਨ
ਪਰਨ ਸਾਧੂ ਆਨ ਬਾਨਿ ਬਿਸਾਰੇ ॥ ੧ ॥ ਹਰਿ
ਚਰਨ ਪ੍ਰੀਤਿ ਨੀਤਿ ਨੀਤਿ ਪਾਵਨਾ ਮਹਿ ਮਹਾ
ਪੁਨੀਤ ॥ ਸੇਵਕ ਭੈ ਦੂਰਿ ਕਰਨ ਕਲਿਮਲ ਦੋਖ
ਜਾਰੇ ॥ ਕਹਤ ਮੁਕਤ ਸੁਨਤ ਮੁਕਤ ਰਹਤ ਜਨਮ
ਰਹਤੇ ॥ ਰਾਮ ਰਾਮ ਸਾਰ ਭੂਤ ਨਾਨਕ ਤਤੁ
ਬੀਚਾਰੇ ॥ ੨ ॥ ੪ ॥ ੧੩੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨਾਮ ਭਗਤਿ ਮਾਗੁ ਸੰਤ ਤਿਆਗਿ ਸਗਲ ਕਾਮੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰੀਤਿ ਲਾਇ ਹਰਿ ਧਿਆਇ
ਗੁਨ ਗੋਬਿੰਦ ਸਦਾ ਗਾਇ ॥ ਹਰਿ ਜਨ ਕੀ ਰੇਨ
ਬਾਛੁ ਦੈਨਹਾਰ ਸੁਆਮੀ ॥ ੧ ॥ ਸਰਬ ਕੁਸਲ
ਸੁਖ ਬਿਸਮ ਆਨਦਾ ਆਨੰਦ ਨਾਮ ਜਮ ਕੀ
ਕਛੁ ਨਾਹਿ ਤ੍ਰਾਸ ਸਿਮਰਿ ਅੰਤਰਜਾਮੀ ॥ ਏਕ
ਸਰਨ ਗੋਬਿੰਦ ਚਰਨ ਸੰਸਾਰ ਸਗਲ ਤਾਪ ਹਰਨ
॥ ਨਾਵ ਰੂਪ ਸਾਧਸੰਗ ਨਾਨਕ ਪਾਰਗਰਾਮੀ ॥
੨ ॥ ੫ ॥ ੧੩੪ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਨ ਲਾਲ ਗਾਵਉ ਗੁਰ ਦੇਖੇ ॥ ਪੰਚਾ ਤੇ ਏਕੁ
ਛੂਟਾ ਜਉ ਸਾਧਸੰਗਿ ਪਗ ਰਉ ॥ ੧ ॥ ਰਹਾਉ
॥ ਦ੍ਰਿਸਟਉ ਕਛੁ ਸੰਗਿ ਨ ਜਾਇ ਮਾਨੁ ਤਿਆਗਿ
ਮੋਹਾ ॥ ਏਕੈ ਹਰਿ ਪ੍ਰੀਤਿ ਲਾਇ ਮਿਲਿ ਸਾਧਸੰਗਿ
ਸੋਹਾ ॥ ੧ ॥ ਪਾਇਓ ਹੈ ਗੁਣ ਨਿਧਾਨੁ ਸਗਲ
ਆਸ ਪੂਰੀ ॥ ਨਾਨਕ ਮਨਿ ਅਨੰਦ ਭਏ ਗੁਰਿ

worshipping the Lord with devotion, we could cast away all our sins. Let us take the support of the holy saints, by forsaking all others efforts (at rituals for purification) of worldly nature. (1)

The purest form of Lord's worship and prayer consists of reciting True Name at the lotus-feet of the Lord with love and devotion, time and again. This practice would dispel all our fear complex (of death) and destroy (dispel) all our sins and vicious deeds.

O Nanak ! All those persons, who recite True Name or listen to Lord's Praise, (being sung) attain salvation, and escape going through the cycle of births and deaths. Let us , therefore, meditate on the real Truth, the Lord and attain salvation by reciting True Name. (2 - 4 - 133)

Sa'rag Mahala - 5 (*Naam bhagat ma'ng sant tia'g.....*)

O Man ! Let us seek the Lord's True Name and worship, through the company and guidance of the holy saints, ridding us of all our worldly desires. (Pause -1)

O Brother ! Let us sing the praises of the Lord with love and devotion and recite Lord's True Name all the time. Let us seek the dust of the lotus-feet of the holy saints, as this is the only means of uniting us with the True Master. (1)

O Man ! Let us enjoy the greatest and eternal bliss of life, by reciting True Name of the Lord and attain unison with Him, leaving any possibility of getting punished by the Yama (god of death). By seeking the support of the Lord as our mainstay, we could get rid of all our sins and sufferings. O Nanak ! The whole (lot of people from various towns) world could cross this ocean of life successfully by taking the support of the (the boat of) the holy saints. (2 - 5- 134)

Sa'rag Mahala - 5 (*Gu'nn lal gavou Gur dekhai.....*)

O Brother ! Let us sing the praises of the beloved Lord by having perceived the Guru. (in the company of the Guru). By taking the support of the holy saints (by seeking the lotus-feet of holy saints) we could get rid of the five vices like sexual desires. (Pause-1)

Let us forsake the love of worldly falsehood and egoism as nothing will accompany us (whatever is seen by us) out of the worldly possessions, after death. Let us, therefore, develop the love of the one Lord-Sublime, in the company of the holy saints and become acceptable in the Lord's presence. (1)

The person, who has attained the fountain-head of all virtues, (the treasure of True Name) the Lord, gets all his desires fulfilled. O Nanak ! The person, whose filth of worldly falsehood

ਬਿਖਮ ਗਾਰੂ ਤੇਰੀ ॥ ੨ ॥ ੬ ॥ ੧੩੫ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨਿ ਬਿਰਾਗੈਰੀ ॥ ਖੋਜਤੀ ਦਰਸਾਰ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸਾਧੂ ਸੰਤਨ ਸੇਵਿ ਕੈ ਪ੍ਰਿਉ ਹੀਅਰੈ

ਧਿਆਇਓ ॥ ਆਨੰਦ ਰੂਪੀ ਪੇਖਿ ਕੈ ਹਉ ਮਹਲੁ

ਪਾਵਉਗੀ ॥ ੧ ॥ ਕਾਮ ਕਰੀ ਸਭ ਤਿਆਗਿ ਕੈ

ਹਉ ਸਰਣਿ ਪਰਉਗੀ ॥ ਨਾਨਕ ਸੁਆਮੀ ਗਰਿ

ਮਿਲੇ ਹਉ ਗੁਰ ਮਨਾਵਉਗੀ ॥ ੨ ॥ ੭ ॥

੧੩੬ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਐਸੀ ਹੋਈ ਪਰੀ ॥ ਜਾਨਤੇ ਦਇਆਰ ॥ ੧ ॥

ਰਹਾਉ ॥ ਮਾਤਰ ਪਿਤਰ ਤਿਆਗਿ ਕੈ ਮਨੁ ਸੰਤਨ

ਪਾਹਿ ਬੇਚਾਇਓ ॥ ਜਾਤਿ ਜਨਮ ਕੁਲ ਖੋਈਐ

ਹਉ ਗਾਵਉ ਹਰਿ ਹਰੀ ॥ ੧ ॥ ਲੋਕ ਕੁਟੰਬ ਤੇ

ਟੂਟੀਐ ਪ੍ਰਭ ਕਿਰਤਿ ਕਿਰਤਿ ਕਰੀ ॥ ਗੁਰਿ ਮੇ

ਕਉ ਉਪਦੇਸਿਆ ਨਾਨਕ ਸੇਵਿ ਏਕ ਹਰੀ ॥ ੨

॥ ੮ ॥ ੧੩੭ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਲਾਲ ਲਾਲ ਮੋਹਨ ਗੋਪਾਲ ਤੂ ॥ ਕੀਟ ਹਸਤਿ

ਪਾਖਾਣ ਜੰਤ ਸਰਬ ਮੈ ਪ੍ਰਤਿਪਾਲ ਤੂ ॥ ੧ ॥

ਰਹਾਉ ॥ ਨਹ ਦੂਰਿ ਪੂਰਿ ਹਜੂਰਿ ਸੰਗੇ ॥ ਸੁੰਦਰ

ਰਸਾਲ ਤੂ ॥ ੧ ॥ ਨਹ ਬਰਨ ਬਰਨ ਨਹ ਕੁਲਹ

ਕੁਲ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾਲ ਤੂ ॥ ੨ ॥ ੯ ॥

੧੩੮ ॥

ਸਾਰਗ ਮ: ੫ ॥

ਕਰਤ ਕੋਲ ਬਿਖੈ ਮੇਲ ਚੰਦ੍ਰ ਸੂਰ ਮੋਹੇ ॥ ਉਪਜਤਾ

(the mud of difficult path) has been removed by the Guru, enjoys the bliss of life (by developing love the Lord). (2 - 6 -135)

Sa'rag Mahala - 5 (Ma'n biragai gee.....)

I am seeking a glimpse of the Lord, having developed in mind detachment of the world. We are reciting the True Name by inculcating the love of the Lord (in our hearts) by remaining in the service of the holy saints. By perceiving a glimpse of the blissful Lord, who is pervading every where, we have realised Him and gained His Grace. (1)

Having discarded all the worldly desires, I would seek refuge at the lotus-feet of the Lord. O Nanak ! When the Lord would take me in His embrace, then I would unite with the Guru and worship Him. (2 - 7- 136)

Sa'rag Mahala - 5 (Aisi hoiai pari jantai daya'r.....)

I have developed such an intense love for the Lord, which has been appreciated by the benevolent Lord Himself. (Pause -1)

I have forsaken the love of my mother and father and have surrendered myself (my mind) completely to the holy saints. Now I am engaged in singing the praises of the Lord, having rid myself of my egoism of high caste or noble birth. (1)

Having discarded the love of the family and the world, (people) I have been blessed with the bliss of life by the Lord. O Nanak ! The Guru has helped me (through His Grace) to serve the Lord (recite True Name) through His teachings and guidance. (2 - 8 - 137)

Sa'rag Mahala - 5 (Lal lal mohan Gopal tu.....)

O True Master ! You are very dear and invaluable Lord-creator, who has endeared me, as You are sustaining all the beings, including an ant, elephant and stones even, wherein You are pervading equally. (Pause -1)

O Lord ! You are not a distant entity, (abiding in Heavens) rather You are present within me, being always by my side, and are an embodiment of beautiful worldly pleasures. (1)

O Nanak ! You are our benevolent Lord being without any caste (out of four castes) or family lineage. (as You are formless) (2 - 9 - 138)

Sa'rag Mahala - 5 (Karat ke'l bikhai me'l chand mohai...)

This Maya (worldly falsehood), combined with (in conjunction with) all sorts of vicious and sinful thoughts, is playing the main blissful role (in this worldly drama) and has

ਬਿਕਾਰ ਦੁੰਦਰ ਨਉਪਰੀ ਝੁਨੰਤਕਾਰ ਸੁੰਦਰ
ਅਨਿਗ ਭਾਉ ਕਰਤ ਫਿਰਤ ਬਿਨੁ ਗੋਪਾਲ ਧੋਹੇ
॥ ਰਹਾਉ ॥ ਤੀਨਿ ਭਉਨੇ ਲਪਟਾਇ ਰਹੀ ਕਾਰ

ਕਰਮਿ ਨ ਜਾਤ ਸਹੀ ਉਨਮਤ ਅੰਧ ਧੰਧ ਰਚਿਤ
ਜੈਸੇ ਮਹਾ ਸਾਗਰ ਹੋਹੇ ॥ ੧ ॥ ਉਧਰੇ ਹਰਿ ਸੰਤ
ਦਾਸ ਕਾਟਿ ਦੀਨੀ ਜਮ ਕੀ ਫਾਸ ਪਤਿਤ ਪਾਵਨ
ਨਾਮੁ ਜਾ ਕੇ ਸਿਮਰਿ ਨਾਨਕ ਓਹੇ ॥ ੨ ॥ ੧੦

॥ ੧੩੬ ॥ ੩ ॥ ੧੩ ॥ ੧੫੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ ੬ ॥

ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੇ ਨ ਸਹਾਈ ॥ ਕਾ ਕੀ ਮਾਤ
ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੇ ਕਾਹੂ ਕੇ ਭਾਈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਧਨੁ ਧਰਨੀ ਅਰੁ ਸੰਪਤਿ ਸਗਰੀ ਜੋ
ਮਾਨਿਓ ਅਪਨਾਈ ॥ ਤਨ ਛੂਟੈ ਕਛੁ ਸੰਗਿ ਨ

ਚਾਲੈ ਕਹਾ ਤਾਹਿ ਲਪਟਾਈ ॥ ੧ ॥ ਦੀਨ
ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਰੁਚਿ ਨ

ਬਢਾਈ ॥ ਨਾਨਕ ਕਹਤ ਜਗਤ ਸਭ ਮਿਖਿਆ
ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥ ੨ ॥ ੧ ॥

ਸਾਰੰਗ ਮਹਲਾ ੬ ॥

ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ ॥ ਯਾ ਜਗ
ਮਹਿ ਕੋਊ ਰਹਨੁ ਨ ਪਾਵੈ ਇਕਿ ਆਵਹਿ ਇਕਿ

ਜਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾ ਕੇ ਤਨੁ ਧਨੁ ਸੰਪਤਿ
ਕਾ ਕੀ ਕਾ ਸਿਉ ਨੇਹੁ ਲਗਾਹੀ ॥ ਜੋ ਦੀਸੈ ਸੇ

enamoured even the moon and the Sun. This Maya is the fountain-head of vices and dual-mindedness including all vicious and sinful actions with the beautiful musical notes of enjoyment (worldly pleasures) like the sound of dancing bells and ensnaring everyone in its bondage who are without the support and love of the Lord-creator. (Pause)

This worldly falsehood (Maya) has enamoured and ensnared all the three worlds and its charm is not endured by faithless persons engrossed in vicious and sinful actions. Infact, this blind ignorant man (devoid of knowledge) is fully engrossed in its bondage and charm, resulting in an unbalanced and unstable mind just as a boat becomes unstable, caught in the stormy ocean with strong lashing waves. (1)

O Nanak ! The saints of the Lord have been saved from the (snare) noose of this Maya (worldly falsehood) and escaped the torture of the cycle of births and deaths. We are reciting always the true Name of the Lord which has purified all the sinners. (2 - 10 - 139 - 3 - 13 - 155)

Ik onkar satgur prasad Rag Sa'rang Mahala - 9 (har bin bin tero ko na sahaiee.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Man ! There is no other support for you, except the True Lord, as none is your mother, father, son, wife or brother in the true sense, who could truly support you in distress. (Pause -1)

O Man ! Why are you attached and engrossed in wealth, land or other worldly possessions, considering them as your own, though nothing will accompany you after death, as soon as the soul leaves the body ? (1)

O Brother ! You have never developed the love of the benevolent Lord, who is the saviour of all helpless and suffering humanity. O Nanak ! This whole world is false and temporary like the dream in the night, which does not last long. (2 - 1)

Sa'rang Mahala - 9 (Kaha ma'n bhikhiya siu laptahi.....)

O my mind ! Why are you engrossed so much in vicious thoughts and sinful actions ? No one is permanent (stays forever) in this world, as while one is born, another person faces death. (Pause -1)

Why have you developed love and attachment for the worldly possessions, as neither this body, wealth nor possessions belong to any person ? Whatever is visible to the eye is perishable, just as the cover of the clouds is always

ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥ ੧ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਰਾਹੁ ਮੁਕਤਿ ਹੋਹਿ
ਛਿਨ ਮਾਹੀ ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ
ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥ ੨ ॥ ੨ ॥

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

ਕਹਾ ਨਰ ਅਪਨੇ ਜਨਮੁ ਗਵਾਵੈ ॥ ਮਾਇਆ
ਮਦਿ ਬਿਖਿਆ ਰਸਿ ਰਚਿਓ ਰਾਮ ਸਰਨਿ ਨਹੀ
ਆਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ
ਸੁਪਨੇ ਦੇਖਿ ਕਹਾ ਲੋਭਾਵੈ ॥ ਜੋ ਉਪਜੈ ਸੋ ਸਗਲ
ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥ ੧ ॥ ਮਿਖਿਆ
ਤਨੁ ਸਾਚੇ ਕਰਿ ਮਾਨਿਓ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ
॥ ਜਨ ਨਾਨਕ ਸੋਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ ਭਜਨ
ਚਿਤੁ ਲਾਵੈ ॥ ੨ ॥ ੩ ॥

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥
ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੇ ਅਪਨੇ
ਭਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਉਪਦੇਸੁ ਸੁਨਿਓ
ਨਹਿ ਕਾਨਨਿ ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥ ਪਰ
ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ
ਸਮਝਾਇਓ ॥ ੧ ॥ ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ
ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥ ਕਹਿ
ਨਾਨਕ ਸਭ ਅਉਗਨ ਮੇ ਮਹਿ ਰਾਖਿ ਲੇਹੁ
ਸਰਨਾਇਓ ॥ ੨ ॥ ੪ ॥ ੩ ॥ ੧੩ ॥ ੧੩੯
॥ ੪ ॥ ੧੫੯ ॥

ਰਾਗੁ ਸਾਰੰਗ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧

shifting, and never sticks at one place. (similarly these things are changing hands). (1)

O Man ! Let us get rid of our egoism and take refuge at the lotus-feet of the holy saints, which could give us salvation in no time. (in a moment). O Nanak ! We cannot have peace and tranquillity of mind even in the dreams, without (the support of) reciting the Lord's True Name. (2 - 2)

Sa'rang Mahala - 9 (*Kaha nar apnai janam gava'avai....*)

O foolish person ! Why are you wasting this human life in fruitless efforts ? You have forsaken the support of Lord's True Name and are fully engrossed either in the ego (pride) of worldly possessions or in sinful actions. (Pause - 1)

This whole worldly drama is transient and false in nature like the dream. Why are you enamoured by seeing the worldly charm ? Whatever and whosoever is born or created is liable to perish (sooner or later) and nothing is lasting permanently. (1)

O Man ! By considering this body (human frame) as everlasting, you are engrossed in the bondage of worldly falsehood (Maya), (though it is false and perishable).

O Nanak ! The person, who engages in the recitation of True Name by inculcating Lord's love in his heart, attains salvation in this world. (2 - 3)

Sa'rag Mahala - 9 (*Ma'n kar kabhu na har gu'nn gaieou..*)

O my mind ! You have never recited the True Name of the Lord with love and devotion. (sung the praises of the Lord) O Man ! You have always acted according to your own desires, following the dictates of your mind, and are always engrossed in vicious and sinful actions during the day and night. (Pause- 1)

O Man ! You have never cared to listen to the Guru's message with your ears, and are involved in the love of another's woman (wife). You are always engaged in vilifying others wandering all over the place, and would not listen to the advice of some wise persons. (1)

How could I talk about my own action, as I have wasted my whole life in fruitless efforts ?

O Nanak ! I have sought the support of the Lord and seek His protection, though I am full of vices and sins. (2 - 4 - 3 - 13 - 139 - 159)

Rag Sa'rag Astpadian Mahala - 1 Ghar - 1 Ik onkar satgur prasad (*Har bin kiun jiva me'ri ma'iee.....*)

ਘਰੁ ੧ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਹਰਿ ਬਿਨੁ ਕਿਉ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ॥ ਜੈ ਜਗਦੀਸ

O my (mother) dear friends ! How could I survive without the company of my Lord-spouse ? O Lord ! I salute my True Master and seek His Grace to sing His praises always, as I cannot feel at ease (cannot live) without His Presence. (without uniting with Him). (Pause - 1)

॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੀ ਪਿਆਸ ਪਿਆਸੀ

O Lord ! I am longing for your glimpse and am perceiving You (within me) all through my life-span, being anxious for Your vision (like the wife watching her spouse throughout the night). The True Master (Lord-spouse of Maya) has enamoured me completely and He alone knows the agony (of separation) of the human beings. (1)

ਕਾਮਨਿ ਦੇਖਉ ਰੈਨਿ ਸਬਾਈ ॥ ਸ੍ਰੀਧਰ ਨਾਥ

O Lord ! All my calculations and discourses (about Your Greatness) without perceiving Your Presence within me are painful, but we could attain the Lord by following the Guru's Word alone. (Guru's guidance). O Lord, the ocean of benevolence ! May You grant me the boon of your unison all the time, through Your Grace ! (2)

ਮੇਰਾ ਮਨੁ ਲੀਨਾ ਪ੍ਰਭੁ ਜਾਨੈ ਪੀਰ ਪਰਾਈ ॥ ੧ ॥

O True Master ! May You bless me with Your love and devotion, so that I could always take refuge at the lotus-feet of the beloved Lord by inculcating His love in my heart. O beautiful (wonderful) Lord ! By singing Your praises we are immersed in your blissful unison, and are united with the fearless Lord in a state of Equipose. (3)

ਗਣਤ ਸਰੀਰਿ ਪੀਰ ਹੈ ਹਰਿ ਬਿਨੁ ਗੁਰ ਸਬਦੀ

The persons, who have inculcated the love of the Lord's True Name in their hearts, speak with a peaceful and stable language, and their (greatness) worth cannot be evaluated or lessened by our praise. The Guru has made me realise that any person, without the support of True Name, is really poor and penniless. (as that is the true wealth). (4)

ਹਰਿ ਪਾਈ ॥ ਹੋਹੁ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ

O friend ! The beloved Lord is my very life (I survive with His love only) and all the vices like sexual desires have been eliminated (destroyed) with their own poison. (the vilifiers have died with the venom of vilification) since the time I have developed the love of the Lord, I have been accepted by Him (with pleasure) and now I enjoy the bliss of His unison with His love and acceptance. (5)

ਜੀਉ ਹਰਿ ਸਿਉ ਰਹਾ ਸਮਾਈ ॥ ੨ ॥ ਐਸੀ

O Lord ! I am now surviving only by singing Your praises, as I am imbued with Your love in a state of bliss and Equipose. Now my heart is thrilled with the love of the Guru's Word and I have detached myself from the world, being blessed with self-realisation. (concentrating or meditating within my own self). (6)

ਰਵਤ ਰਵਹੁ ਮਨ ਮੇਰੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਈ

O Lord ! The persons, who have recited Your True Name, have realised Your Vision (Presence) within their inner-selves, as the True Name is the sweetest and most wonderful of all the

॥ ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇ ਮਨੋਹਰ ਨਿਰਭਉ

ਸਹਜਿ ਸਮਾਈ ॥ ੩ ॥ ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਧੁਨਿ

ਨਿਹਚਲ ਘਟੈ ਨ ਕੀਮਤਿ ਪਾਈ ॥ ਬਿਨੁ ਨਾਵੈ

ਸਭੁ ਕੋਈ ਨਿਰਧਨੁ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥

੪ ॥ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਭਏ ਸੁਨਿ ਸਜਨੀ ਦੂਤ ਮੁਏ

ਬਿਖੁ ਖਾਈ ॥ ਜਬ ਕੀ ਉਪਜੀ ਤਬ ਕੀ ਤੈਸੀ

ਰੰਗੁਲ ਭਈ ਮਨਿ ਭਾਈ ॥ ੫ ॥ ਸਹਜ ਸਮਾਧਿ

ਸਦਾ ਲਿਵ ਹਰਿ ਸਿਉ ਜੀਵਾ ਹਰਿ ਗੁਨ ਗਾਈ

॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਤਾ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ

ਤਾੜੀ ਲਾਈ ॥ ੬ ॥ ਸੁਧ ਰਸ ਨਾਮੁ ਮਹਾ ਰਸੁ

ਮੀਠਾ ਨਿਜ ਘਰਿ ਤਤੁ ਗੁਸਾਈ ॥ ਤਹ ਹੀ ਮਨੁ

ਜਹ ਹੀ ਤੈ ਰਾਖਿਆ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ ॥ ੭

॥ ਸਨਕ ਸਨਾਦਿ ਬ੍ਰਹਮਾਦਿ ਇੰਦ੍ਰਾਦਿਕ ਭਗਤਿ

ਰਤੇ ਬਨਿ ਆਈ ॥ ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਘਰੀ ਨ

ਜੀਵਾਂ ਹਰਿ ਕਾ ਨਾਮੁ ਵਡਾਈ ॥ ੮ ॥ ੧ ॥

ਸਾਰਗ ਮਹਲਾ ੧ ॥

ਹਰਿ ਬਿਨੁ ਕਿਉ ਧੀਰੈ ਮਨੁ ਮੇਰਾ ॥ ਕੋਟਿ ਕਲਪ

ਕੇ ਦੂਖ ਬਿਨਾਸਨ ਸਾਚੁ ਦ੍ਰਿੜਾਇ ਨਿਬੇਰਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਜਲੇ ਹਉ ਮਮਤਾ

ਪ੍ਰੇਮੁ ਸਦਾ ਨਉ ਰੰਗੀ ॥ ਅਨਭਉ ਬਿਸਰਿ ਗਏ

ਪ੍ਰਭੁ ਜਾਚਿਆ ਹਰਿ ਨਿਰਮਾਇਲੁ ਸੰਗੀ ॥ ੧ ॥

ਚੰਚਲ ਮਤਿ ਤਿਆਗਿ ਭਉ ਭੰਜਨੁ ਪਾਇਆ

ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਗੀ ॥ ਹਰਿ ਰਸੁ ਚਾਖਿ

ਤ੍ਰਿਖਾ ਨਿਵਾਰੀ ਹਰਿ ਮੇਲਿ ਲਏ ਬਡਭਾਗੀ ॥

੨ ॥ ਅਭਰਤ ਸਿੰਚਿ ਭਏ ਸੁਭਰ ਸਰ ਗੁਰਮਤਿ

ਸਾਚੁ ਨਿਹਾਲਾ ॥ ਮਨ ਰਤਿ ਨਾਮਿ ਰਤੇ

ਨਿਹਕੇਵਲ ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲਾ ॥ ੩

॥ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਬਡੈ ਭਾਗ

ਲਿਵ ਲਾਗੀ ॥ ਸਾਚੁ ਬੀਚਾਰਿ ਕਿਲਵਿਖ ਦੂਖ

ਕਾਟੇ ਮਨੁ ਨਿਰਮਲੁ ਅਨਰਾਗੀ ॥ ੪ ॥ ਗਹਿਰ

ਰੰਭੀਰ ਸਾਗਰ ਰਤਨਾਗਰ ਅਵਰ ਨਹੀ ਅਨ

ਪ੍ਰਜਾ ॥ ਸਬਦੁ ਬੀਚਾਰਿ ਭਰਮ ਭਉ ਭੰਜਨੁ ਅਵਰ

ਨ ਜਾਨਿਆ ਦੂਜਾ ॥ ੫ ॥ ਮਨੁਆ ਮਾਰਿ ਨਿਰਮਲ

worldly pleasures. O Lord ! The mind is now stabilised and blissful in your devotion, as per Your Will and Grace, by following the Guru's guidance. (7)

Of all the gods like Brahma and His sons Sanak and Sanadan or Indra (god), only those gods, who are immersed in Your worship, have realised Your vision.

O Nanak ! The Lord's True Name is only praiseworthy and worth attaining as I cannot survive even for a moment without remembering (reciting) His True Name. (8 - 1)

Sa'rag Mahala - 1 (*Har bin kiun dheerai ma'n me'ra....*)

How could I have peace of mind without the support of the True Lord ? The Guru has enabled me to inculcate the love of True Name, (in my heart) which dispels all the (suffering) afflictions of millions of sins and vicious thoughts and has saved us from the cycle of Rebirths. (Pause - 1)

The ever-green love of the beloved Lord-has sprung up (within me) by ridding me of my egoism, and anger. By perceiving the True Lord, ever-pure and friendly, within myself, I have got rid of all my fear-complex and realised the Lord (within) beside me. (1)

Now we have imbibed the love of the Lord, destroyer of our fear-complex, by following the Guru's Word, having discarded all our cleverness and intelligent moves. Now the Lord has united us with Himself, through His Grace and have satiated our thirst by imbibing the love of True Name. (2)

The persons, who were bereft of the love of the Lord, have been blessed with the nectar of True Name through the Guru's guidance and are now blossoming with His love. They are now imbued with the love of the Lord by reciting True Name of the perfect Lord, who has been our benefactor all through the ages. (3)

The beloved Lord has enamoured our heart fully and united us with Himself through His Grace. As a result, the mind is fully immersed in the worship of the Lord as all our sinful and vicious thoughts have been eliminated with pure thoughts, dispelling all our ills and sins. (4)

The Lord is the ocean of virtues, with deep and inaccessible qualities and there is no other power worthy of our worship except the Lord. There is no other authority prevailing in the world except the Lord's and we have got rid of our whims and fear by following the Guru's Word. (5)

We have attained the state of bliss and Equipoise by

ਪਦੁ ਚੀਨਿਆ ਹਰਿ ਰਸ ਰਤੇ ਅਧਿਕਾਈ ॥
 ਏਕਸ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਨਾਂ ਸਤਿਗੁਰਿ ਬੁਝ
 ਬੁਝਾਈ ॥ ੬ ॥ ਅਰਾਮ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ
 ਗੁਰਮਤਿ ਏਕੇ ਜਾਨਿਆ ॥ ਸੁਭਰ ਭਰੇ ਨਾਹੀ
 ਚਿਤੁ ਡੋਲੈ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ॥ ੭ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਅਕਥਉ ਕਬੀਐ ਕਹਉ ਕਹਾਵੈ
 ਸੇਈ ॥ ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਹਮਾਰੇ ਅਵਰੁ
 ਨ ਜਾਨਿਆ ਕੋਈ ॥ ੮ ॥ ੨ ॥
 ਸਾਰਗ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੧
 ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਮਨ ਮੇਰੇ ਹਰਿ ਕੈ ਨਾਮਿ ਵਡਾਈ ॥ ਹਰਿ ਬਿਨੁ
 ਅਵਰੁ ਨ ਜਾਣਾ ਕੋਈ ਹਰਿ ਕੈ ਨਾਮਿ ਮੁਕਤਿ
 ਗਤਿ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਬਦਿ ਭਉ
 ਭੰਜਨੁ ਜਮਕਾਲ ਨਿਖੰਜਨੁ ਹਰਿ ਸੇਤੀ ਲਿਵ
 ਲਾਈ ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਹਜੇ
 ਰਹਿਆ ਸਮਾਈ ॥ ੧ ॥ ਭਗਤਾਂ ਕਾ ਭੋਜਨੁ
 ਹਰਿ ਨਾਮ ਨਿਰੰਜਨੁ ਪੈਨਣੁ ਭਗਤਿ ਬਡਾਈ ॥
 ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਹਰਿ ਸੇਵਨਿ ਹਰਿ ਦਰਿ
 ਸੋਭਾ ਪਾਈ ॥ ੨ ॥ ਮਨਮੁਖ ਬੁਧਿ ਕਾਚੀ ਮਨੂਆ
 ਡੋਲੈ ਅਕਥੁ ਨ ਕਬੈ ਕਹਾਨੀ ॥ ਗੁਰਮਤਿ
 ਨਿਹਚਲੁ ਹਰਿ ਮਨਿ ਵਸਿਆ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ
 ਬਾਨੀ ॥ ੩ ॥ ਮਨ ਕੇ ਤਰੰਗ ਸਬਦਿ ਨਿਵਾਰੇ
 ਰਸਨਾ ਸਹਜਿ ਸੁਭਾਈ ॥ ਸਤਿਗੁਰ ਮਿਲਿ

controlling the mind and are enjoying the love and devotion of the Lord by immersing in True Name. The Guru has made me realise that except the True Lord, there is no other power, worthy of our praise and worship. (6)

The Lord is limitless, beyond our reach, free from control and the cycle of Rebirths, and could be realised through the Guru's guidance, as the only one sublime authority. Having realised the Lord's Greatness, we have acquired all the virtues, and the mind has now stabilised with peace and we have developed His love in the heart. (7)

We now sing the praises of the Lord and help others as well to worship Him, and describe His Greatness through the Guru's Grace. O Nanak ! The Lord has bestowed His benevolence on (poor) helpless people like us, as we do not recognise any other power equivalent to Him. (8 - 2)

Sa'rag Mahala - 3 Astpadian Ghar - 1 Ik onkar satguru prasad (Ma'n merai har kai naam vada'iee.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Let us recite Lord's True Name, which brings us honour and acclaim. I do not regard anything else (any other activity) worthwhile except the worship (remembrance) of the True Lord, as it is by reciting True Name alone that we could attain salvation. (Pause -1)

The fear (of death) complex has been dispelled and even the Yama (god of death) has been destroyed through the Guru's Word (Guru's guidance) as I have inculcated the love of the Lord in my heart. The Guru-minded persons have realised the Lord-benefactor, bestower of all comforts, and they are imbued with His love in the state of Equipose. (effortlessly) (1)

The saints partake the food of True Name of the Lord, free from Maya's effects, and singing the praises of the Lord is their apparel. They have attained self-realisation by serving the True Lord (the Lord is perceived by them within their innerself) and they are received with honour in the Lord's Presence through the company of holy saints. (2)

On the other hand, the self-willed (faithless) person wavers and has a wandering mind with immature thinking, as he cannot describe (sing His praises) the indescribable Lord, whereas the Guru-minded person, through the Guru's guidance has attained a firm and stabilised mind with the love of the Lord (embedded in his heart) and his speech is full of the nectar of Guru's Word. (3)

The Guru-minded person has stabilised his mind

ਰਹੀਐ ਸਦ ਅਪੁਨੇ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਲਿਵ
ਲਾਈ ॥ ੪ ॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਤਾ ਮੁਕਤੋ ਹੋਵੈ
ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਈ ॥ ਹਰਿ ਸਰੁ ਸਾਗਰੁ
ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਨਾਵੈ ਸਹਜਿ ਸੁਭਾਈ ॥ ੫ ॥
ਸਬਦੁ ਵੀਚਾਰਿ ਸਦਾ ਰੀਗਿ ਰਾਤੇ ਹਉਮੈ
ਤ੍ਰਿਸਨਾ ਮਾਰੀ ॥ ਅੰਤਰਿ ਨਿਰਕੇਵਲੁ ਹਰਿ
ਰਵਿਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਮੁਰਾਰੀ ॥ ੬ ॥
ਸੇਵਕ ਸੇਵਿ ਰਹੇ ਸਚਿ ਰਾਤੇ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਣੇ
॥ ਦੁਬਿਧਾ ਮਹਲੁ ਨ ਪਾਵੈ ਜਗਿ ਝੂਠੀ ਗੁਣ
ਅਵਗਣ ਨ ਪਛਾਣੇ ॥ ੭ ॥ ਆਪੇ ਮੇਲਿ ਲਏ
ਅਕਥੁ ਕਥੀਐ ਸਚੁ ਸਬਦੁ ਸਚੁ ਬਾਣੀ ॥ ਨਾਨਕ
ਸਾਚੇ ਸਚਿ ਸਮਾਣੇ ਹਰਿ ਕਾ ਨਾਮੁ ਵਖਾਣੀ ॥ ੮ ॥
॥ ੧ ॥

ਸਾਰਗ ਮਹਲਾ ੩ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਕਾ ਨਾਮੁ ਅਤਿ ਮੀਠਾ ॥ ਜਨਮ
ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਭਉ ਭੰਜਨ ਗੁਰਮੁਖਿ ਏਕੋ
ਭੀਠਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਕੋਟੰਤਰ ਕੇ ਪਾਪ
ਬਿਨਾਸਨ ਹਰਿ ਸਾਚਾ ਮਨਿ ਭਾਇਆ ॥ ਹਰਿ
ਬਿਨੁ ਅਵਰੁ ਨ ਸੂਝੈ ਦੂਜਾ ਸਤਿਗੁਰਿ ਏਕੁ
ਬੁਝਾਇਆ ॥ ੧ ॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਜਿਨ ਘਟਿ
ਵਸਿਆ ਸਹਜੇ ਰਹੇ ਸਮਾਈ ॥ ਸਬਦਿ ਰਤੇ ਸੇ
ਰੀਗਿ ਚਲੂਲੇ ਰਾਤੇ ਸਹਜਿ ਸਭਾਈ ॥ ੨ ॥

(controlled the flights of his thoughts) with the Guru's Message, while his tongue is sweetened with the singing of Lord's praises, in the state of Equipose. (effortlessly). The persons, who have developed the love of the Lord, are always united with the True Guru. (through His guidance). (4)

The person, who has controlled his mind with the help of the Guru's guidance, attains salvation and remains imbued with the love of the Lord by taking refuge at His lotus-feet. They partake the nectar of True Name, of the Lord (bathe in the pure waters of the ocean of Lord's worship) in the state of Equipose, who is full of bliss. (5)

They have dispelled (cast away) their egoism and worldly desires by following the Guru's Word and are always imbued with the love of the Lord. The saints have recited the True Name of the perfect Lord by inculcating in their hearts, the love of the Lord, who is the destroyer of egoism, and the Prime-soul. (6)

The persons, who have been accepted by the Lord, remains immersed always in the True Name by serving the Lord and have got rid of dual-mindedness and in this unreal (false) and transient world, do not recognise the distinction between good or bad qualities except the Lord's Presence. (7)

The Lord unites such persons with Himself, who sing the praises of the indescribable Lord, with the help of the Guru's Word and His guidance. O Nanak ! The persons, who recite True Name of the Lord, have become a personification of the True Lord and remain imbued with the Lord's love all the time. (8 - 1)

Sa'rag Mahala - 3 (*Ma'n merai har ka Naa'm a't meetha...*)

O my mind ! The Lord's True Name is very sweet, (like the nectar), which has been realised by the-Guru-minded persons. They have perceived the one Lord-Sublime everywhere and have cast away all their sins and fear-complex of ages, by reciting True Name. (Pause -1)

Such persons have developed the love of the Lord, (in their hearts) which destroys millions of our sins of ages. The Guru has made us realise (through His guidance) the secret of the Lord-Sublime, and now we cannot think of any other power except the Lord. (1)

The persons, who have inculcated the love of the Lord in their hearts, are always immersed in the Lord's True Name in the state of Equipose (effortlessly). Such persons are always imbued with the love of the Lord (are coloured in the hue of Lord's love) through the Guru's Word as such they are always immersed in reciting True Name in the normal routine life. (with Equipose). (2)

ਰਸਨਾ ਸਬਦੁ ਵੀਚਾਰਿ ਰਸਿ ਰਾਤੀ ਲਾਲ ਭਈ
ਰੰਗੁ ਲਾਈ ॥ ਰਾਮ ਨਾਮੁ ਨਿਹਕੇਵਲੁ ਜਾਣਿਆ
ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਸਾਂਤਿ ਆਈ ॥ ੩ ॥ ਪੰਡਿਤ
ਪੜ੍ਹਿ ਪੜ੍ਹ ਮੋਨੀ ਸਭਿ ਥਾਕੇ ਕ੍ਰਮਿ ਭੇਖ ਥਕੇ
ਭੇਖਧਾਰੀ ॥ ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਇਆ
ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ੪ ॥ ਆਵਾ ਗਉਣੁ
ਨਿਵਾਰਿ ਸਚਿ ਰਾਤੇ ਸਾਚ ਸਬਦੁ ਮਨਿ ਭਾਇਆ
॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜਿਨਿ
ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥ ੫ ॥ ਸਾਚੈ ਸਬਦਿ
ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਮਨਿ ਸਾਚੈ ਲਿਵ ਲਾਈ ॥
ਅਗਮ ਅਗੋਚਰੁ ਨਾਮੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਮੰਨਿ
ਵਸਾਈ ॥ ੬ ॥ ਏਕਸ ਮਹਿ ਸਭੁ ਜਗਤੇ ਵਰਤੈ
ਵਿਰਲਾ ਏਕੁ ਪਛਾਣੈ ॥ ਸਬਦਿ ਮਰੈ ਤਾ ਸਭੁ
ਕਿਛੁ ਸੂਝੈ ਅਨਦਿਨੁ ਏਕੇ ਜਾਣੈ ॥ ੭ ॥ ਜਿਸ ਨੇ
ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਬੂਝੈ ਹੋਰੁ ਕਹਣਾ ਕਥਨੁ
ਨ ਜਾਈ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ
ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥੮॥ ੨ ॥

ਸਾਰਗ ਮਹਲਾ ੩ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਕੀ ਅਕਥ ਕਹਾਣੀ ॥ ਹਰਿ
ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰਮੁਖਿ ਵਿਰਲੈ
ਜਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਗਹਿਰ ਗੰਭੀਰੁ

The tongue, having tasted the nectar of True Name, has become imbued with the love of the Lord (has become red with the hue of True Name) by meditating on the Guru's Word. Then their heart is thrilled and satiated alongwith peace of mind, by those persons, who have realised the Lord's True Name by reciting True Name. (3)

All the pandits with their (knowledge of) reading of scriptures (Vedas and Shastras) alongwith mendicants (maintaining silence) have tired themselves out without any results, and even the world engrossed in various rituals and formalities has not gained anything. However, the Guru-minded persons have attained the Lord by following the Guru's guidance, through the Grace of the Lord. (4)

Such persons have cast away their cycle of births and deaths as they have been enamoured by the Guru's Word (True Word) and are immersed in reciting True Name of the Lord. They enjoy the eternal bliss by serving the True Guru, having rid themselves of their egoism. (5)

By following the Guru's guidance (Guru's Message) one develops the love of the Lord's worship (one develops the message of peace within) and one is imbued with the love of the Lord. The Guru-minded persons recite the True Name of the limitless Lord, who is beyond our comprehension and free from the effects of Maya. (6)

The whole world revolves around the Will of the one Lord-Sublime but this secret is realised by hardly a few persons (imbued with His love) The person, who is immersed in the Guru's Word (completely surrenders' to the Guru's Word) realises the whole secret of life and enjoys the bliss of Lord's unison day and night. (7)

It is only the person, blessed with the Lord's Grace, who realises this secret but no one else could describe His Greatness by sheer tall talk or discourses. O Nanak ! The persons, who are engaged in reciting True Name, live a detached life (from worldly falsehood), being immersed in the Guru's Word. (sabad) (8-2)

Sa'rag Mahala - 3 (Ma'n merai har ki aka'th kahani....)

O my mind ! The Lord's Greatness and Vastness is indescribable, but few Guru-minded persons have realised the Lord's secrets and His love through the Grace of the Lord. (Pause - 1)

The Lord is a treasure of virtues, too deep for a probe, and always existing in His eternal blissful position, and could be realised through the Guru's guidance only. (Guru's Word)

ਗੁਣੀ ਗਗੀਰੁ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਿਆ ॥
ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਰਹਿ ਭਾਇ ਦੂਜੈ ਬਿਨੁ ਸਬਦੈ

The faithless persons (self-willed) functions under the influence of their dual-mindedness and are completely lost without the Guru's guidance. (1)

ਬਉਰਾਨਿਆ ॥ ੧ ॥ ਹਰਿ ਨਾਮਿ ਨਾਵੈ ਸੋਈ
ਜਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲਾ ਮੂਲਿ ਨ ਹੋਈ ॥

Such a person, who is imbued with the love of the Lord's True Name, (who bathes in the pure Name) gets purified (of all vicious thoughts) and never gets engrossed in the filth of sinful actions. Infact, the whole world is impure without the support of True Name, and people have lost their honour, being engrossed in dual-mindedness. (2)

ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਹੈ ਮੈਲਾ ਦੂਜੈ ਭਰਮਿ
ਪਤਿ ਖੋਈ ॥ ੨ ॥ ਕਿਆ ਦ੍ਰਿੜਾ ਕਿਆ ਸੰਗ੍ਰਹਿ

O Lord ! It is not (under stood) realised by me as to what virtues should I grasp and what other vices should I leave ? But if you are bestowing Your Grace and benevolence on me, thus blessing me with Your True Name, then I could depend on Your friendly support throughout. (3)

ਤਿਆਰੀ ਮੈ ਤਾ ਬੂਝ ਨ ਪਾਈ ॥ ਹੋਹਿ ਦਇਆਲੁ
ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਨਾਮੋ ਹੋਇ ਸਖਾਈ ॥ ੩

The True Lord is our only benefactor, who fulfils all our desires by granting us the fruit of our virtuous actions, and bestows His True Name on those persons, He is pleased with. The person, who is bestowed with His Grace, finally realises the secrets of life (Nature's secrets) and merges with the Lord. (4)

॥ ਸਚਾ ਸਚੁ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਜਿਸੁ ਭਾਵੈ
ਤਿਸੁ ਨਾਇ ਲਾਏ ॥ ਗੁਰੂ ਦੁਆਰੈ ਸੋਈ ਬੂਝੈ

This human mind, watching the wonderful worldly drama of the Lord, gets so much enchanted in enjoying the game of life, that he fails to remember the Lord, forgetting that this world is transient and the whole world is engrossed in the cycle of births and deaths. But the person, who serves the True Guru (by reciting True Name), realises the Lord's secrets and attains salvation. (5)

ਜਿਸ ਨੋ ਆਖਿ ਬੁਝਾਏ ॥ ੪ ॥ ਦੇਖਿ ਬਿਸਮਾਦੁ
ਇਹੁ ਮਨੁ ਨਹੀ ਚੇਤੇ ਆਵਾ ਗਉਣੁ ਸੰਸਾਰਾ ॥

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋਈ ਬੂਝੈ ਪਾਏ ਮੋਖ ਦੁਆਰਾ ॥
੫ ॥ ਜਿਨ ਦਰੁ ਸੂਝੈ ਸੇ ਕਦੇ ਨ ਵਿਗਾੜਹਿ

The Guru has made me realise that the person, who develops the love of the Lord, never wastes this life in fruitless efforts and finally by-passes the cycle of births and deaths by engaging himself in Truth, virtuous deeds and reciting True Name. (6)

ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ
ਕਿਰਤਿ ਕਮਾਵਹਿ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ॥ ੬

The Guru-minded persons, who are imbued with the love of the True Lord, always practise Truth in the Lord's Presence, as they depend only on the support of the True Lord. However, the self-willed (faithless) persons, are lost in dual-mindedness and other whims (rituals) without realising the True Lord because of their lack of truthful deliberation (meditation of Truth). (7)

॥ ਸੇ ਦਰਿ ਸਾਚੈ ਸਾਚੁ ਕਮਾਵਹਿ ਜਿਨ ਗੁਰਮੁਖਿ
ਸਾਚੁ ਅਧਾਰਾ ॥ ਮਨਮੁਖ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਏ

ਨਾ ਬੂਝਹਿ ਵੀਚਾਰਾ ॥ ੭ ॥ ਆਪੇ ਗੁਰਮੁਖਿ
ਆਪੇ ਦੇਵੈ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ ॥ ਨਾਨਕ ਸੇ

The Lord alone bestows the Guru-minded persons with clear understanding and Truth, as He alone creates and then sustains the whole Universe. O Nanak ! The persons, whose service (love) is accepted by the Lord with honour, are finally given a place of honour in the Lord's Presence. (8 - 3)

ਜਨ ਬਾਇ ਪਏ ਹੈ ਜਿਨ ਕੀ ਪਤਿ ਪਾਵੈ ਲੇਖੈ ॥
੮ ॥ ੩ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੧
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਸਾਈ ਪਰਤਾਪੁ ਤੁਹਾਰੇ ਡੀਨਾ ॥ ਕਰਨ
ਕਰਾਵਨ ਉਪਾਇ ਸਮਾਵਨ ਸਗਲ ਛਤ੍ਰਪਤਿ
ਬੀਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਣਾ ਰਾਉ ਰਾਜ ਭਏ
ਰੰਕਾ ਉਨਿ ਝੂਠੇ ਕਹਣੁ ਕਹਾਇਓ ॥ ਹਮਰਾ
ਰਾਜਨੁ ਸਦਾ ਸਲਾਮਤਿ ਤਾ ਕੇ ਸਗਲ ਘਟਾ
ਜਸੁ ਗਾਇਓ ॥ ੧ ॥ ਉਪਮਾ ਸੁਨਹੁ ਰਾਜਨ ਕੀ
ਸੰਤਹੁ ਕਹਤ ਜੇਤ ਪਾਹੂਚਾ ॥ ਬੇਸੁਮਾਰ ਵਡ ਸਾਹ
ਦਾਤਾਰਾ ਉਚੇ ਹੀ ਤੇ ਉਚਾ ॥ ੨ ॥ ਪਵਨਿ
ਪਰੋਇਓ ਸਗਲ ਅਕਾਰਾ ਪਾਵਕ ਕਾਸਟ ਸੰਗੇ
॥ ਨੀਰੁ ਧਰਣਿ ਕਰਿ ਰਾਖੇ ਏਕਤ ਕੋਇ ਨ ਕਿਸ
ਹੀ ਸੰਗੇ ॥ ੩ ॥ ਘਟਿ ਘਟਿ ਕਥਾ ਰਾਜਨ ਕੀ
ਚਾਲੈ ਘਰਿ ਘਰਿ ਤੁਝਹਿ ਉਮਾਹਾ ॥ ਜੀਅ ਜੰਤ
ਸਭਿ ਪਾਛੈ ਕਰਿਆ ਪ੍ਰਥਮੇ ਰਿਜਕੁ ਸਮਾਹਾ ॥ ੪
॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਆਪੇ ਕਰਣਾ ਮਸਲਤਿ
ਕਾਹੂ ਦੀਨੀ ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਰਹੁ
ਦਿਖਾਏ ਸਾਚੀ ਸਾਖੀ ਚੀਨੀ ॥ ੫ ॥ ਹਰਿ ਭਗਤਾ
ਕਰਿ ਰਾਖੇ ਅਪਨੇ ਦੀਨੀ ਨਾਮੁ ਵਡਾਈ ॥ ਜਿਨਿ
ਜਿਨਿ ਕਰੀ ਅਵਗਿਆ ਜਨ ਕੀ ਤੇ ਤੈ ਦੀਏ
ਰੁਝਾਈ ॥ ੬ ॥ ਮੁਕਤਿ ਭਏ ਸਾਧਸੰਗਤਿ ਕਰਿ
ਤਿਨ ਕੇ ਅਵਗਨ ਸਭਿ ਪਰਹਰਿਆ ॥ ਤਿਨ

Sa'rag Mahala - 5 Astpadia Ghar - 1 Ik onkar satgur
prasad (Gosaiee partap tuha'ro deetha.....)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

O True Master ! We have now perceived Your might and wonder (drama) and have realised that You are the Lord-Creator of this universe and then destroy it after creation, (when it pleases You) and are sustaining it all along. All the kings, landlords or (nobleman) Rajas have attained high status from the worldly angle, but are poor (helpless) at heart (without attaining True Name) and all the description of their high position in the world is false (being temporary).

However, our True King is ever-existent and His praises are being sung by all the human beings all the time. (1)

O Lord-Emperor ! We hear the praises of Your Greatness and might from the holy saints, who have actually attained You (Your Vision) and perceived You, We have realised (through the saints) that You are limitless, the greatest benefactor and king-Emperor in the Universe, being greater than the greatest power. (On Earth).

You have maintained the whole universe in the same continuous chain (of Your creation) with Your light (soul) present within each being just as the heat retained in all the wood. Even water and Earth are being maintained together, (as different elements kept together) and they are kept in perfect harmony. (without any destructive effect on each other). (3)

O Lord-emperor ! All the beings have realised Your omnipresence and all the beings are seen singing Your praises with joy. You have made arrangements for their (food) sustenance before creating various beings (of the universe) in the world. (4)

O Lord ! Whatever creation, we perceive (all around us) has been created by You without any consultation (advice) from anyother (source) power as You are the only creator. You have created various beings through Your own efforts (which we have seen), which has been realised by us through the Guru's guidance. (This True worldly drama of wonder has been seen by us) (5)

O Lord ! You have bestowed Your protective (hand) care to Your saints by giving them the honour of reciting True Name; whereas all those persons, responsible for any disrespect or dishonour towards Your saints, have been thrown into the hell of Yama (god of death) and destroyed. (have been drowned punished in the floods of Yama). (6)

ਕਉ ਦੇਖਿ ਭਏ ਕਿਰਪਾਲਾ ਤਿਨ ਭਵ ਸਾਗਰੁ
ਤਰਿਆ ॥ ੭ ॥ ਹਮ ਨਾਨਕ ਨੀਚ ਤੁਮੇ ਬਭ
ਸਾਹਿਬ ਕੁਦਰਤਿ ਕਉਣ ਬੀਚਾਰਾ ॥ ਮਨੁ ਤਨੁ
ਸੀਤਲੁ ਗੁਰ ਦਰਸ ਦੇਖੇ ਨਾਨਕ ਨਾਮੁ ਅਪਾਰਾ
॥ ੮ ॥ ੧ ॥

ਸਾਰਗ ਮਹਲਾ ੫ ਅਸਟਪਦੀ ਘਰੁ ੬
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਗਮ ਅਗਾਧਿ ਸੁਨਹੁ ਜਨ ਕਥਾ ॥ ਪਾਰਬ੍ਰਹਮ
ਕੀ ਅਚਰਜ ਸਭਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਦਾ
ਸਦਾ ਸਤਿਗੁਰ ਨਮਸਕਾਰ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਗੁਨ ਗਾਇ ਅਪਾਰ ॥ ਮਨ ਭੀਤਰਿ ਹੋਵੈ ਪਰਗਾਸੁ
॥ ਗਿਆਨ ਅੰਜਨੁ ਅਗਿਆਨ ਬਿਨਾਸੁ ॥ ੧ ॥
ਮਿਤਿ ਨਾਹੀ ਜਾ ਕਾ ਬਿਸਥਾਰੁ ॥ ਸੇਭਾ ਤਾ ਕੀ
ਅਪਰ ਅਪਾਰ ॥ ਅਨਿਕ ਰੰਗ ਜਾ ਕੇ ਗਨੇ ਨ
ਜਾਹਿ ॥ ਸੋਗ ਹਰਖ ਦੁਹਹੁ ਮਹਿ ਨਾਹਿ ॥ ੨ ॥
ਅਨਿਕ ਬ੍ਰਹਮੇ ਜਾ ਕੇ ਬੇਦ ਧੁਨਿ ਕਰਹਿ ॥ ਅਨਿਕ
ਮਹੇਸ ਬੈਸਿ ਧਿਆਨੁ ਧਰਹਿ ॥ ਅਨਿਕ ਪੁਰਖ
ਅੰਸਾ ਅਵਤਾਰ ॥ ਅਨਿਕ ਇੰਦ੍ਰ ਊਭੇ ਦਰਬਾਰ
॥ ੩ ॥ ਅਨਿਕ ਪਵਨ ਪਾਵਕ ਅਰੁ ਨੀਰ ॥
ਅਨਿਕ ਰਤਨ ਸਾਗਰ ਦਧਿ ਖੀਰ ॥ ਅਨਿਕ
ਸੂਰ ਸਸੀਅਰ ਨਖਿਆਤਿ ॥ ਅਨਿਕ ਦੇਵੀ
ਦੇਵਾ ਬਹੁ ਭਾਂਤਿ ॥ ੪ ॥ ਅਨਿਕ ਬਸੁਪਾ ਅਨਿਕ
ਕਾਮਧੇਨ ॥ ਅਨਿਕ ਪਾਰਜਾਤ ਅਨਿਕ ਮੁਖਿ
ਬੇਨ ॥ ਅਨਿਕ ਅਕਾਸ ਅਨਿਕ ਪਾਤਾਲ ॥
ਅਨਿਕ ਮੁਖੀ ਜਪੀਐ ਗੋਪਾਲ ॥ ੫ ॥ ਅਨਿਕ

The persons, who have joined the company of holy saints, have attained salvation, by ridding them of all their sins and vicious thoughts. They have been enabled to cross this ocean (of life) successfully through Your Grace and benevolence. (7)

O Lord ! You are the Almighty Lord, whereas we are very small and helpless, like the smallest worm, so how could we describe Your grand drama of Nature and its secrets. O Nanak ! My body and soul has attained peace and tranquillity by perceiving the Guru, as we have taken the support of Lord's True Name as our mainstay in life. (8 - 1)

Sa'rag Mahala Astpadia - 5 Ghar - 6 Ik onkar satgur prasad (Agam aga'dh sunoh jan katha.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O holy saints ! Let us listen to the wonderful story of (creation) the limitless Lord, beyond our comprehension, as the Lord's Court is really wonderful, who is the Prime-soul. (Pause -1)

My salutations to the True Guru, time and again, with whose Grace and benevolence I have been enabled to sing the praises of the limitless Lord-Almighty. We get our innerself (mind) enlightened (with His light) and the darkness of ignorance (lack of knowledge) is cast away with the collyrium of knowledge. (Lord's secrets). (1)

The Lord's Greatness and wonderful drama is beyond description (and too deep to be probed) and His Greatness or status is limitless and beyond our comprehension. The various aspects (hues) of Lord's Nature and creation (grandeur) are so vast that they cannot be enumerated, as the Lord is above (the effects of) both joy and sorrow. (is unaffected by either joy or sorrow) (2)

Innumerable Brahmas are reciting the Vedas (before Him) before His Presence and numerous Shivas are meditating on Him. (sitting in meditation) There are innumerable Parsu Rams, (Grand Man) an incarnation of the Lord, while countless Indras (gods) are standing (to pay homage) at His gates. (3)

There are countless gods of air, fire and water (elements of Nature) while there are countless oceans of curd and milk, full of the jewels (of virtues). Countless are the Suns, Moons and Stars (in the galaxy) in the universe, whereas there are countless gods and goddesses at His biddance. (4)

There are countless Earths and Kam'dhen Cows (who fulfil all our desires) alongwith countless musicians singing His praises. (Narads and Krishnas with the music of flute).

ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਨ ॥ ਅਨਿਕ ਜੁਗਤਿ ਹੋਵਤ
ਬਖਿਆਨ ॥ ਅਨਿਕ ਸਰੋਤੇ ਸੁਨਹਿ ਨਿਧਾਨ ॥
ਸਰਬ ਜੀਅ ਪੂਰਨ ਭਗਵਾਨ ॥ ੬ ॥ ਅਨਿਕ
ਧਰਮ ਅਨਿਕ ਕੁਮੇਰ ॥ ਅਨਿਕ ਬਰਨ ਅਨਿਕ
ਕਨਿਕ ਸੁਮੇਰ ॥ ਅਨਿਕ ਸੇਖ ਨਵਤਨ ਨਾਮੁ
ਲੇਹਿ ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਤੇਹਿ ॥ ੭ ॥
ਅਨਿਕ ਪੁਰੀਆ ਅਨਿਕ ਤਹ ਖੰਡ ॥ ਅਨਿਕ
ਰੂਪ ਰੰਗ ਬ੍ਰਹਮੰਡ ॥ ਅਨਿਕ ਬਨਾ ਅਨਿਕ ਫਲ
ਮੂਲ ॥ ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲ ॥ ੮ ॥
॥ ਅਨਿਕ ਜੁਗਾਦਿ ਦਿਨਸ ਅਰੁ ਰਾਤਿ ॥ ਅਨਿਕ
ਪਰਲਉ ਅਨਿਕ ਉਤਪਾਤਿ ॥ ਅਨਿਕ ਜੀਅ
ਜਾ ਕੇ ਗ੍ਰਿਹ ਮਾਹਿ ॥ ਰਮਤ ਰਾਮ ਪੂਰਨ ਸ੍ਵ
ਠਾਇ ॥ ੯ ॥ ਅਨਿਕ ਮਾਇਆ ਜਾ ਕੀ ਲਖੀ ਨ
ਜਾਇ ॥ ਅਨਿਕ ਕਲਾ ਖੇਲੈ ਹਰਿ ਰਾਇ ॥
ਅਨਿਕ ਧੁਨਿਤ ਲਲਿਤ ਸੰਗੀਤ ॥ ਅਨਿਕ
ਗੁਪਤ ਪ੍ਰਗਟੇ ਤਹ ਚੀਤ ॥ ੧੦ ॥ ਸਭ ਤੇ ਉਚ
ਭਗਤ ਜਾ ਕੈ ਸੰਗਿ ॥ ਆਠ ਪਹਰ ਗੁਨ ਗਾਵਹਿ
ਰੰਗਿ ॥ ਅਨਿਕ ਅਨਾਹਦ ਆਨੰਦ ਝੁਨਕਾਰ ॥
ਉਆ ॥ ਰਸ ਕਾ ਕਛੁ ਅੰਤੁ ਨ ਪਾਰ ॥ ੧੧ ॥
ਸਤਿ ਪੁਰਖੁ ਸਤਿ ਅਸਥਾਨੁ ॥ ਉਚ ਤੇ ਉਚ
ਨਿਰਮਲ ਨਿਰਬਾਨੁ ॥ ਅਪੁਨਾ ਕੀਆ ਜਾਨਹਿ
ਆਪਿ ॥ ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਓ ਬਿਆਪਿ ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਦਇਆਲ ॥ ਜਿਨਿ
ਜਪਿਆ ਨਾਨਕ ਤੇ ਭਏ ਨਿਹਾਲ ॥ ੧੨ ॥ ੧
੧੨ ॥ ੨ ॥ ੩ ॥ ੭ ॥

There are countless Earths and nether lands, alongwith innumerable persons meditating on the Lord-Creator. (5)

Countless Shastras, Smritis and Puranas are there, with discourses of all types on the knowledge of this literature. (these books of lore) There are innumerable persons, listening to the praises of the Lord, fountain-head of all worldly treasures, being sung, whereas the Lord pervades equally in all the beings. (6)

Countless are the gods of justice (Dharam Rajs) and gods like Kabir; alongwith countless Varuna (gods of ocean) and mountains of gold like sum'er.

Countless pythons like sheshnag are reciting a new Name (of the Lord) every day, notwithstanding all this, the Lord remains limitless and (beyond description) indescribable. (7)

There are countless regions, continents and universes alongwith countless forms and colours of creation in all the universes. There are countless gardens with various fruits and flowers but the Lord remains formless with many forms even. (8)

Countless are the Yugas like SatYug and KalYug alongwith days and nights of this universe has been created or destroyed by the Lord. There are innumerable beings moving around in this universe, the house of the Lord, where the Lord is pervading everywhere in equal measure, being omni-present. (9)

There are countless types of wondrous, enacted by the worldly falsehood (Maya) in the worldly drama by the Lord, where the Lord is playing His wondrous game in many ways with great powers. There are countless types of musical rhythms, with beautiful songs in different Ragas (in praise of the Lord) and there are many Chitra Guptas, the deputies of Dharam Raj, (keeping all accounts of human beings) who function as arbitrators of our actions either in hidden or physical forms. (10)

But the Greatest of all is the Lord, who is worshipped and attained by the saints, who sing His praises all the time with love and devotion. There are countless types of unstrung music (tunes) of Nature, spreading bliss and joy everywhere, but there is no limit or end to the bliss of the Lord, present in His Nature. (11)

The Lord is ever true, abiding in His True form in a pure abode, like the holy saints; the Lord is the greatest of all, with Truth as His personification. The Lord alone knows His creation, as He pervades within all beings equally.

O Nanak ! The Lord is an ocean of Grace and benevolence, without any short falls in His munificence; and the persons, who have recited His True Name, have attained eternal bliss of life. (12 - 1 - 2 - 2 - 3 - 7)

ਸਾਰਗ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥ ਘਟਿ ਘਟਿ
ਪੂਰਨ ਹੈ ਅਲਿਪਾਤਾ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਕਰਿ
ਬਿਸਥੀਰਨੁ ਜਲ ਤਰੰਗ ਜਿਉ ਰਚਨੁ ਕੀਆ ॥
ਹਭਿ ਰਸ ਮਾਣੇ ਭੋਗ ਘਟਾਣੇ ਆਨ ਨ ਬੀਆ ਕੋ
ਬੀਆ ॥ ਹਰਿ ਰੰਗੀ ਇਕ ਰੰਗੀ ਠਾਕੁਰੁ ਸੰਤਸੰਗਿ
ਪ੍ਰਭੁ ਜਾਤਾ ॥ ਨਾਨਕ ਦਰਸਿ ਲੀਨਾ ਜਿਉ ਜਲ
ਮੀਨਾ ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥ ੧ ॥
ਕਉਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ ॥ ਪੂਰਨ
ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥ ਪੂਰਨ ਮਨਮੋਹਨ ਘਟ
ਘਟ ਸੋਹਨ ਜਬ ਖਿਚੈ ਤਬ ਛਾਈ ॥ ਕਿਉ ਨ
ਅਰਾਧਹੁ ਮਿਲਿ ਕਰਿ ਸਾਧਹੁ ਘਰੀ ਮੁਹਤਕ
ਬੋਲਾ ਆਈ ॥ ਅਰਬੁ ਦਰਬੁ ਸਭੁ ਜੇ ਕਿਛੁ ਦੀਸੈ
ਸੰਗਿ ਨ ਕਛਹੁ ਜਾਈ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ
ਆਰਾਧਹੁ ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ ॥
੨ ॥ ਪੂਛਉ ਸੰਤ ਮੇਰੇ ਠਾਕੁਰੁ ਕੈਸਾ ॥ ਹੀਉ
ਅਰਾਪਉ ਦੇਹੁ ਸਦੇਸਾ ॥ ਦੇਹੁ ਸਦੇਸਾ ਪ੍ਰਭ ਜੀਉ
ਕੈਸਾ ਕਹ ਮੋਹਨ ਪਰਵੇਸਾ ॥ ਅੰਗ ਅੰਗ
ਸੁਖਦਾਈ ਪੂਰਨ ਬ੍ਰਹਮਾਈ ਥਾਨ ਥਾਨੰਤਰ ਦੇਸਾ
॥ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ਘਟਿ ਘਟਿ ਜੁਗਤਾ ਕਹਿ ਨ
ਸਕਉ ਹਰਿ ਜੈਸਾ ॥ ਦੇਖਿ ਚਰਿਤ ਨਾਨਕ ਮਨੁ

Sa'rag Chhant Mahala - 5 Ik onkar satgur prasad (Sabh dekhiai anbahai ka' da'ata.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord, who makes us fearless, is perceived equally in all beings, and remains aloof from all, though pervading all beings, as He is omni-present. The Lord has created the whole universe from Himself and then pervades all beings in equal and perfect measure, just as a bubble appears from the surface of water. (and then merges with it) The Lord enjoys Himself the bliss of all worldly pleasures, being present within each body, as there is no other power on par with Him. We could realise and attain the Lord in the company of the holy saints only, as the True Master, in formless form, is perceived in various forms and hues.

O Nanak ! I am imbued with the love of the Lord, having had a glimpse of His vision, just as the fish develops love for the water. The Lord, bestower of fearlessness in all, is perceived in perfection everywhere. (1)

With what praises and virtues could I express the Greatness and grandeur of the Lord, who pervades everywhere in perfection. The beloved Lord, full of enchantment, is prevailing in all beings with grandeur and when He withdraws His light (soul) from the human body, it is reduced to ashes. Then why do we not meditate on such a Lord in the company of holy saints, since the call of Yama (god of death) could come any moment and snatch away this life from us ? Whatever this man sees in the form of worldly possessions in the world, is all transient and nothing accompanies him at the time of death. O Nanak ! Let us therefore, recite the True Name of the Lord. But with what face could we (faithless persons) express the Greatness and grandeur of the Lord, who is ever sublime and Great ? (2)

O holy saints ! Could you tell me, how the True Master, my Lord, looks like ? I would offer myself as a sacrifice to the person, who would convey to me the message of my True Lord and surrender myself to him completely. O friends ! Pray tell me how Great and Vast (Grand) is my True Master, and where is His abode ? The grandeur of the True Lord is to be perceived all over the place, and in all countries in perfect form. The Lord is free from all worldly bondage and is pervading all the beings, being omni-present but I cannot describe the beauty and grandeur of the Lord, as it is beyond my comprehension.

ਮੇਹਿਓ ਪੂਛੈ ਦੀਨੁ ਮੇਰੇ ਠਾਕੁਰੁ ਕੈਸਾ ॥ ੩ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪਹਿ ਆਇਆ ॥ ਧੰਨਿ ਸੁ

ਰਿਦਾ ਜਿਹ ਚਰਨ ਬਸਾਇਆ ॥ ਚਰਨ

ਬਸਾਇਆ ਸੰਤ ਸੰਗਾਇਆ ਅਗਿਆਨ ਅੰਧੇਰੁ

ਗਵਾਇਆ ॥ ਭਇਆ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਉਲਾਸੁ

ਪ੍ਰਭੁ ਲੋਕੀਦਾ ਪਾਇਆ ॥ ਦੁਖੁ ਨਾਠਾ ਸੁਖੁ ਘਰ

ਮਹਿ ਵੂਠਾ ਮਹਾ ਅਨੰਦ ਸਹਜਾਇਆ ॥ ਕਹੁ

ਨਾਨਕ ਮੈ ਪੂਰਾ ਪਾਇਆ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ

ਪਹਿ ਆਇਆ ॥ ੪ ॥ ੧ ॥

ਸਾਰੰਗ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਰਾਇ ਮਹਮੇ
ਹਸਨੇ ਕੀ ਧੁਨਿ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੂ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ

ਨ ਕੁੰਜੀ ਹਥਿ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਨ ਭੀਜੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦਿ ॥ ਨ

ਭੀਜੈ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ ॥ ਨ ਭੀਜੈ ਸੋਗੀ

ਕੀਤੇ ਰੋਜਿ ॥ ਨ ਭੀਜੈ ਰੂਪੀ ਮਾਲੀ ਰੰਗਿ ॥ ਨ

ਭੀਜੈ ਤੀਰਥਿ ਭਵਿਐ ਨੰਗਿ ॥ ਨ ਭੀਜੈ ਦਾਤੀ

ਕੀਤੇ ਪੁੰਨਿ ॥ ਨ ਭੀਜੈ ਬਾਹਰਿ ਬੈਠਿਆ ਸੁੰਨਿ ॥

ਨ ਭੀਜੈ ਭੋਜਿ ਮਰਹਿ ਭਿੜਿ ਸੂਰ ॥ ਨ ਭੀਜੈ

ਕੇਤੇ ਹੋਵਹਿ ਧੂੜ ॥ ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ

O Nanak ! I am completely enamoured by His worldly drama. With all the humility, I would request the Guru to explain me the Grand form of my (Lord) True Master. (3)

The Lord through His Grace and magnanimity, has appeared within His disciples (given a glimpse to them) and blessed the heart, wherein the Lord's love is inculcated (His lotus-feet).

By seeking the company of the holy saints I have developed the love of the lotus-feet of the Lord (inculcated Lord's love in my heart) which has dispelled the darkness of my ignorance. When the light (enlightenment) of Lord's knowledge (appeared) shone in my heart, I felt the bliss and joy of my life as I attained the much sought-after Lord. (as desired by me I united with the Lord). Thus I have enjoyed the eternal bliss in the state of Equipose and all my afflictions disappeared with the joy and bliss appearing within me.

O Nanak ! Once I joined the company of the (True) perfect Guru, the Lord appeared within my innerself, through His Grace and benevolence. (4 - 1)

Sa'rang Ki Vaar Mahala - 4 Rai Mehmai Hasnai Ki dhun Ik onkar satgur prasad Slok Mahala - 2 (Gur kunji pahu nival ma'n kotha...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The mind is like a hutment with body as its roof, with dual-mindedness as the door (planks), and the lock of ignorance is used (to lock it in darkness) but the Lord's knowledge (with His secrets) is the key (to this hutment placed under the care of the Guru. O Nanak ! There is no other person having this key except the Guru, so that the door (planks) can be opened only by the Guru Himself (having the key). (1)

Mahala - 1 : The Lord is not satisfied (pleased) with the singing of Ragas or playing of the musical instruments or studying and reciting the Vedas (by someone); nor is the Lord pleased with intelligent arguments, or discourses of literary types, or penance of Yogis. Neither the Lord gets pleased with someone showing his sorrow and detachment (from worldly pleasure or possessions) every day, nor the Lord is satisfied with beautiful rosaries or bliss of beautiful forms; neither the Lord is pleased with persons visiting holy places naked (without clothes) nor is He satisfied with giving alms to the poor. The Lord is not pleased with someone sitting in meditation (detached) in the jungles, or by someone giving up life fighting like a warrior (in the battle field) or even by some one, being humble like the dust of other's feet. O Nanak ! The

॥ ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ ॥ ੨ ॥

ਮਹਲਾ ੧ ॥ ਨਵ ਛਿਅ ਖਟ ਕਾ ਕਰੇ ਬੀਚਾਰੁ

॥ ਨਿਸਿ ਦਿਨ ਉਚਰੈ ਭਾਰ ਅਠਾਰ ॥ ਤਿਨਿ ਭੀ

ਅੰਤੁ ਨ ਪਾਇਆ ਤੋਹਿ ॥ ਨਾਮ ਬਿਹੁਣ ਮੁਕਤਿ

ਕਿਉ ਹੋਇ ॥ ਨਾਭਿ ਵਸਤ ਬ੍ਰਹਮੈ ਅੰਤੁ ਨ

ਜਾਣਿਆ ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਨਾਮੁ ਪਛਾਣਿਆ

॥ ੩ ॥

ਪਉੜੀ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨਾ ਜਿਨਿ ਆਪੁ

ਉਪਾਇਆ ॥ ਆਪੇ ਖੇਲੁ ਰਚਾਇਓਨੁ ਸਭੁ ਜਗਤੁ

ਸਬਾਇਆ ॥ ਤ੍ਰੈ ਗੁਣ ਆਪਿ ਸਿਰਜਿਅਨੁ

ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ

ਉਬਰੇ ਜਿਨ ਭਾਣਾ ਭਾਇਆ ॥ ਨਾਨਕ ਸਚੁ

ਵਰਤਦਾ ਸਭ ਸਚਿ ਸਮਾਇਆ ॥ ੧ ॥

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਖੈ ਵੇਕ ॥ ਮੰਦਾ

ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ॥

ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਵੇਖੈ ਧੰਧੈ ਲਾਇ ॥ ਕਿਸੈ

ਬੋਝਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥

ਆਵਹਿ ਨੰਗੇ ਜਾਹਿ ਨੰਗੇ ਵਿਚੇ ਕਰਹਿ ਵਿਥਾਰ

॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਣੀਐ ਅਗੈ ਕਾਈ ਕਾਰ

॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਜਿਨਸਿ ਥਾਪਿ ਜੀਆਂ ਕਉ ਭੇਜੈ

ਜਿਨਸਿ ਥਾਪਿ ਲੈ ਜਾਵੈ ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੈ

ਅਪੇ ਏਤੇ ਵੇਸ ਕਰਾਵੈ ॥ ਜੇਤੇ ਜੀਅ ਫਿਰਹਿ

main requirement to win His favour depends on the love and devotion shown by someone, and then reciting True Name by singing His praises. (2)

Mahala - 1 : The Lord is not pleased by our reciting of nine (books of) grammars, six Shastras or six parts of Vedas or their studies, nor by carrying the load of eighteen Puranas and reciting Mahabharat day and night; as no one has been able to gauge the depth and Vastness of the limitless Lord; in actual fact, no one could ever attain salvation without reciting True Name of the Lord. How could the god Brahma, who could not find the extent of the roots of lotus-flower springing from the Vishnu's life cord, realise the Lord's Greatness? O Nanak ! The Guru-minded persons alone have realised the Lord by reciting True Name. (3)

Pour'i : The Lord, who has created this universe, alone known His Greatness and Vastness, being above the effects of Maya (worldly falsehood), as this whole worldly drama (of creation) has sprung up from the Lord Himself. The Lord Himself has lured (induced) mankind into the love of worldly false-hood (Maya) by developing the three-pronged Maya (with lust for power, greed and peace). But the persons, who have followed the Will of the Lord have finally successfully crossed this ocean (of life) through the Guru's Grace. O Nanak! The True Lord pervades the whole universe as an embodiment of Truth, and everyone finally merges with the True Lord. (1)

Slok Mahala - 2 (Aap upa'ie Nanka aapai rakhai ve'k....)

The Lord has created all the beings Himself and have maintained them separately (aloof). How could we evaluate some (of them) as bad when the True Master (responsible for their creation) is the same for all ?

The Master of all the beings is the (one and the only one) same Lord, who has sustained all of them engaged in various activities; though (some of) the creation is engaged in big or small activities or occupations, but no one is without His support. (without any work) The whole creation is born naked and then goes without clothes (as naked) even at the time of death; but during their sojourn of life in the world make lot of provisions for themselves (amass wealth and possessions). O Nanak ! We cannot decipher the Lord's Will and cannot say what awaits us next. (in the next world). (1)

Mahala - 1 : The Lord creates the beings, and then maintains them in the world, and finally takes away all the created beings (after death). The Lord has enacted this worldly drama and Himself has created beings and then destroys them, as it pleases Him. Infact, all the beings, who are born in the world, are looking for their sustenance and it is the Lord alone, who provides them with means of sustenance (with alms). Why

ਅਉਧੂਤੀ ਆਪੇ ਭਿਖਿਆ ਪਾਵੈ ॥ ਲੇਖੈ ਬੋਲਣੁ

ਲੇਖੈ ਚਲਣੁ ਕਾਇਤੁ ਕੀਚਹਿ ਦਾਵੈ ॥ ਮੂਲੁ ਮਤਿ

ਪਰਵਾਣਾ ਏਹੋ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ॥ ਕਰਣੀ

ਉਪਰਿ ਹੋਇ ਤਪਾਵਸੁ ਜੇ ਕੇ ਕਹੈ ਕਹਾਏ ॥ ੨॥

ਪਉੜੀ ॥ ਗੁਰਮੁਖਿ ਚਲਤੁ ਰਚਾਇਓਨੁ ਗੁਣ

ਪਰਗਟੀ ਆਇਆ ॥ ਗੁਰਬਾਣੀ ਸਦ ਉਚਰੈ

ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥ ਸਕਤਿ ਗਈ ਭ੍ਰਮ

ਕਟਿਆ ਸਿਵ ਜੋਤਿ ਜਗਾਇਆ ॥ ਜਿਨ ਕੈ ਪੋਤੈ

ਪੁੰਨੁ ਹੈ ਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ॥ ਨਾਨਕ ਸਹਜੇ

ਮਿਲਿ ਰਹੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥ ੨ ॥

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਸਾਹ ਚਲੇ ਵਣਜਾਰਿਆ ਲਿਖਿਆ ਦੇਵੈ ਨਾਲਿ

॥ ਲਿਖੇ ਉਪਰਿ ਹੁਕਮੁ ਹੋਇ ਲਈਐ ਵਸਤੁ

ਸਮਾਲਿ ॥ ਵਸਤੁ ਲਈ ਵਣਜਾਰਈ ਵਖਰੁ ਬਾਪ

ਪਾਇ ॥ ਕੇਈ ਲਾਹਾ ਲੈ ਚਲੇ ਇਕਿ ਚਲੇ ਮੂਲੁ

ਗਵਾਇ ॥ ਬੋੜਾ ਕਿਨੈ ਨ ਮੰਗਿਓ ਕਿਸੁ ਕਹੀਐ

ਸਾਬਾਸਿ ॥ ਨਦਰਿ ਤਿਨਾ ਕਉ ਨਾਨਕਾ ਜਿ

ਸਾਬਤੁ ਲਾਏ ਰਾਸਿ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਜੁੜਿ ਜੁੜਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁੜੇ

॥ ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵੇ ॥ ਕੇਤਿਆ ਕੇ

ਬਾਪ ਕੇਤਿਆ ਕੇ ਬੇਟੇ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਹੂਏ ॥

ਆਗੈ ਪਾਛੈ ਗਣਤੁ ਨ ਆਵੈ ਕ੍ਰਿਆ ਜਾਤੀ ਕ੍ਰਿਆ

ਭੁਣਿ ਹੂਏ ॥ ਸਭੁ ਕਰਣਾ ਕਿਰਤੁ ਕਰਿ ਲਿਖੀਐ

should this man behave with any authority, when the Lord only makes him talk and walk about as per His Will ?

O Nanak ! This is the basic principle of Lord's creation (worldly drama) which I have explained to the people; and it is only our actions, which will decide our fate (and future course of actions) as nothing will be decided as per our wishes or desires, even though we may talk too much about it. (2)

Pour'i : The Guru-minded persons have realised the secret of this worldly drama, and this knowledge has been gained by them through the Lord's Grace, as they always recite the True Name (Guru's Word) having inculcated the love of the Lord in their hearts. The Lord has enlightened the Guru-minded persons with the (light) knowledge, so that they have got rid of the love of worldly desires (worldly falsehood) having dispelled their dual-mindedness. Infact, the persons, who were fortunate and pre-destined by Lord's Will, have been united with the Guru by the Lord. (given the company and guidance of the Guru).

O Nanak ! Such Guru-minded persons, then merge with the Lord in the fourth state of Equipoise, by imbibing the Lord's True Name in their hearts. (2)

Slok Mahala - 2 (*Sa'h chale va'njaria' likhia' devai naal...*)

When the human beings come (are born) to this world as traders, and approach the Lord, the main dealer, they are bestowed with all the worldly possessions (fate) by the Lord, as pre-destined for them; and the Lord's Will takes note of all their destiny (as pre-destined) but the human being usurps everything, as if it were his own. Once the traders (human beings) have been blessed with spiritual bliss by the Lord, they have inculcated the love of the Lord in the heart, in the form of True Name, so that some (Guru-minded) persons have lived a purposeful and profitable life whereas some others (faithless ones) have lost the capital amount even. (have wasted this life even). O Nanak ! Whom should we praise as no one seeks less wealth (everyone wants more and more) ? It is only few Guru-minded persons, blessed with the Grace of the Lord, who have brought back the capital amount intact. (who have lived a virtuous life, by attaining unison with the Lord). (1)

Mahala - 1 : The persons, who were amassing worldly wealth (possessions) have been separated from the Lord, while those persons, who have cast away the worldly wealth (possessions) are united with the Lord in the end. So finally it means that the persons attached to worldly possessions, live a meaningless life (like a dead person) and the others who have cast away their egoism and worldly desires, have lived a meaningful life. In this world many people have become parents of some children, or children of some fathers, or even

ਕਰਿ ਕਰਿ ਕਰਤਾ ਕਰੇ ਕਰੇ ॥ ਮਨਮੁਖਿ ਮਰੀਐ
ਗੁਰਮੁਖਿ ਤਰੀਐ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਕਰੇ ॥

੧ ॥

ਪਉੜੀ ॥ ਮਨਮੁਖਿ ਦੂਜਾ ਭਰਮੁ ਹੈ ਦੂਜੈ
ਲੋਭਾਇਆ ॥ ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੇ ਕੂੜੇ

ਆਲਾਇਆ ॥ ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਮੋਹੁ ਹੇਤੁ ਹੈ ਸਭੁ

ਦੁਖੁ ਸਬਾਇਆ ॥ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ

ਭਰਮਹਿ ਭਰਮਾਇਆ ॥ ਮਨਮੁਖਿ ਜਨਮੁ

ਗਵਾਇਆ ਨਾਨਕ ਹਰਿ ਭਾਇਆ ॥ ੩ ॥

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ
ਮਾਹਿ ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ
ਨਾਹਿ ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ
ਗੁਰ ਪਰਸਾਦਿ ॥ ਤਿਨੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ
ਕਉ ਲਿਖਿਆ ਆਦਿ ॥ ੧ ॥

ਮਹਲਾ ੨ ॥ ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰੇ
ਸੋਇ ਸਾਲਾਹਿ ॥ ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ
ਦਾਤਾ ਨਾਹਿ ॥ ਕਰਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ
ਕੀਤਾ ਆਕਾਰੁ ॥ ਦਾਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ
ਦੇ ਆਧਾਰੁ ॥ ਨਾਨਕ ਆਪਿ ਸਦੀਵ ਹੈ ਪੂਰਾ
ਜਿਸੁ ਭੰਡਾਰੁ ॥ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ
ਪਾਰਾਵਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸੇਵਿਐ
ਸੁਖੁ ਪਾਈ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਉਚਰਾ ਪਤਿ ਸਿਉ

sometimes many Gurus have become (behaved) like followers. Infact, there is no count of our whereabouts in a previous life or in the next life or what was our family lineage previously and what it will be in the future.(we do not know our fate at all).

What ever is destined for man, is written on his hands by the creator and he only carries out certain functions as destined for him by the Lord's Will. (he is only to obey the Will) O Nanak ! The faithless persons are doomed to failure whereas the Guru-minded persons attain salvation as per the Lord's Grace and Will. (2)

Pou'ri : The faithless person is engrossed in dual-mindedness and is always attached to worldly pleasures in life. Whosoever practise falsehood, are always engaged in worldly falsehood (talking untruth). The love of the son and wife is all false and temporary, leading us to sufferings in life, and such faithless persons have to face the punishment at the hands of Yama, god of death, as they are lost in the worldly wilderness. O Nanak ! The faithless persons have wasted this human life, as this was the Lord's Will and His pleasure. (3)

Slok Mahala - 2 (*Jin vadiaee terai naa'm ki te ratai*)

O Lord ! The persons, who have been blessed with the honour (boon) of Lord's True Name, are always imbued with Your love in their hearts. O Nanak ! There is only one nectar of True Name and apart from True Name, there is no other nectar (like that of the gods) in the world. O Nanak ! The nectar of True Name is ingrained (within) in the heart but is perceived only through the Guru's Grace, and is tasted by few fortunate persons with love and devotion, who have been pre-destined by the Lord's Will from the beginning. (1)

Mahala - 2 : What is the value of this human being to be praised, but the Lord who has created him deserves all the praises (for his form) ? O Nanak ! There is no other benefactor for mankind, apart from the Lord-benefactor ! The Lord-creator only deserves all the praise for having created such a wonderful human form. O Nanak ! Let us sing the praises of the Lord who supports and sustains all the beings, and such a Lord, whose stocks are always full, is ever-existent. We should always sing His praises of Greatness, who is limitless and beyond our comprehension. (2)

Pour'i : We always enjoy the bliss of life, by reciting the True Name, the invaluable treasure of the Lord. The person, who recites the True Name of the Lord, free from Maya, proceeds to the Lord's Presence with acclaim and honour.

ਘਰਿ ਜਾਂਈ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ ਨਾਮੁ
ਰਿਵੈ ਵਸਾਈ ॥ ਮਤਿ ਪਖਿਰੂ ਵਸਿ ਹੋਇ ਸਤਿਗੁਰੂ
ਧਿਆਈ ॥ ਨਾਨਕ ਆਪਿ ਦਇਆਲੁ ਹੋਇ
ਨਾਮੇ ਲਿਵ ਲਾਈ ॥ ੪ ॥

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਤਿਸੁ ਸਿਉ ਕੈਸਾ ਬੋਲਣਾ ਜਿ ਆਪੇ ਜਾਣੈ ਜਾਣੁ
॥ ਚੀਰੀ ਜਾ ਕੀ ਨਾ ਫਿਰੈ ਸਾਹਿਬੁ ਸੋ ਪਰਵਾਣੁ ॥
ਚੀਰੀ ਜਿਸ ਕੀ ਚਲਣਾ ਮੀਰ ਮਲਕ ਸਲਾਰ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਜਿਨਾ
ਚੀਰੀ ਚਲਣਾ ਹਥਿ ਤਿਨਾ ਕਿਛੁ ਨਾਹਿ ॥ ਸਾਹਿਬ
ਕਾ ਫੁਰਮਾਣੁ ਹੋਇ ਉਠੀ ਕਰਲੈ ਪਾਹਿ ॥ ਜੇਹਾ
ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ ॥ ਘਲੇ
ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥ ੧ ॥

ਮਹਲਾ ੨ ॥ ਸਿਫਤਿ ਜਿਨਾ ਕਉ ਬਖਸੀਐ
ਸੇਈ ਪੋਤੇਦਾਰ ॥ ਕੁੰਜੀ ਜਿਨ ਕਉ ਦਿਤੀਆ
ਤਿਨ੍ਹ ਮਿਲੇ ਭੰਡਾਰ ॥ ਜਹ ਭੰਡਾਰੀ ਹੂ ਗੁਣ
ਨਿਕਲਹਿ ਤੇ ਕੀਅਹਿ ਪਰਵਾਣੁ ॥ ਨਦਰਿ ਤਿਨਾ
ਕਉ ਨਾਨਕਾ ਨਾਮੁ ਜਿਨ੍ਹ ਨੀਸਾਣੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਿਰਮਲਾ ਸੁਣਿਐ
ਸੁਖੁ ਹੋਈ ॥ ਸੁਣਿ ਸੁਣਿ ਮੰਨਿ ਵਸਾਈਐ ਬੂਝੈ
ਜਨੁ ਕੋਈ ॥ ਬਹਦਿਆ ਉਠਦਿਆ ਨ ਵਿਸਰੈ
ਸਾਚਾ ਸਚੁ ਸੋਈ ॥ ਭਗਤਾ ਕਉ ਨਾਮ ਅਧਾਰੁ
ਹੈ ਨਾਮੇ ਸੁਖੁ ਹੋਈ ॥ ਨਾਨਕ ਮਨਿ ਤਨਿ ਰਵਿ
ਰਹਿਆ ਗੁਰਮੁਖਿ ਹਰਿ ਸੋਈ ॥ ੫ ॥

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਨਾਨਕ ਤੁਲੀਅਹਿ ਤੋਲ ਜੇ ਜੀਉ ਪਿਛੈ ਪਾਈਐ

Whatever the Guru-minded persons speak, is a presentation of True Name (Holy Word) as they have imbibed the love of True Name in their hearts. Infact, the wandering mind, like a bird, could be controlled by meditating on the True (Guru) Lord. O Nanak ! We could get immersed in True Name when the Lord bestows His Grace on us. (4)

Slok Mahala - 2 (*Tis siun kaisa' bolna' je aapai ja'nai...*)

What could we tell Him, when He knows everything being omni-scient. The Lord, whose Will prevails everywhere, deserves all our approbation and praise.

O Nanak ! It behoves us to accept the Lord's Will with pleasure, as it is through His Will (dictates) only that all the kings, noble men or gods depart from this world. The human beings, who function as per the dictates of the Lord's Will, have no control over anything (in their hands), They follow the same path as dictated by the Lord's Will (and depart as per His orders) Infact the human being has to follow the Lord's Will, as pre-destined for him by the Lord; and all the beings are born in this world as per Lord's Will as such they depart from this world as per His Will alone. (1)

Mahala - 2 : The persons, who are blessed with the Lord's Grace, are worthy of attaining the treasure of True Name. It is only such persons, who are bestowed with the key of the knowledge (of Lord's secrets), who have attained the treasure of True Name. The saints, who recite the praises of the Lord, being the repositories of His True Name, are accepted by the Lord in His Presence. O Nanak ! The persons who have the insignia of True Name enjoined on them, are blessed with the Lord's Grace. (2)

Pour'i : The Lord's True Name is of a pure type, and brings cheer and comforts by listening to it. There are hardly a few persons, who appreciate the fact that True Name should be inculcated with love in one's heart by listening to it. We should never forsake repeating (reciting) True Name whether in sitting or standing postures. The holy saints have the support of Lord's True Name alone, as through True Name we could enjoy the bliss of life. O Nanak ! The Lord sublime is pervading the body and soul of the saints, who have imbibed His love. (5)

Slok Mahala - 1 (*Nanak tulaihai to'l je jiu pichhai paie'ai...*)

O Nanak ! If we were to weigh the gifts of the Lord-Almighty against the weights of an individual's acts (in life), it

॥ ਇਕਸੁ ਨ ਪੁਜਹਿ ਬੋਲ ਜੇ ਪੂਰੇ ਪੂਰਾ ਕਰਿ
ਮਿਲੈ ॥ ਵਡਾ ਆਖਣੁ ਭਾਰਾ ਤੋਲੁ ॥ ਹੋਰ ਹਉਲੀ
ਮਤੀ ਹਉਲੇ ਬੋਲ ॥ ਧਰਤੀ ਪਾਣੀ ਪਰਬਤ ਭਾਰੁ
॥ ਕਿਉ ਕੰਡੈ ਤੋਲੈ ਸੁਨਿਆਰੁ ॥ ਤੋਲਾ ਮਾਸਾ
ਰਤਕ ਪਾਇ ॥ ਨਾਨਕ ਪੁਛਿਆ ਦੇਇ ਪੁਜਾਇ ॥
ਮੂਰਖ ਅੰਧਿਆ ਅੰਧੀ ਧਾਤੁ ॥ ਕਹਿ ਕਹਿ ਕਹਣੁ
ਕਹਾਇਨਿ ਆਪੁ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਆਖਣਿ ਅਉਖਾ ਸੁਨਣਿ ਅਉਖਾ
ਆਖਿ ਨ ਜਾਪੀ ਆਖਿ ॥ ਇਕਿ ਆਖਿ ਆਖਹਿ
ਸਬਦੁ ਭਾਖਹਿ ਅਰਧ ਉਰਧ ਦਿਨੁ ਰਾਤਿ ॥ ਜੇ
ਕਿਹੁ ਹੋਇ ਤ ਕਿਹੁ ਦਿਸੈ ਜਾਪੈ ਰੂਪੁ ਨ ਜਾਤਿ ॥
ਸਭਿ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਘਟ ਅਉਘਟ ਘਟ
ਥਾਪਿ ॥ ਆਖਣਿ ਅਉਖਾ ਨਾਨਕਾ ਆਖਿ ਨ ਜਾਪੈ
ਆਖਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਰਹਸੀਐ ਨਾਮੇ
ਸਾਂਤਿ ਆਈ ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਤ੍ਰਿਪਤੀਐ
ਸਭ ਦੁਖ ਗਵਾਈ ॥ ਨਾਇ ਸੁਣਿਐ ਨਾਉ ਊਪਜੈ
ਨਾਮੇ ਵਡਿਆਈ ॥ ਨਾਮੇ ਹੀ ਸਭ ਜਾਤਿ ਪਤਿ
ਨਾਮੇ ਗਤਿ ਪਾਈ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ
ਨਾਨਕ ਲਿਵ ਲਾਈ ॥ ੬ ॥

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਜੂਠਿ ਨ ਰਾਗੀ ਜੂਠਿ ਨ ਵੇਦੀ ॥ ਜੂਠਿ ਨ ਚੰਦ
ਸੂਰਜ ਕੀ ਭੇਦੀ ॥ ਜੂਠਿ ਨ ਅੰਨੀ ਜੂਠਿ ਨ ਨਾਈ
॥ ਜੂਠਿ ਨ ਮੀਹੁ ਵਰ੍ਹਿਐ ਸਭ ਥਾਈ ॥ ਜੂਠਿ ਨ

will be found that they will not be equivalent (on par with) to even one gift of the Lord, (given to man) if the person would like to unite with the perfect Lord by inculcating His perfection within himself. Infact, the Lord's boons to mankind are beyond the limits of our (measuring arrangements) comprehension How could a jeweller weigh in his (small delicate) weighing balance, the weights of the Earth, Oceans or mountains in the universe?

O Nanak ! The jeweller cannot weigh the heavy loads (invaluable virtues) with the help of small weights like tola, ma'sa and ratis, and even one cannot evaluate Lord's gifts to mankind, with all the efforts. (with all the tall talk) The foolish and blind (ignorant) human beings wander in wilderness.

Mahala - 1 : The reciting of Lord's True Name is rather difficult, and equally tough is listening to the True Name, and it is not either easy to recite it with the tongue. Even the days and nights, both long and short, are busy in repeating the praises of the Lord. (during days and nights, some persons are busy in meditating on the Lord). The Lord is formless and without any family lineage; we could perceive Him physically, if He had any visible form. The Lord-Creator is the cause and effect of every thing happening in the universe and has created good (easy) and difficult terrains all over. O Nanak ! The reciting of Lord's True Name is rather tough, and cannot be repeated by us with all our efforts even. (with the mouth) (2)

Pour'i : We could enjoy the bliss of life by listening to True Name (praises of the Lord) and we can attain peace of mind by reciting True Name. We could get satiated by listening to True Name, getting rid of all our sufferings or ills. We get recognition of the world even by listening to True Name and get acclaimed with honours through True Name alone. We get salvation also through meditation of True Name and get a good name with good reputation all over the world. O Nanak ! Let us, therefore, join the company of the Guru-minded persons and recite True Name with love and devotion. (6)

Slok Mahala - 1 (Jooth na ra'gi jooth an ve'di.....)

Our falsehood does not get dispelled by singing Ragas and the minds' false pretensions do not disappear with musical tunes of reciting Vedas. Neither one can get rid of one's falsehood by keeping fasts as per the phases of the moon or the sun; nor our falsehood could be dispelled by giving alms or getting recognition of the world. Even if it rains all over the

ਧਰਤੀ ਜੂਠਿ ਨ ਪਾਣੀ ॥ ਜੂਠਿ ਨ ਪਉਣੈ ਮਾਹਿ
ਸਮਾਣੀ ॥ ਨਾਨਕ ਨਿਗੁਰਿਆ ਗੁਣੁ ਨਾਹੀ ਕੋਇ
॥ ਮੁਹਿ ਫੇਰਿਐ ਮੁਹੁ ਜੂਠਾ ਹੋਇ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਨਾਨਕ ਚੁਲੀਆ ਸੁਚੀਆ ਜੇ
ਭਰਿ ਜਾਣੈ ਕੋਇ ॥ ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ
ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ ॥ ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ
ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥ ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ
ਕੀ ਪੜਿਆ ਸਬੁ ਧਿਆਨੁ ॥ ਪਾਣੀ ਚਿਤੁ ਨ
ਧੋਈ ਮੁਖਿ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥ ਪਾਣੀ ਪਿਤਾ
ਜਗਤ ਕਾ ਫਿਰਿ ਪਾਣੀ ਸਬੁ ਖਾਇ ॥੨॥

ਪਉੜੀ ॥ ਨਾਇ ਸੁਣਿਐ ਸਭ ਸਿਧਿ ਹੈ ਰਿਧਿ
ਪਿਛੈ ਆਵੈ ॥ ਨਾਇ ਸੁਣਿਐ ਨਉ ਨਿਧਿ ਮਿਲੈ
ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ ॥ ਨਾਇ ਸੁਣਿਐ ਸੰਤੋਖੁ
ਹੋਇ ਕਵਲਾ ਚਰਨ ਧਿਆਵੈ ॥ ਨਾਇ ਸੁਣਿਐ
ਸਹਜੁ ਊਪਜੈ ਸਹਜੇ ਸੁਖੁ ਪਾਵੈ ॥ ਗੁਰਮਤੀ ਨਾਉ
ਪਾਈਐ ਨਾਨਕ ਗੁਣ ਗਾਵੈ ॥ ੭ ॥

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ
ਸੰਸਾਰਿ ॥ ਦੁਖੁ ਦੁਖੁ ਅਗੈ ਆਖੀਐ ਪੜਿ ਪੜਿ
ਕਰਹਿ ਪੁਕਾਰ ॥ ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲੀਆ ਸੁਖੁ
ਨ ਨਿਕਲਿਓ ਕੋਇ ॥ ਦੁਖ ਵਿਚਿ ਜੀਉ
ਜਲਾਇਆ ਦੁਖੀਆ ਚਲਿਆ ਹੋਇ ॥ ਨਾਨਕ
ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ ॥ ਦੁਖ

place, our falsehood does not get washed away nor this falsehood goes by staying inside the Earth (in pits) or remaining in the oceans (waters); moreover it does not vanish by living in air (or stopping breath in the Tenth outlet-dasam duar).

O Nanak! People, without taking the support of the Guru, are without any virtues or qualities, as the faithless persons get the taste of falsehood by turning away from the support of the Guru. (1)

Mahala - 1 : O Nanak ! We could partake of Truth, (mouthfull of Truthfulness) if someone were really adept at it; the Truth lies in attaining the knowledge (of Vedas) of the Lord or maintaining celibacy like the Yogis. Even the Brahmin's practice of Truth lies in contentment and the householder practices Truth by giving alms. The king engages in Truth by giving justice (to masses) based on (religious) moral duties, and the learned people could practise it by meditating on the Lord. Just as the mind cannot be purified by washing with water though by drinking water we could satiate our thirst. (The) Water is the father of the whole world and finally water only devours all the beings in its expanse. (causes death) (2)

Pour'i : By listening to True Name, we could attain all the occult powers and all the sidhis (magical powers) follow us. By listening to True Name, we attain all the nine treasures (of the world) and we get all the desires fulfilled. By listening to True Name, we get contentment and even Laxmi, goddess of wealth, falls at our feet (serves us). Moreover, by listening to True Name, we attain knowledge (or state of Equipoise) and automatically we enjoy the eternal bliss. O Nanak ! It is through the Guru's guidance that we attain the True Name of the Lord, and sing the praises of the Lord. (7)

Slok Mahala - 1 (*Dukh witch jaman duk maran dukh....*)

The human being is born in suffering and dies also with afflictions and the whole world is undergoing suffering. Even the pandits, with all their studies and knowledge, (shout) wail that there is suffering only in the next world even. It seems that there is suffering only in life and there is no possibility of joy in store for us. The dead body is also burnt in great pain and then man goes back (after cremation) in great suffering and wailing. O Nanak ! The body and soul of a person flourishes with bliss if one sings the praises of the Lord. When the human being undergoes suffering with pain, then the acts

ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖ ਦਾਰੂ ਹੋਇ ॥
੧ ॥

ਮਹਲਾ ੧ ॥ ਨਾਨਕ ਦੁਨੀਆ ਭਸੁ ਰੰਗੁ ਭਸੁ
ਹੂ ਭਸੁ ਖੇਹ ॥ ਭਸੋ ਭਸੁ ਕਮਾਵਣੀ ਭੀ ਭਸੁ
ਭਰੀਐ ਦੇਹ ॥ ਜਾ ਜੀਉ ਵਿਚਹੁ ਕਢੀਐ ਭਸੁ
ਭਰਿਆ ਜਾਇ ॥ ਅਗੈ ਲੇਖੈ ਮੰਗਿਐ ਹੋਰ ਦਸੁਣੀ
ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਇ ਸੁਣਿਐ ਸੁਚਿ ਸੰਜਮੇ ਜਮੁ ਨੋੜਿ
ਨ ਆਵੈ ॥ ਨਾਇ ਸੁਣਿਐ ਘਟਿ ਚਾਨਣਾ ਅਨੇਕੁ
ਗਵਾਵੈ ॥ ਨਾਇ ਸੁਣਿਐ ਆਪੁ ਬੁਝੀਐ ਲਾਹਾ
ਨਾਉ ਪਾਵੈ ॥ ਨਾਇ ਸੁਣਿਐ ਪਾਪ ਕਟੀਅਹਿ
ਨਿਰਮਲ ਸਚੁ ਪਾਵੈ ॥ ਨਾਨਕ ਨਾਇ ਸੁਣਿਐ ਮੁਖ
ਉਜਲੇ ਨਾਉ ਗੁਰਮੁਖਿ ਧਿਆਵੈ ॥ ੮ ॥

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਘਰਿ ਨਾਰਾਇਣੁ ਸਭਾ ਨਾਲਿ ॥ ਪੂਜ ਕਰੇ ਰਖੈ
ਨਾਵਾਲਿ ॥ ਕੰਗੂ ਚੰਨਣੁ ਫੁਲ ਚੜਾਏ ॥ ਪੈਰੀ ਪੈ
ਪੈ ਬਹੁਤੁ ਮਨਾਏ ॥ ਮਾਣੂਆ ਮੰਗਿ ਮੰਗਿ ਪੈਨੈ
ਖਾਇ ॥ ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ ॥ ਭੁਖਿਆ
ਦੇਇ ਨ ਮਰਦਿਆ ਰਖੈ ॥ ਅੰਧਾ ਝਗੜਾ ਅੰਧੀ
ਸਵੈ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਸਭੇ ਸੁਰਤੀ ਜੋਗ ਸਭਿ ਸਭੇ
ਬੇਦ ਪੁਰਾਣ ॥ ਸਭੇ ਕਰਣੇ ਤਪ ਸਭਿ ਸਭੇ ਗੀਤ
ਗਿਆਨ ॥ ਸਭੇ ਬੁਧੀ ਸੁਧਿ ਸਭਿ ਸਭਿ ਤੀਰਥ
ਸਭਿ ਥਾਨ ॥ ਸਭਿ ਪਾਤਿਸਾਹੀਆ ਅਮਰ ਸਭਿ
ਸਭਿ ਖੁਸੀਆ ਸਭਿ ਖਾਨ ॥ ਸਭੇ ਮਾਣਸ ਦੇਵ
ਸਭਿ ਸਭੇ ਜੋਗ ਧਿਆਨ ॥ ਸਭੇ ਪੁਰੀਆ ਖੰਡ

of meditation and religious duties following the suffering, leading to love of the Lord, become the means of uniting with the Lord. (1)

Mahala - 1 : O Nanak ! The joy and worldly pleasures lead us to useless rewards as everything ends up in dust and ash. Even when the soul leaves the body, the body, full of vices leaves this world in disgust (like ash). When the man has disgust to account for his actions (in life) in the Lord's Presence (after death), then the disgust and disappointment is even ten times more. (and more dust is thrown on him). (2)

Pour'i : If one (hears) listens to True Name of the Lord, along with pure and truthful actions then the Yama (god of death) does not come anywhere near the man. Moreover, by listening to True Name one's innerself (mind) gets enlightened by dispelling the darkness of ignorance. With the help of True Name (by listening to it) one could attain self-realisation and one gains (profit) everything with the support of True Name. By listening to True Name, we could get rid of our sins and attain the pure Truth (True Lord). O Nanak ! By listening to True Name, we proceed with flying colours to the Lord's Presence, as such the Guru-minded persons are always engaged in reciting True Name. (8)

Slok Mahala - 1 (Ghar Narayan sabha naal.....)

O Man ! The Lord (Prime-Soul) abides within your soul alongwith all others, but you are engaged in worshipping the statues after giving them a bath (wash). And then you are offering flowers, saffron and sandal wood (to these statues). Then man kneels before them with prayers to placate them, while he himself is begging for food and clothing (from others), then man gets punished for his blind and useless rituals, as he is not provided with food, when hungry nor is he saved from death, (god of death). In fact, this whole affair (wrangle) of worship is full of ignorance (and is blind faith) and the whole congregation is also being led astray. (in blind rituals). (1)

Mahala - 1 : The fact is that all the (smritis) religious practices alongwith penance (of Yogis) and the study of Vedas and Puranas or all the religious acts including penance and singing or discourses are being carried out as per Lord's Will. All the acts of wisdom or of Sidhas, visiting holy places of pilgrimage, including all religious places (of worship and all the kingdoms, all proclamations, and various rejoicing or noble men are functioning as per Lord's Will. All the human beings, gods or all acts of Yogic type and meditation, including all countries and continents and all the beings of the world are functioning as per the dictates of the Lord's Will, as pre-destined

ਸਭਿ ਸਭੇ ਜੀਅ ਜਹਾਨ ॥ ਹੁਕਮਿ ਚਲਾਏ
ਆਪਣੈ ਕਰਮੀ ਵਹੈ ਕਲਾਮ ॥ ਨਾਨਕ ਸਚਾ
ਸਚਿ ਨਾਇ ਸਚੁ ਸਭਾ ਦੀਬਾਨੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਇ ਮੰਨਿਐ ਸੁਖ ਊਪਜੈ ਨਾਮੇ
ਗਤਿ ਹੋਈ ॥ ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਪਾਈਐ ਹਿਰਦੈ
ਹਰਿ ਸੋਈ ॥ ਨਾਇ ਮੰਨਿਐ ਭਵਜਲੁ ਲੰਘੀਐ
ਫਿਰਿ ਬਿਘਨੁ ਨ ਹੋਈ ॥ ਨਾਇ ਮੰਨਿਐ ਪੰਥੁ
ਪਰਗਟਾ ਨਾਮੇ ਸਭ ਲੋਈ ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ
ਮਿਲਿਐ ਨਾਉ ਮੰਨੀਐ ਜਿਨ ਦੇਵੈ ਸੋਈ ॥ ੯ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਪੁਰੀਆ ਖੰਡਾ ਸਿਰਿ ਕਰੇ ਇਕ ਪੈਰਿ ਧਿਆਏ ॥
ਪਉਣੁ ਮਾਰਿ ਮਨਿ ਜਪੁ ਕਰੇ ਸਿਰੁ ਮੁੰਡੀ ਤਲੈ
ਦੇਇ ॥ ਕਿਸੁ ਉਪਰਿ ਓਹੁ ਟਿਕ ਟਿਕੈ ਕਿਸ ਨੋ
ਜੋਰੁ ਕਰੇਇ ॥ ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਕਿਸ ਨੋ
ਕਰਤਾ ਦੇਇ ॥ ਹੁਕਮਿ ਰਹਾਏ ਆਪਣੈ ਮੂਰਖੁ
ਆਪੁ ਗਣੇਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਹੈ ਹੈ ਆਖਾਂ ਕੋਟਿ ਕੋਟਿ ਕੋਟੀ ਹੂ ਕੋਟਿ
ਕੋਟਿ ॥ ਆਖੂੰ ਆਖਾਂ ਸਦਾ ਸਦਾ ਕਹਣਿ ਨ
ਆਵੈ ਭੋਟਿ ॥ ਨਾ ਹਉ ਥਕਾਂ ਨ ਠਾਕੀਆ ਏਵਡ
ਰਖਹਿ ਜੋਤਿ ॥ ਨਾਨਕ ਚਸਿਅਹੁ ਚੁਖ ਬਿੰਦ
ਉਪਰਿ ਆਖਣੁ ਦੋਸੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਇ ਮੰਨਿਐ ਕੁਲੁ ਉਪਰੈ ਸਭੁ
ਕੁਟੰਬੁ ਸਬਾਇਆ ॥ ਨਾਇ ਮੰਨਿਐ ਸੰਗਤਿ
ਉਪਰੈ ਜਿਨ ਰਿਦੈ ਵਸਾਇਆ ॥ ਨਾਇ ਮੰਨਿਐ

for individuals by the Lord (and written on their foreheads).

O Nanak ! The Lord is True alongwith His Name, which is also an embodiment of Truth and the whole company of holy saints is also a personification of Truth or True Lord. (2)

Pour'i : By (following) reciting the Lord's True Name, one enjoys all the bliss and joy and one attains salvation by reciting True Name. One could inculcate the love of the Lord by reciting True Name and attain the Lord. By following the path of True Name, we could cross this tortuous ocean of life successfully without any problem or obstacles and by reciting True Name, the path leading to the Lord is shown clearly; moreover the whole world is being managed with the support of True Name. O Nanak ! The person, who is bestowed with True Name by the True (Guru) Lord recites and practises True Name through the Guru's guidance. (9)

Slok Mahala - 1 : (*Puria' khanda sir karai ik paer*)

If someone were to control (conquer) all the countries and regions of the world and put himself in charge of all the world and meditate standing on one leg (foot); or carry out meditation controlling the mind wandering like the (wind) air and perform (Kapali asan of Yoga) Yoga by standing on the head with feet upwards. On whose support one should depend, as all worldly supports are useless and man cannot take anything as his mainstay in life. O Nanak ! On whom the Lord would bestow His Grace, is rather difficult to say, as the Lord is only caring for His saints. (inclined to show His benevolence). This foolish man considers himself as all in all (controlling everything) whereas the Lord alone controls the functions (activities) of all the beings as per His Will. (1)

Mahala - 1 : O Nanak ! If someone were to proclaim millions of times during millions of ages (times) alongwith millions of men that the Lord exists, and continues saying this fact all the time, there will be no effect on His Greatness or lessening of His powers; and the person does not get tired or checked by anyone having such a strength. O Nanak ! It is only by singing the Lord's Praises, having controlled the mind even for a short while, equal to millionth of a minute, that one could get rid of all his shortcomings and flaws, (and unite with the Lord). (2)

Pour'i : By reciting True Name of the Lord, we could attain salvation alongwith all the family members, and the whole lot of our relatives could cross this ocean (of life) successfully. Even all the persons in the company of holy saints, who have inculcated the love of the Lord in their heart, would attain salvation by listening to the True Name. By listening to True Name from the persons, who are imbued with the love of the

ਸੁਣਿ ਉਧਰੇ ਜਿਨ ਰਸਨ ਰਸਾਇਆ ॥ ਨਾਇ
ਮੰਨਿਐ ਦੁਖ ਭੁਖ ਗਈ ਜਿਨ ਨਾਮਿ ਚਿਤੁ
ਲਾਇਆ ॥ ਨਾਨਕ ਨਾਮੁ ਤਿਨੀ ਸਾਲਾਹਿਆ
ਜਿਨ ਗੁਰੂ ਮਿਲਾਇਆ ॥ ੧੦ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਸਭੇ ਰਾਤੀ ਸਭਿ ਦਿਹ ਸਭਿ ਥਿਤੀ ਸਭਿ ਵਾਰ ॥
ਸਭੇ ਰੁਤੀ ਮਾਹ ਸਭਿ ਸਭਿ ਧਰਤੀ ਸਭਿ ਭਾਰ
॥ ਸਭੇ ਪਾਣੀ ਪਉਣ ਸਭਿ ਸਭਿ ਅਗਨੀ ਪਾਤਾਲ
॥ ਸਭੇ ਪੁਰੀਆ ਖੰਡ ਸਭਿ ਸਭਿ ਲੋਅ ਲੋਅ
ਆਕਾਰ ॥ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਕਹਿ ਨ
ਸਕੀਜੈ ਕਾਰ ॥ ਆਖਹਿ ਥਕਹਿ ਆਖਿ ਆਖਿ
ਕਰਿ ਸਿਫਤੀ ਵੀਚਾਰ ॥ ਤ੍ਰਿਣੁ ਨ ਪਾਇਓ
ਬਪੁੜੀ ਨਾਨਕੁ ਕਹੈ ਗਵਾਰ ॥ ੧ ॥

ਮ: ੧ ॥ ਅਖੀ ਪਰਣੈ ਜੇ ਫਿਰਾਂ ਦੇਖਾਂ ਸਭੁ
ਆਕਾਰੁ ॥ ਪੁਛਾ ਗਿਆਨੀ ਪੰਡਿਤਾਂ ਪੁਛਾ ਬੇਦ
ਬੀਚਾਰ ॥ ਪੁਛਾ ਦੇਵਾਂ ਮਾਣਸਾਂ ਜੋਧ ਕਰਹਿ
ਅਵਤਾਰ ॥ ਸਿਧ ਸਮਾਧੀ ਸਭਿ ਸੁਣੀ ਜਾਂਦਿ
ਦੇਖਾਂ ਦਰਬਾਰੁ ॥ ਅਗੈ ਸਚਾ ਸਚਿ ਨਾਇ
ਨਿਰਭਉ ਭੈ ਵਿਣੁ ਸਾਰੁ ॥ ਹੋਰ ਕਚੀ ਮਤੀ ਕਚੁ
ਪਿਚੁ ਅੰਧਿਆ ਅੰਧੁ ਬੀਚਾਰੁ ॥ ਨਾਨਕ ਕਰਮੀ
ਬੰਦਗੀ ਨਦਰਿ ਲੰਘਾਏ ਪਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਇ ਮੰਨਿਐ ਦੁਰਮਤਿ ਗਈ
ਮਤਿ ਪਰਗਟੀ ਆਇਆ ॥ ਨਾਉ ਮੰਨਿਐ ਹਉਮੈ
ਗਈ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ॥ ਨਾਇ ਮੰਨਿਐ
ਨਾਮੁ ਉਪਜੈ ਸਹਜੇ ਸੁਖੁ ਪਾਇਆ ॥ ਨਾਇ
ਮੰਨਿਐ ਸਾਂਤਿ ਉਪਜੈ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

Lord, (who recite True Name with the tongue) we could also attain salvation. O Nanak ! The persons, who have concentrated on meditation (reciting) of Lord's True Name and followed in practice recitation of True Name, have been satiated fully and have got over all the worldly pleasures or sorrows. (curbed their worldly desires and their sorrows); but only those persons have recited True Name, who have been united with the Guru by the Lord Himself. (10)

Slok Mahala - 1 (*Sabhe' ra'ti sabh deh sabh thiti sabh...*)

No one has been able to evaluate the Greatness or strength (power) of the Lord's Will, just as all the days and nights, all the phases of the moon and week days, all the seasons, months or the whole Earth alongwith loads of trees all over the world, including all the waters (oceans), air, fire (elements) or netherlands have no indication of the Lord's powers or greatness. Even all the countries, regions, all the beings and various forms of life have no clue of the Lord's Greatness and Vastness, infact all the creation of the Lord sings the praises of the Lord without any end and have tired themselves out considering His Greatness.

O Nanak ! The human beings, with all their intelligent thinking and deliberations have failed to delve into His depth or Greatness and whosoever feels (says) having found His limits is a fool. (only fools can say they have found the limits of the limitless Lord). (1)

Mahala - 1 : If we were to ask pandits and learned people or those deliberating on Vedas; or we were to ask from various people, gods or warriors of Vishnu's incarnations including sidhas in meditation and the kings, darbar, we will find that all are declaring the fact that it is by reciting True Name alone that man becomes pure and truthful and also gets rid of fear by reciting the fearless Lord.

O Nanak ! Apart from this, all the blind and faithless persons involved in worldly falsehood, had developed false (deliberations) thoughts. But the persons, blessed by the Lord's worship, attain salvation through the Grace of the Lord. (2)

Pour'i : We have become virtuous and wiser by reciting True Name, getting rid of vicious thoughts; (by getting rid of) and egoism alongwith all other sufferings. By following the path of True Name, one gets acclaimed with honour and enjoys

ਨਾਨਕ ਨਾਮੁ ਰਤੰਨੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ
ਧਿਆਇਆ ॥ ੧੧ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਹੋਰੁ ਸਰੀਰੁ ਹੋਵੈ ਕੋਈ ਤੇਰਾ ਤਿਸੁ ਅਗੈ ਤੁਧੁ
ਆਖਾ ॥ ਤੁਧੁ ਅਗੈ ਤੁਧੈ ਸਾਲਾਹੀ ਮੈ ਅਧੋ ਨਾਉ
ਸੁਜਾਖਾ ॥ ਜੇਤਾ ਆਖਣੁ ਸਾਹੀ ਸਬਦੀ ਭਾਖਿਆ
ਭਾਇ ਸੁਭਾਈ ॥ ਨਾਨਕ ਬਹੁਤਾ ਏਹੋ ਆਖਣੁ
ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥ ੧ ॥

ਮ: ੧ ॥ ਜਾਂ ਨ ਸਿਆ ਕਿਆ ਚਾਕਰੀ ਜਾਂ ਜੰਮੇ
ਕਿਆ ਕਾਰ ॥ ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਦੇਖੈ
ਵਾਰੇ ਵਾਰ ॥ ਜੇ ਚੁਪੈ ਜੇ ਮੰਗਿਐ ਦਾਤਿ ਕਰੇ
ਦਾਤਾਰੁ ॥ ਇਕੁ ਦਾਤਾ ਸਭਿ ਮੰਗਤੇ ਫਿਰਿ
ਦੇਖਹਿ ਆਕਾਰੁ ॥ ਨਾਨਕ ਦੇਵੈ ਜਾਣੀਐ ਜੀਵੈ
ਦੇਵਣਹਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਇ ਮੰਨਿਐ ਸੁਰਤਿ ਉਪਜੈ ਨਾਮੇ
ਮਤਿ ਹੋਈ ॥ ਨਾਇ ਮੰਨਿਐ ਗੁਣ ਉਚਰੈ ਨਾਮੇ
ਸੁਖਿ ਸੋਈ ॥ ਨਾਇ ਮੰਨਿਐ ਕ੍ਰਮੁ ਕਟੀਐ ਫਿਰਿ
ਦੁਖੁ ਨ ਹੋਈ ॥ ਨਾਇ ਮੰਨਿਐ ਸਾਲਾਹੀਐ ਪਾਪਾਂ
ਮਤਿ ਹੋਈ ॥ ਨਾਨਕ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਉ ਮੰਨੀਐ
ਜਿਨ ਦੇਵੈ ਸੋਈ ॥ ੧੨ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣ ਪੜਤਾ ॥ ਪ੍ਰਕਾਰੰਤਾ
ਅਜਾਣੰਤਾ ॥ ਜਾਂ ਬੂਝੈ ਤਾਂ ਸੂਝੈ ਸੋਈ ॥ ਨਾਨਕੁ
ਆਖੈ ਬੁਕ ਨ ਹੋਈ ॥ ੧ ॥

bliss of life alongwith peace of mind, by inculcating True Name in the heart. O Nanak ! The Guru-minded persons have attained the jewel of True Name by singing the Lord's Praises. (11)

Slok M- 1 (*Hore sarik hovai koiee te'ra.....*)

O Lord ! If there were some other power on par with you, then I might mention (discuss) Your greatness and virtues to that being (power). Your Name is the only source of light to this blind ignorant man like me, as such I would mention Your Greatness in Your Presence only. Infact, all the discussions of sins and virtues is all useless, whereas the discussions of True love are praiseworthy and fruitful. O Nanak ! We only say this much, that all this Greatness is due to Your worship alone. (1)

Mahala - 1 : When the human being was in the mother's womb (was not born) and was unable to do any function (job), then how was he maintaining himself with food, provided from which source and after birth what job provided him with sustenance (through milk). Infact, the Lord is the cause and effect of everything and whether the man asks for something or not he is provided with every thing by the Lord-benefactor. There is one and only one benefactor while all others are begging for His favours and the Lord sustains all beings with lot of care. O Nanak ! It is to be understood clearly that the Lord is ever-existent, being always alive to granting His favours to beings.(2)

Pour'i : It is through reciting and following (the teachings of) the True Name alone that we attain honour and enlightenment. It is through following the True Name and singing Lord's Praises that we attain the eternal bliss. It is through the recitation of the True Name alone that we get rid of our doubts and dual-mindedness without facing any further sufferings. Then we could wash away all our sins and purify our innerselves by reciting True Name. O Nanak ! We could attain the True Name through the perfect Guru and the persons, blessed with His Grace only, attains the True Name through the Guru. (12)

Slok Mahala - 1 (*Sa'star Beid (Ved) Pura'n par'nta.....*)

O Nanak ! It is only through the Guru's guidance that we could really appreciate (realise) the Truth and then will not wail over our (pitiable) condition, but there are some persons, who read Vedas, Shāstras and Puranas at the top of their voice without understanding their meaning at all. (1)

M - 1: O Lord ! When I belong to You (through reciting

ਮ: ੧ ॥ ਜਾਂ ਹਉ ਤੇਰਾ ਤਾਂ ਸਭੁ ਕਿਛੁ ਮੇਰਾ
ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ॥ ਆਪੇ ਸਕਤਾ ਆਪੇ
ਸੁਰਤਾ ਸਕਤੀ ਜਗਤੁ ਪਰੋਵਹਿ ॥ ਆਪੇ ਭੇਜੇ
ਆਪੇ ਸਦੇ ਰਚਨਾ ਰਚਿ ਰਚਿ ਵੇਖੇ ॥ ਨਾਨਕ
ਸਚਾ ਸਚੀ ਨਾਈ ਸਚੁ ਪਵੈ ਧੁਰਿ ਲੇਖੇ ॥ ੨ ॥
ਪਉੜੀ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਲਖੁ ਹੈ ਕਿਉ
ਲਖਿਆ ਜਾਈ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਾਲਿ ਹੈ ਕਿਉ
ਪਾਈਐ ਭਾਈ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਵਰਤਦਾ
ਰਵਿਆ ਸਭ ਨਾਈ ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ
ਹਿਰਦੈ ਦੇਇ ਦਿਖਾਈ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ
ਹੋਇ ਗੁਰ ਮਿਲੀਐ ਭਾਈ ॥ ੧੩ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਕਲਿ ਹੋਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਆ ਮੁਰਦਾਰੁ ॥
ਕੁੜੁ ਬੋਲਿ ਬੋਲਿ ਭਉਕਣਾ ਚੂਕਾ ਧਰਮੁ ਬੀਚਾਰੁ
॥ ਜਿਨ ਜੀਵੰਦਿਆ ਪਤਿ ਨਹੀ ਮੁਇਆ ਮੰਦੀ
ਸੋਇ ॥ ਲਿਖਿਆ ਹੋਵੈ ਨਾਨਕਾ ਕਰਤਾ ਕਰੇ ਸੁ
ਹੋਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ
ਸਈਆਦ ॥ ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ
ਖਾਜੁ ਅਹਾਜੁ ॥ ਸਰਮੁ ਗਇਆ ਘਰਿ ਆਪਣੈ
ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ ॥ ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ
ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਬਾਹਰਿ ਭਸਮ ਲੇਪਨ ਕਰੇ ਅੰਤਰਿ

True Name) everything is bestowed on me through Your Grace, but Your presence and Vision is perceived only when we get rid of our egoism. (When there is no I-am-ness, then only Your Presence within is felt). The Lord alone is the Greatest power with knowledge of everything (being omni-scient and omnipotent) and the whole world is brought into a continuous chain of activity through His power and Will. The Lord Himself creates this world and then destroys it watching its progress and men are born and face death at His bidding only. (as per His Will) O Nanak ! The Lord is Truth personified, and His Name is also True and the person, who recites True Name, is acceptable in the Lord's court. (2)

Pour'i : The Lord is above the effects of Maya and is really Great and indescribable, as such we cannot gauge His depth. (Greatness). O Brother ! How could we attain the Lord, whose True Name is within us (who is present within) ? The Lord, without being affected by Maya, is pervading everywhere (inside and outside). The Lord is attained through the perfect Guru's guidance, who enables us to perceive Him (True Name) O Nanak ! If the Lord's Grace is bestowed on us then only O Brother ! We could attain the perfect Guru's company. (13)

Slok M - 1 (Ka'l koiee kutai mohiee kha'j hoa' mu'rdar...)

O Brother ! In this age of Kal-Yug (present age) the world is full of greed like the dog, and usurp everything, (belonging to others) which is not their own. (Like eating a dead body) Men are always engrossed in falsehood, speak untruth like the barking of dogs, casting away all considerations of their religious duties. The persons, who are not respected or honoured during their life time, will not get any honours after their death even.

O Nanak ! Whatever is pre-destined for man by the Lord's Will, he performs all those actions, as directed by the Lord's Will. (1)

M - 1 : The faithless ugly women are guiding the world, while men are engrossed in vicious and sinful actions. Both have lost their sense of proportion, contentment or truthful behaviour alongwith pure thoughts, and eat unwholesome food, which cannot be digested. (they take bribes and lead a life of deceit). They have thus lost all the shame, engrossed in shameless and deceitful actions, as such they have lost all their respect even. O Nanak ! There is only one True Lord as such we cannot find Truth anywhere else. (2)

Pour'i : The person, (Sadhu) who smears his body with ash (outwardly), is full of ignorance and deceit within his heart.

ਗੁਬਾਰੀ ॥ ਖਿੰਥਾ ਝੋਲੀ ਬਹੁ ਭੇਖ ਕਰੇ ਦੁਰਮਤਿ
ਅਹੰਕਾਰੀ ॥ ਸਾਹਿਬ ਸਬਦੁ ਨ ਊਚਰੈ ਮਾਇਆ
ਮੋਹ ਪਸਾਰੀ ॥ ਅੰਤਰਿ ਲਾਲਚੁ ਭਰਮੁ ਹੈ ਭਰਮੈ
ਗਾਵਾਰੀ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਈ ਜੂਐ ਬਾਜੀ
ਹਾਰੀ ॥ ੧੪ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਹੋਵੈ ਲਖ ਜੀਵਨੁ ਕਿਆ
ਖੁਸੀਆ ਕਿਆ ਚਾਉ ॥ ਵਿਛੜਿਆ ਵਿਸੁ ਹੋਇ
ਵਿਛੜਾ ਏਕ ਘੜੀ ਮਹਿ ਜਾਇ ॥ ਜੇ ਸਉ
ਵਰ੍ਹਿਆ ਮਿਠਾ ਖਾਜੈ ਭੀ ਫਿਰਿ ਕਉੜਾ ਖਾਇ ॥
ਮਿਠਾ ਖਾਧਾ ਚਿਤਿ ਨ ਆਵੈ ਕਉੜਤਣੁ ਧਾਇ
ਜਾਇ ॥ ਮਿਠਾ ਕਉੜਾ ਦੇਵੈ ਰੋਗ ॥ ਨਾਨਕ
ਅੰਤਿ ਵਿਗੁਣੇ ਭੋਗ ॥ ਝਖਿ ਝਖਿ ਝਖਣਾ ਝਗੜਾ
ਝਾਖ ॥ ਝਖਿ ਝਖਿ ਜਾਹਿ ਝਖਹਿ ਤਿਨੁ ਪਾਸਿ ॥
੧ ॥

ਮ: ੧ ॥ ਕਾਪੜੁ ਕਾਨੁ ਰੰਗਾਇਆ ਰਾਂਗਿ ॥
ਘਰ ਗਚ ਕੀਤੇ ਬਾਰੇ ਬਾਗ ॥ ਸਾਦ ਸਹਜ
ਕਰਿ ਮਨੁ ਖੇਲਾਇਆ ॥ ਤੈ ਸਹ ਪਾਸਹੁ ਕਹਣੁ
ਕਹਾਇਆ ॥ ਮਿਠਾ ਕਰਿ ਕੈ ਕਉੜਾ ਖਾਇਆ
॥ ਤਿਨਿ ਕਉੜੈ ਤਨਿ ਰੋਗੁ ਜਮਾਇਆ ॥ ਜੇ
ਫਿਰਿ ਮਿਠਾ ਪੇੜੈ ਪਾਇ ॥ ਤਉ ਕਉੜਤਣੁ
ਚੂਕਸਿ ਮਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਵੈ ਸੋਇ ॥
ਜਿਸ ਨੇ ਪ੍ਰਾਪਤਿ ਲਿਖਿਆ ਹੋਇ ॥ ੨ ॥
ਪਉੜੀ ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਮੈਲੁ ਕਪਟੁ ਹੈ

Such a deceitful person carries a (multi-coloured) covering for the body, alongwith a bag (satchel) and engrossed in false and sinful actions, is full of egoism and ugly behaviour. Neither he recites the Lord's True Name, nor he gets rid of the worldly falsehood (Maya) and is engrossed in the love of worldly pleasures. Such a foolish person, full of greed and dual-mindedness (doubts), wanders around the world in great doubts and misgivings. O Nanak ! Such a person loses the battle of life (gamble of life), without reciting True Name. (14)

Slok M - 1 (Lakh siun preet hovai lakh jivan.....)

If someone were to live for many years (millions of years) having developed love of millions of people, even then the joy of a long life or of one's love for many people, has no value whatsoever. The separation from worldly possessions brings so much pain like poison and the joy of worldly possessions goes away in a moment. In case someone tasted sweet things (of life) for hundreds of years it will never be recalled, once some bitter things are also tasted. (by chance), then one does not remember having tasted the sweet things (of life) but always recalls bitter ones (one does not remember the gifts for so long but always recalls the past sufferings). Infact, both joy and sorrow are both parts of the same sufferings. O Nanak ! All the persons enjoying worldly pleasures finally undergo sufferings at the end of this life. It is a useless wrangling to get engrossed in the love of vices and sinful actions, and all those persons accompanying such faithless persons engrossed in faithless actions, get involved in vicious things and pass away (by death) in great agony. (1)

M - 1: The wood and the clothes are dyed in (different) hues and these colours are used for the painting of roof pillars, then the houses (walls) were painted with (lime stone) whitewash, wearing rich clothes of various designs. The mind was diverted towards vicious and sinful action, by enjoying a sinful life in the routine. Then they approached the Guru with their complaints and grievances and tasted the bitter vices considering them as sweet. Such vicious and sinful actions resulted in great suffering of body and mind rather ! Incase the sweet True Name is ever blessed by the Lord, then all the bitter poison of afflictions goes away. O Nanak ! The Guru-minded person, who is pre-destined by Lord's Will, gets the True Name (in the company of the Guru), and merges with the Lord. (2)

ਬਾਹਰੁ ਧੋਵਾਇਆ ॥ ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੇ ਕੂੜੁ
ਪਰਗਟੀ ਆਇਆ ॥ ਅੰਦਰਿ ਹੋਇ ਸੁ ਨਿਕਲੈ
ਨਹ ਛਪੈ ਛਪਾਇਆ ॥ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿਆ
ਫਿਰਿ ਜੂਨੀ ਪਾਇਆ ॥ ਨਾਨਕ ਜੋ ਬੀਜੈ ਸੋ
ਖਾਵਣਾ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ ॥ ੧੫ ॥

ਸਲੋਕ ਮ: ੨ ॥

ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ
॥ ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ
ਅਵਤਾਰ ॥ ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ
ਭਵੈ ਸੰਸਾਰੁ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ
ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ ॥ ਗੁਰਮੁਖਿ
ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ
॥ ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਹੁਕਮੈ ਅੰਦਰਿ
ਵੇਖੈ ॥ ਨਾਨਕ ਅਗਰੁ ਹਉਮੈ ਤੁਟੈ ਤਾਂ ਕੇ
ਲਿਖੀਐ ਲੇਖੈ ॥ ੧ ॥

ਮ: ੧ ॥ ਬੇਦੁ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ
ਕਾ ਬੀਉ ॥ ਜੋ ਬੀਜੈ ਸੋ ਉਗਵੈ ਖਾਂਦਾ ਜਾਣੈ
ਜੀਉ ॥ ਗਿਆਨੁ ਸਲਾਹੇ ਵਡਾ ਕਰਿ ਸਚੇ ਸਚਾ
ਨਉ ॥ ਸਚੁ ਬੀਜੈ ਸਚੁ ਉਗਵੈ ਦਰਗਹ ਪਾਈਐ
ਥਾਉ ॥ ਬੇਦ ਵਪਾਰੀ ਗਿਆਨੁ ਰਾਸਿ ਕਰਮੀ
ਪਲੈ ਹੋਇ ॥ ਨਾਨਕ ਰਾਸੀ ਬਾਹਰਾ ਲਦਿ ਨ
ਚਲਿਆ ਕੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਿੰਮੁ ਬਿਰਖੁ ਬਹੁ ਸੰਚੀਐ ਅੰਮ੍ਰਿਤੁ
ਰਸੁ ਪਾਇਆ ॥ ਬਿਸੀਅਰੁ ਮੰਤ੍ਰੁ ਵਿਸਾਹੀਐ
ਬਹੁ ਦੂਧੁ ਪੀਆਇਆ ॥ ਮਨਮੁਖ ਅਭਿੰਨੁ ਨ

Pour'i : The persons, who are full of dirt in their minds, but try to wash the body clean, will not be able to hide their deceit and falsehood, which will be visible and seen by others. Whatever one inculcates in the heart, appears outwardly also, and cannot remain hidden. By being engrossed in the love of the falsehood, one undergoes the cycle of Rebirths. O Nanak! One has to reap the fruit of one's own actions as per Lord's Will and as pre-destined for the person. (15)

Slok M- 2 (*Katha kahani Bedi' a'ni paap pu'n bichar...*)

The story of (theory of) sins and virtuous actions has been brought out (about) in the world, by the Vedas. Thus whatever alms were given in the previous life, are being repaid to us in this life and whatever we are receiving now will have to be paid back in the next life. This results in one's being thrown into hell or enjoying in heaven. Some people are born in high or low castes or in average castes and then wander in this world with doubts. Then the real nectar of True Name (in the form of Guru's Word) was brought, which was realised by some persons through knowledge and meditation. This type of True Name has been realised by the Guru-minded persons and described also by some Guru-minded persons and Guru's Word (Gurbani) has been described by some learned people, blessed with the Grace of the Lord. The Lord has created this universe with His Will, then maintains and sustains it through His Will alone, keeping an eye on all the doings of individuals as per His Will. O Nanak ! The person, who gets rid of his egoism before his death, is finally accepted by the Lord and merged with Him. (1)

M - 1 : The Vedas have described our virtuous or sinful actions as the seeds responsible for the growth of heaven or hell; and whatever one sows, has to be reaped by him, and this is realised by the person undergoing sufferings. One praises the role of knowledge in man's life, and the True Lord is attained by reciting True Name. If someone were to function with truthfulness, he will get the reward of Truth only in return, with acclaim and recognition in the Lord's Presence. It is only few fortunate persons, who acquire knowledge through studying Vedas (like the Vedas are the traders, in the business of knowledge).

O Nanak ! Without the capital (principal amount) of knowledge and enlightenment, no one has been able to attain True Name. (as its merchandise). (2)

Pour'i : If we were to supply nectar to the (tree of Neem) bitter tree, and maintain it, it will not leave its bitterness, just as the snake will not give up its poison even if we were to make

ਭਿਜਈ ਪਥਰੁ ਨਾਵਾਇਆ ॥ ਬਿਖੁ ਮਹਿ ਅੰਮ੍ਰਿਤੁ
ਸਿੰਚੀਐ ਬਿਖੁ ਕਾ ਫਲੁ ਪਾਇਆ ॥ ਨਾਨਕ
ਸੰਗਤਿ ਮੇਲਿ ਹਰਿ ਸਭ ਬਿਖੁ ਲਹਿ ਜਾਇਆ ॥
੧੬ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਮਰਣਿ ਨ ਮੂਰਤੁ ਪੁਛਿਆ ਪੁਛੀ ਥਿਤਿ ਨ ਵਾਰੁ ॥
ਇਕਨੀ ਲਦਿਆ ਇਕਿ ਲਦਿ ਚਲੇ ਇਕਨੀ
ਥਧੇ ਭਾਰ ॥ ਇਕਨ੍ਹਾ ਹੋਈ ਸਾਖਤੀ ਇਕਨ੍ਹਾ ਹੋਈ
ਸਾਰ ॥ ਲਸਕਰ ਸਣੈ ਦਮਾਮਿਆ ਛੁਟੇ ਬੰਕ
ਦੁਆਰ ॥ ਨਾਨਕ ਢੇਰੀ ਛਾਰੁ ਕੀ ਭੀ ਫਿਰਿ ਹੋਈ
ਛਾਰ ॥ ੧ ॥

ਮ: ੧ ॥ ਨਾਨਕ ਢੇਰੀ ਢਹਿ ਪਈ ਮਿਟੀ ਸੰਦਾ
ਕੋਟੁ ॥ ਭੀਤਰਿ ਚੋਰੁ ਬਹਾਲਿਆ ਖੋਟੁ ਵੇ ਜੀਆ
ਖੋਟੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਨ ਅੰਦਰਿ ਨਿੰਦਾ ਦੁਸਟੁ ਹੈ ਨਕ
ਵਢੇ ਨਕ ਵਢਾਇਆ ॥ ਮਹਾ ਕਰੂਪ ਦੁਖੀਏ
ਸਦਾ ਕਾਲੇ ਮੁਹ ਮਾਇਆ ॥ ਭਲਕੇ ਉਠਿ ਨਿਤ
ਪਰ ਦਰਬੁ ਹਿਰਹਿ ਹਰਿ ਨਾਮੁ ਚੁਰਾਇਆ ॥
ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਤ ਕਰਹੁ ਰਖਿ
ਲੇਹੁ ਹਰਿ ਰਾਇਆ ॥ ਨਾਨਕ ਪਾਇਐ ਕਿਰਤਿ
ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਇਆ ॥ ੧੭ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਸਭੁ ਕੋਈ ਹੈ ਖਸਮ ਕਾ ਖਸਮਹੁ ਸਭੁ ਕੋ ਹੋਇ ॥
ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਇ ॥
ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਬੁਰਾ ਨ ਦੀਸੈ ਕੋਇ

it drink milk or control it with some magic (mantras). The faithless person never gets satisfied with True Name, just as a stone, after thorough washing will not become wet inside. Even if we were to mix nectar with poison, it will give us the effect of poison only. O Nanak ! If someone were blessed by the Lord, with the company of holy saints, he will cast away the poison of vices and sinful actions. (16)

Slok M - 1 (*Maran na moorat puchhia' puchhi thit.....*)

When death (call) comes it does not wait for any particular time, phase of the moon or the day of the week; in fact some people have already died, some others are getting ready to face death, whereas some more are busy engrossed in sinful actions (even though death call is almost sounded). Some persons are being punished (for their actions) whereas some others have got relieved from the worldly bondage. Some people have left their beautiful palaces, including their grand armies, and war drums at the time of death. O Nanak ! The body (women) created from dust has again mingled with dust. (1)

M - 1 : O Nanak ! The fort of Earth (dust) in the form of human body finally gives way and mingles with dust. O Men! The mind inside this body, like a thief, had been false and responsible for all ugly and actions of worldly falsehood (during the life time). (2)

Pour'i : The persons, who were filled with the curse of vilification (of others) were discarded in this world even and will be looked upon with disgust (and disrespect) in the next world. The persons, engrossed in Maya. (worldly falsehood) have been performing sinful actions thus undergoing sufferings and proceed to the next world with blackened faces. (being discredited) Such faithless persons are engaged in stealing others' wealth, and they turn away (their faces) from the path of reciting True Name of the Lord. May the Lord save us from the company of such faithless persons! O Lord ! Pray protect us from such faithless persons.

O Nanak ! The self-willed (faithless) persons have been engrossed in vicious and sinful actions as pre-destined for them by the Lord's Will, thus facing afflictions and undergoing sufferings. (17)

Slok M - 4 (*Sabh koiee hai khasam ka khasmoh sabh....*)

Everyone belongs to the Lord, who has created all the beings; as such the person, who realises the Lord's Will, finally attains the Truth, (True Lord). The Guru-minded persons have attained self-realisation, as such they do not find any person as bad or vicious. O Nanak ! The person, who recites True

॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਹਿਲਾ
ਆਇਆ ਸੋਇ ॥ ੧ ॥

ਮ: ੪ ॥ ਸਭਨਾ ਦਾਤਾ ਆਪਿ ਹੈ ਆਪੇ
ਮੇਲਣਹਾਰੁ ॥ ਨਾਨਕ ਸਬਦਿ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ
ਜਿਨਾ ਸੇਵਿਆ ਹਰਿ ਦਾਤਾਰੁ ॥੨॥

ਪਉੜੀ ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਸਾਂਤਿ ਹੈ ਨਾਉ
ਉਗਵਿ ਆਇਆ ॥ ਜਪ ਤਪ ਤੀਰਥ ਸੰਜਮ ਕਰੇ
ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ॥ ਹਿਰਦਾ ਸੁਧੁ ਹਰਿ ਸੇਵਦੇ
ਸੋਹਹਿ ਗੁਣ ਗਾਇਆ ॥ ਮੇਰੇ ਹਰਿ ਜੀਉ ਏਵੈ
ਭਾਵਦਾ ਗੁਰਮੁਖਿ ਤਰਾਇਆ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਮੇਲਿਆਨੁ ਹਰਿ ਦਰਿ ਸੋਹਾਇਆ ॥ ੧੮ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਧਨਵੰਤਾ ਇਵ ਹੀ ਕਹੈ ਅਵਰੀ ਧਨ ਕਉ ਜਾਉ
॥ ਨਾਨਕੁ ਨਿਰਧਨੁ ਤਿਤੁ ਦਿਨਿ ਜਿਤੁ ਦਿਨਿ
ਵਿਸਰੈ ਨਾਉ ॥ ੧ ॥

ਮ: ੧ ॥ ਸੂਰਜੁ ਚੜੈ ਵਿਜੋਗਿ ਸਭਸੈ ਘਟੈ
ਆਰਜਾ ॥ ਤਨੁ ਮਨੁ ਰਤਾ ਭੋਗਿ ਕੋਈ ਹਾਰੈ ਕੋ
ਜਿਣੈ ॥ ਸਭੁ ਕੋ ਭਰਿਆ ਫੂਕਿ ਆਖਣਿ ਕਹਣਿ
ਨ ਥੀਮੀਐ ॥ ਨਾਨਕ ਵੇਖੈ ਆਪਿ ਫੂਕ ਕਢਾਏ
ਢਹਿ ਪਵੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਤਸੰਗਤਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਥਹੁ
ਹਰਿ ਪਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਘਟਿ ਚਾਨਣਾ
ਆਨੇਰੁ ਗਵਾਇਆ ॥ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ
ਕੰਚਨੁ ਹੋਇ ਆਇਆ ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ
ਮਿਲਿਐ ਨਾਉ ਪਾਈਐ ਮਿਲਿ ਨਾਮੁ ਧਿਆਇਆ

Name in the company of the Guru-minded persons, leads a fruitful and successful life.

M - 4 : The Lord is the benefactor and bestower of all favours to us, and enables (Himself) us to merge with Him (through His Grace), O Nanak ! The persons, who have served the Lord-benefactor, do not get separated from Him, being imbued with the love of the Guru's Word (sabad), (2)

Pour'i : The Guru-minded persons have attained peace and tranquillity of mind, as they have been enlightened with the True Name. They are engaged in recitation of True Name, as their meditation, penance, pilgrimage and disciplined life and the Lord appreciates and loves all their actions. They have purified themselves through the service of the Lord and are praiseworthy (deserving our acclaim) by singing the praises of Lord. The Lord enables such Guru-minded persons to cross this ocean of life successfully, as it pleases Him.

O Nanak ! The Guru-minded persons are united by the Lord (with Himself) and they are received with honour in His presence. (18)

Slok M - 1 (Dhanvanta iv hi kehavi avri dhan kou jaou...)

O Nanak ! The wealthy person is always engrossed in seeking more and more of wealth; but we should consider a person penniless (poor), the day he forsakes the True Name. (as that is the real wealth). (1)

M- 1 : Our lives get shortened (age goes on dwindling) everyday, just as the Sun rises and then sets every day. The person, whose body and mind is engrossed in worldly pleasures, loses the battle of life, whereas the person, who is imbued with the love of the Lord in his heart, has won the battle of life. Every human being lives this life filled with the air (of breath) and this breath cannot be stopped by one's own effort. O Nanak! The Lord is sustaining everyone with the (air of) life and when it pleases Him, the person dies by withdrawing this air of breath (through the Yama, the god of death) by the Lord. (2)

Pour'i : The company of holy saints is the fountain-head of the treasure of True Name, by reciting this name, we could attain unison with the Lord. It is through the Grace of the Guru, that our mind gets enlightened and the darkness of ignorance is dispelled, just as the (company) touch of the gold stone (Pa'ras) converts iron into gold. O Nanak ! We could attain the nectar of True Name through the company of the True Guru, and we could recite the True Name in the company of the

॥ ਜਿਨ੍ਹ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਤਿਨ੍ਹੀ ਦਰਸਨੁ ਪਾਇਆ

॥੧੯॥

ਸਲੋਕ ਮ: ੧ ॥

ਪ੍ਰਿਗੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ ਜਿ ਲਿਖਿ ਲਿਖਿ
ਵੇਚਹਿ ਨਾਉ ॥ ਖੇਤੀ ਜਿਨ ਕੀ ਉਜੜੈ ਖਲਵਾੜੇ
ਕਿਆ ਥਾਉ ॥ ਸਚੈ ਸਰਮੈ ਬਾਹਰੇ ਅਗੈ ਲਹਹਿ
ਨ ਦਾਇ ॥ ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ
ਗਵਾਈਐ ਬਾਇ ॥ ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ
ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ ਅਕਲੀ ਪੜਿ ਕੈ ਬੁਝੀਐ
ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ
ਹੋਰਿ ਗਲਾ ਸੈਤਾਨੁ ॥੧॥

ਮ: ੨ ॥ ਜੈਸਾ ਕਰੈ ਕਹਾਵੈ ਤੈਸਾ ਐਸੀ ਬਨੀ
ਜਰੂਰਤਿ ॥ ਹੋਵਹਿ ਲਿੰਕੁ ਝਿੰਕੁ ਨਹ ਹੋਵਹਿ ਐਸੀ
ਕਹੀਐ ਸੂਰਤਿ ॥ ਜੇ ਓਸੁ ਇਛੈ ਸੇ ਫਲੁ ਪਾਏ
ਤਾਂ ਨਾਨਕ ਕਹੀਐ ਮੂਰਤਿ ॥੨॥

ਪਉੜੀ ॥ ਸਤਿਗੁਰ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤ
ਰਸਿ ਫਲਿਆ ॥ ਜਿਸੁ ਪਰਾਪਤਿ ਸੇ ਲਹੈ ਗੁਰ
ਸਬਦੀ ਮਿਲਿਆ ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ
ਹਰਿ ਸੇਤੀ ਰਲਿਆ ॥ ਜਮਕਾਲੁ ਜੋਹਿ ਨ ਸਕਦੀ
ਘਟਿ ਚਾਨਣੁ ਬਲਿਆ ॥ ਨਾਨਕ ਬਖਸਿ
ਮਿਲਾਇਅਨੁ ਫਿਰਿ ਗਰਭਿ ਨ ਗਲਿਆ ॥੨੦॥

ਸਲੋਕ ਮ: ੧ ॥

ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ
ਇਸਨਾਨੁ ॥ ਦਇਆ ਦੇਵਤਾ ਖਿਆ ਜਪਮਾਲੀ
ਤੇ ਮਾਣਸ ਪਰਧਾਨ ॥ ਜੁਗਤਿ ਧੋਤੀ ਸੂਰਤਿ
ਚਉਕਾ ਤਿਲਕੁ ਕਰਣੀ ਹੋਇ ॥ ਭਾਉ ਭੋਜਨੁ

Guru alone. The persons, who are blessed by the Lord's Will and (and pre-destined) are fortunate enough, gain the glimpse of the Lord and get united with Him. (19)

Slok M - 1 (*Dhrig tina ka jeevia' je likh likh.....*)

Cursed is the life of the persons, who write about the True Name (of the Lord) and sell it for money; the persons who have lost their standing crops, cannot sustain themselves after this loss. (The persons who have sold away their conscience, can have no peace). The shameless persons, who have lost touch with Truth, do not find any solace or honour in the Lord's Presence. The wisdom of a person is not worth anything, if it is wasted in fruitless discussions or wranglings; in fact the real wisdom lies in serving the True Lord and one gets honoured with true wisdom. It is through intelligent reading that we could realise Truth and it is through wisdom that we give alms to the poor. O Nanak ! This talk of True Name is the right path towards attaining the Lord, rest all is sheer tall talk, leading to worldly pleasures, engrossed in sexual desires. (1)

M - 2 : The fact remains, that a person is known by his actions, good or bad, as the case be; and a virtuous person is one, who has inculcated good qualities, discarding vicious thoughts. O Nanak ! A good person then fulfils his desires and is known as Guru-minded. (2)

Pour'i : The True Guru is the tree of nectar, which is laden with the fruit of the nectar of True Name. The person, who is blessed with the Grace of the Guru, acquires such a fruit and is then united with the Lord by following the Guru's Word. The person, who functions as per the Lord's Will, finally merges with the Lord and such a person, who is enlightened with the knowledge of the Lord's secrets, does not get entangled (caught) by the Yama (god of death). (does not get punished by Yama). O Nanak ! The person, who is united with the Lord through His Grace, will not suffer the pangs of birth, through his mother's womb again. (20)

Slok M - 1 (*Sach varat santokh tirath gyan dhian.....*)

(O Pandit !) The true knowledge and meditation of the Lord is like Truth, fasting, contentment and bathing at holy places of pilgrimage for us, our god is kindness (towards others), pardoning (other's faults) is our rosary. If any person possesses these qualities, he is really great and praise-worthy. The dhoti (loin cloth) comprises of the (mode of) singing of the praises of the Lord, the pure kitchen consists of devotion

ਨਾਨਕਾ ਵਿਰਲਾ ਤ ਕੋਈ ਕੋਇ ॥ ੧ ॥

ਮਹਲਾ ੩ ॥ ਨਉਮੀ ਨੇਮੁ ਸਚੁ ਜੇ ਕਰੈ ॥ ਕਾਮ

ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਉਚਰੈ ॥ ਦਸਮੀ ਦਸੇ ਦੁਆਰ ਜੇ

ਠਾਕੈ ਏਕਾਦਸੀ ਏਕੁ ਕਰਿ ਜਾਣੈ ॥ ਦੁਆਦਸੀ

ਪੰਚ ਵਸਗਤਿ ਕਰਿ ਰਾਖੈ ਤਉ ਨਾਨਕ ਮਨੁ ਮਾਣੈ

॥ ਐਸਾ ਵਰਤੁ ਰਹੀਜੈ ਪਾਡੇ ਹੋਰ ਬਹੁਤੁ ਸਿਖ

ਕਿਆ ਦੀਜੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਭੂਪਤਿ ਰਾਜੇ ਰੰਗ ਰਾਇ ਸੰਚਹਿ

ਬਿਖੁ ਮਾਇਆ ॥ ਕਰਿ ਕਰਿ ਹੇਤੁ ਵਧਾਇਦੇ ਪਰ

ਦਰਬੁ ਚੁਰਾਇਆ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਵਿਸਹਹਿ

ਬਹੁ ਪ੍ਰੀਤਿ ਲਗਾਇਆ ॥ ਵੇਖਦਿਆ ਹੀ ਮਾਇਆ

ਧੁਹਿ ਗਈ ਪਛੁਤਹਿ ਪਛੁਤਾਇਆ ॥ ਜਮ ਦਰਿ

ਬਧੇ ਮਾਰੀਅਹਿ ਨਾਨਕ ਹਰਿ ਭਾਇਆ ॥੨੧॥

ਸਲੋਕ ਮ: ੧ ॥

ਗਿਆਨ ਵਿਹੁਣਾ ਗਾਵੈ ਗੀਤ ॥ ਭੁਖੇ ਮੁਲਾਂ ਘਰੇ

ਮਸੀਤਿ ॥ ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ ॥ ਫਕਰੁ

ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ ॥ ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ

ਮੰਗਣ ਜਾਇ ॥ ਤਾਂ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ

॥ ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ

ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਮਨਹੁ ਜਿ ਅੰਧੇ ਰੂਪ ਕਹਿਆ ਬਿਰਦੁ

ਨ ਜਾਣਨੀ ॥ ਮਨਿ ਅੰਧੈ ਊਂਚੈ ਕਵਲਿ ਦਿਸਨੀ

and (good) actions are like the tilak (saffron mark on forehead) for us. O Nanak ! There is hardly anyone, who partakes of the food of love and devotion for the Lord. (1)

Mahala - 3 : If someone speaks Truth, it is like the fast of the ninth day of moonlight; and gets rid of his sexual desires, anger and worldly desires; then the practice of the (fast on) tenth-day of moon consists in ridding oneself of all the vicious thoughts or sinful actions, and the fast on the first day of the moon consists of realising the One True Lord.

O Nanak ! The fast on the second day of the moon consists of controlling the five vices, (like sexual desires) then one develops the love of the Lord. O Pandit ! One should keep such fasts, and what more instructions or guidelines could one give you. (that is enough for a learned person like you). (6)

Pour'i : The kings and land lords are adept in amassing the venom (poison) of worldly falsehood (Maya) and wealth with dedication; they are busy in stealing other's wealth from all sides and collecting it (increasing) with great care. Such misers do not trust their son or wife even (so far money is concerned) and amass the wealth with great effort and love. But they repent a great deal, when this worldly falsehood (wealth) leaves them in the lurch in spite of their efforts.

O Nanak ! (They) Such persons are punished being caught by the Yama (god of death) as it pleases the Lord. (They are in the Yama's bondage and then punished in hell.) (21)

Slok M - 1 (*Gyan vihoonr'a ga'vai geet.....*)

The person, without any knowledge (of the Lord) or enlightenment, who sings the songs (of the Lord), is just like the (mullah) muslim priest, who considers his house as the mosque. (he is worried about his family rather than the muslim prayers) If some unoccupied (unemployed) person gets his ears parted (pierced with holes) like the Yogis, and calls himself as a mendicant (fakir) thus losing his true identity or caste; if a person becomes a Guru but goes out begging for alms, though known as religious leader (Pir); we should not (fall at his feet) accept him as our Guru. O Nanak ! The person, who earns through hard work and then gives away something (a part of his earning) in alms (to the poor in the name of God), has really realised the true path in life. (1)

M - 1 : The persons, who are ignorant like the blind well, about the Lord's knowledge, do not appreciate the true path (of the Lord) even , in spite of one's instructions or guidance;

ਖਰੈ ਕਰੂਪ ॥ ਇਕਿ ਕਹਿ ਜਾਣਹਿ ਕਹਿਆ ਬੁਝਹਿ
ਤੇ ਨਰ ਸੁਘੜ ਸਰੂਪ ॥ ਇਕਨਾ ਨਾਦ ਨ ਬੇਦ
ਨ ਗੀਅ ਰਸੁ ਰਸ ਕਸ ਨ ਜਾਣੀਤਿ ॥ ਇਕਨਾ
ਸੁਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੇਉ ਨ
ਲਹੀਤਿ ॥ ਨਾਨਕ ਸੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ
ਗੁਣ ਗਰਬੁ ਕਰੀਤਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੁਰਮੁਖਿ ਸਭ ਪਵਿਤੁ ਹੈ ਧਨੁ ਸਪੈ
ਮਾਇਆ ॥ ਹਰਿ ਅਰਥਿ ਜੋ ਖਰਚਦੇ ਦੋਦੇ ਸੁਖੁ
ਪਾਇਆ ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਤੋਟਿ
ਨ ਆਇਆ ॥ ਗੁਰਮੁਖਾਂ ਨਦਰੀ ਆਵਦਾ ਮਾਇਆ
ਸੁਟਿ ਪਾਇਆ ॥ ਨਾਨਕ ਭਗਤਾਂ ਹੋਰੁ ਚਿਤਿ ਨ
ਆਵਈ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥ ੨੨ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ ॥ ਸਚੈ ਸਬਦਿ
ਜਿਨਾ ਏਕ ਲਿਵ ਲਾਗੀ ॥ ਗਿਰਹ ਕੁਟੰਬ ਮਹਿ
ਸਹਜਿ ਸਮਾਧੀ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਸਚੇ
ਬੈਰਾਗੀ ॥ ੧ ॥

ਮ:੪ ॥ ਗਣਤੈ ਸੇਵ ਨ ਹੋਵਈ ਕੀਤਾ ਥਾਇ ਨ
ਪਾਇ ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਸਚਿ ਨ ਲਗੋ
ਭਾਉ ॥ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਨ ਲਗਈ ਮਨਹਨਿ
ਆਵੈ ਜਾਇ ॥ ਜੇ ਇਕ ਵਿਖ ਅਗਾਹਾ ਭਰੇ ਤਾਂ
ਦਸ ਵਿਖਾਂ ਪਿਛਾਹਾ ਜਾਇ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ
ਚਾਕਰੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥ ਆਪੁ

they look very ugly (without the love of the Lord) as their ignorant mind is like the (upside down) tilted lotus-flower, which cannot flourish (blossom). The persons, who realise the one Lord and accept the guidance of others (about the Lord) are truly beautiful and clever (intelligent). There are some others who do not appreciate the various rhythms of music (Ragas), or have no knowledge of Vedas, (have no idea about the Lord's True vision) and have no clue about the bliss of true (good) or bad worldly pleasures. There are some more people, who have no wisdom or intelligence or knowledge of the Lord's (secrets), and have no idea of the literature (have not studied any books of lore) O Nanak ! The persons, who are full of pride and egoism without having any knowledge or virtues, are really fools of the first water (like the donkey) (2)

Pour'i : The Guru minded persons, including all their wealth and worldly possessions, are truly pure, inspite of worldly acquisitions. The benefactors, who spend their wealth in the service of the Lord, are truly enjoying the bliss of life. Infact the persons, who recite the Lord's True Name, are never in loss or short of Lord's blessings. The Guru-minded persons have perceived the Lord, through His Grace, and have got rid of the love of Maya (worldly falsehood). O Nanak ! The saints are always imbued with the love of the Lord's True Name as such they do not think of any other power (worth worshipping). (22)

Slok M - 4 (Satgur sevan se' vadbha'gi.....)

The persons, who serve the True Lord, are really fortunate and worthy of praise, as they are always immersed in the love of the True Word, (Guru's Message) thus they recite True Name. O Nanak ! The persons, who are imbued with the love of the Lord's True Name, are truly detached persons, as they are engaged in mediation of the Lord in the state of Equipoise, even though living the life of the householder, with their families. (1)

M- 4 : If someone were to keep an account of one's good deeds it does not amount to the service of the Lord; moreover it has no value in the eyes of the Lord, (it is not considered worth while.) Such a person has not enjoyed the value of the Guru's Word (have not enjoyed the taste of Guru's Word) and have neither developed the love of the True Lord (Truth) The self-willed person has no love for the True Lord and passes through the cycle of births and deaths with his mind engrossed in formalism. (full of ego) Such a person takes step forward and ten steps backwards. (makes no progress) as the true service of the Guru lies in following the Lord's Will. The persons, who

ਗਵਾਇ ਸਤਿਗੁਰੂ ਨੇ ਮਿਲੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ
॥ ਨਾਨਕ ਤਿਨਾ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮੇਲਿ
ਮਿਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਖਾਨ ਮਲੂਕ ਕਹਾਇਦੇ ਕੇ ਰਹਣੁ ਨ
ਪਾਈ ॥ ਗੜ੍ਹ ਮੰਦਰ ਗਚ ਗੀਰੀਆ ਕਿਛੁ ਸਾਥਿ
ਨ ਜਾਈ ॥ ਸੋਇਨ ਸਾਖਤਿ ਪਉਣ ਵੇਗ ਪ੍ਰਿਗੁ
ਪ੍ਰਿਗੁ ਚਤੁਰਾਈ ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਰਕਾਰ ਕਰਹਿ
ਬਹੁ ਮੈਲੁ ਵਧਾਈ ॥ ਨਾਨਕ ਜੋ ਦੇਵੈ ਤਿਸਹਿ ਨ
ਜਾਣਨੀ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਈ ॥ ੨੩ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਪੰਡਿਤ ਮੁਨੀ ਥਕੇ ਦੇਸੰਤਰ ਭਵਿ ਥਕੇ
ਭੇਖਧਾਰੀ ॥ ਦੂਜੈ ਭਾਇ ਨਾਉ ਕਦੇ ਨ ਪਾਇਨਿ
ਦੁਖੁ ਲਾਗਾ ਅਤਿ ਭਾਰੀ ॥ ਮੂਰਖ ਅੰਧੇ ਤ੍ਰੈ ਗੁਣ
ਸੇਵਹਿ ਮਾਇਆ ਕੈ ਬਿਉਹਾਰੀ ॥ ਅੰਦਰਿ ਕਪਟੁ
ਉਦਰੁ ਭਰਣ ਕੈ ਤਾਈ ਪਾਠ ਪੜ੍ਹਹਿ ਗਾਵਾਰੀ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਨ ਹਉਮੈ ਵਿਚਰੁ
ਮਾਰੀ ॥ ਨਾਨਕ ਪੜ੍ਹਣਾ ਗੁਨਣਾ ਇਕੁ ਨਾਉ ਹੈ
ਬੂਝੈ ਕੋ ਬੀਚਾਰੀ ॥ ੧ ॥

ਮ: ੩ ॥ ਨਾਂਗੇ ਆਵਣਾ ਨਾਂਗੇ ਜਾਣਾ ਹਰਿ
ਹੁਕਮੁ ਪਾਇਆ ਕਿਆ ਕੀਜੈ ॥ ਜਿਸ ਕੀ ਵਸਤੁ
ਸੋਈ ਲੈ ਜਾਇਗਾ ਰੋਸੁ ਕਿਸੈ ਸਿਉ ਕੀਜੈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਭਾਣਾ ਮੰਨੇ ਸਹਜੇ ਹਰਿ ਰਸੁ
ਪੀਜੈ ॥ ਨਾਨਕ ਸੁਖਦਾਤਾ ਸਦਾ ਸਲਾਹਿਹੁ

have united with the True Guru by getting rid of egoism, are merged with the Lord in the state of Equipoise. O Nanak ! The persons, who are united with the Lord, are never forgetful of the Lord's True Name. (2).

Pour'i : Even those persons, calling themselves (known by) the landlords or kings, are perishable and will not live for ever (in this world); and none of their buildings, built with bricks, mortar and lime would accompany them after death, even if some people own fast steeds with golden seats, who can case race with the speed of the wind all such persons will be cursed alongwith their clever moves, (being without the Lord's support). The persons who are without the support of the Lord, but partake of dainty foods of all types (have just improved their body) have merely increased their weights, but without any purpose. O Nanak ! The self-willed persons, who do not realise their Lord-benefactor, have to undergo sufferings only, without the realisation of True Lord. (23)

Slok M - 3 (Par' par' pandit moni thakai de santar bhav...)

The persons, engrossed in dual-mindedness, can never attain the (nectar of) True Name and suffer from the serious malady of worldly desires, even though the (Pandits) learned persons with their studies, or (monis) persons observing silence, have tired themselves out, including those observing various formal religious practices (rituals) and failed in their efforts without realising the Lord, inspite of wandering in distant lands. The foolish persons (all the above) are, infact, engrossed in the three-pronged (Maya) worldly falsehood of lust for power, greed and peace as their main business in life is amassing wealth. Such foolish persons are filled with the lust for (filling their bellies) worldly wealth but outwardly read out religious sermons. It is only the Guru-minded persons, who enjoy the eternal bliss, by serving the True Lord, having cast away their egoism. O Nanak ! The successful and fruitful practice consists of reciting and (deliberating) meditating on Lord's True Name alone which is realised by few thoughtful persons (through the Guru's guidance). (1)

M - 3: As per the Lord's Will, man is born naked (in the world) and goes away naked (dies), and he has no say in this process. (of birth and death). Whom could we show our grudge (complaint) as the Lord controls the process of death and takes away life, given by Him alone ?

However, the Guru-minded person accepts the Lord's Will, partaking (drinking) the nectar of True Name of the Lord. O

ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੜ੍ਹ ਕਾਇਆ ਸੀਗਾਰ ਬਹੁ ਭਾਂਤਿ
ਬਣਾਈ ॥ ਰੰਗ ਪਰੰਗ ਕਤੀਫਿਆ ਪਹਿਰਹਿ
ਧਰ ਮਾਈ ॥ ਲਾਲ ਸੁਪੇਦ ਦੁਲੀਚਿਆ ਬਹੁ
ਸਭਾ ਬਣਾਈ ॥ ਦੁਖ ਖਾਣਾ ਦੁਖ ਭੋਗਣਾ ਗਰਬੈ
ਗਰਬਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਿਓ ਅੰਤਿ ਲਏ
ਛਡਾਈ ॥ ੨੪ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਸਹਜੇ ਸੁਖਿ ਸੁਤੀ ਸਬਦਿ ਸਮਾਇ ॥ ਆਪੇ ਪ੍ਰਭਿ
ਮੇਲਿ ਲਈ ਗਲਿ ਲਾਇ ॥ ਦੁਬਿਧਾ ਚੁਕੀ
ਸਹਜਿ ਸੁਭਾਇ ॥ ਅੰਤਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ
ਆਇ ॥ ਸੇ ਕੀਠਿ ਲਾਏ ਜਿ ਭੰਨਿ ਘੜਾਇ ॥
ਨਾਨਕ ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੇ ਹੁਣਿ ਆਣਿ ਮਿਲਾਇ
॥ ੧ ॥

ਮ: ੩ ॥ ਜਿਨ੍ਹੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕਿਆ ਜਪੁ
ਜਾਪਹਿ ਹੋਰਿ ॥ ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਮੁਠੇ
ਧੰਧੈ ਚੋਰਿ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਝੂਠੇ ਲਾਲਚ
ਹੋਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮੰਨਿ ਅਸਥਿਰੁ
ਜਗਿ ਸੋਈ ॥ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਚਿਤਵੈ ਦੂਜਾ
ਨਹੀ ਕੋਈ ॥ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਉਚਰੈ ਖਿਨੁ ਖਿਨੁ
ਹਰਿ ਸੋਈ ॥ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਨਿਰਮਲੁ
ਮਲੁ ਖੋਈ ॥ ਨਾਨਕ ਜੀਵਦਾ ਪੁਰਖੁ ਧਿਆਇਆ
ਅਮਰਾ ਪਦੁ ਹੋਈ ॥ ੨੫ ॥

Nanak ! Let us always recite True Name, by singing the praises of the Lord-benefactor with the tongue. (2)

Pour'i : The Lord has created this fort of the beautiful human body (frame) and beautified it in different forms. This human being, lover of Maya (falsehood) wears the apparel of various hues and colours (designs). (embellishes with differed beautiful clothes). This man has beautified his living place with colourful (white and red) carpets of different designs, thus winning the applause of others. This egoistic person takes pride in eating various types of dainty foods and enjoying worldly pleasures, which lead to his sufferings only. O Nanak! This (fool) self-willed person does not remember the Lord, by reciting True Name, which alone could save him from this bondage and bless him with salvation. (24)

Slok M - 3 (Sahejai sukh suti sabad samaie.....)

The Lord-spouse has (Himself) united such a person with Himself and embraced him with love, who has imbibed the love of the Lord by following the Guru's Word (sabad), and enjoys the bliss of life. (sleeps with peace of mind). Such a person has got rid of his dual-mindedness effortlessly, by inculcating the love of True Name in his heart. Infact, the Lord has taken such a person in His embrace, who has developed the quality of virtuous deeds by ridding himself of vicious thoughts. O Nanak ! The Guru has helped such persons, who were pre-destined by Lord's Will, to unite with the Lord and merge with Him. (1)

M - 3 : What is the use of all other worship, (worshipping other gods) having forsaken the Lord's True Name ? Such persons are like the worms in the filth, having been engrossed in worldly falsehood and robbed by worldly pleasures.

O Nanak ! Let us not forsake the True Name, as all other efforts lead us to falsehood and greed of worldly (possession) pleasures. (2)

Pour'i : The persons, who recite True Name and follow the path shown by True Name, are leading a steady and stable life in the world, as they have inculcated the love of the Lord in their hearts, without recognising any other power (equal to Him). They recite the True Name of the Lord every moment and with every breath, as they are completely immersed in True Name. The Guru-minded persons have purified themselves, ridding themselves of the filth (of vicious thoughts), thus leading a fruitful life. O Nanak ! We have become immortal by reciting the True Name of the ever-existent Lord. (25)

ਸਲੋਕੁ ਮ: ੩ ॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ
ਹੋਰਿ ॥ ਨਾਨਕ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਜਿਉ
ਸੰਨੀ ਉਪਰਿ ਚੋਰ ॥ ੧ ॥

ਮ: ੫ ॥ ਧਰਤਿ ਸੁਹਾਵੜੀ ਆਕਾਸੁ ਸੁਹੰਦਾ
ਜਪੰਦਿਆ ਹਰਿ ਨਾਉ ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੁਣਿਆ
ਤਿਨ ਤਨ ਖਾਵਹਿ ਕਾਉ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਮੁ ਸਲਾਹਨਿ ਭਾਉ ਕਰਿ ਨਿਜ
ਮਹਲੀ ਵਾਸਾ ॥ ਓਇ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਆਵਨੀ
ਫਿਰਿ ਹੋਰਿ ਨ ਬਿਨਾਸਾ ॥ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਵਿ
ਰਹੇ ਸਭ ਸਾਸ ਗਿਰਾਸਾ ॥ ਹਰਿ ਕਾ ਰੰਗੁ ਕਦੇ
ਨ ਉਤਰੈ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ ॥ ਓਇ ਕਿਰਪਾ
ਕਰਿ ਕੈ ਮੇਲਿਅਨੁ ਨਾਨਕ ਹਰਿ ਪਾਸਾ ॥ ੨੬ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਜਿਚਰੁ ਇਹੁ ਮਨੁ ਲਹਰੀ ਵਿਚਿ ਹੈ ਹਉਮੈ ਬਹੁਤੁ
ਅਹੰਕਾਰੁ ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਵਈ ਨਾਮਿ ਨ
ਲਗੈ ਪਿਆਰੁ ॥ ਸੇਵਾ ਬਾਇ ਨ ਪਵਈ ਤਿਸ ਕੀ
ਖਪਿ ਖਪਿ ਹੋਇ ਖੁਆਰੁ ॥ ਨਾਨਕ ਸੇਵਰੁ ਸੇਈ
ਆਖੀਐ ਜੋ ਸਿਰੁ ਧਰੇ ਉਤਾਰਿ ॥ ਸਤਿਗੁਰ ਕਾ
ਭਾਣਾ ਮੰਨਿ ਲਏ ਸਬਦੁ ਰਖੇ ਉਰ ਧਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਸੋ ਜਪੁ ਤਪੁ ਸੇਵਾ ਚਾਕਰੀ ਜੋ ਖਸਮੈ
ਭਾਵੈ ॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਆਪਤੁ ਗਵਾਵੈ
॥ ਮਿਲਿਆ ਕਦੇ ਨ ਵੀਛੁੜੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵੈ
॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਸੋ ਬੁਝਸੀ ਜਿਸੁ ਆਖਿ
ਬੁਝਾਵੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭੁ ਕੇ ਲੇਖੇ ਵਿਚਿ ਹੈ ਮਨਮੁਖ

Slok Mahala - 3 (*Jini naam visariya bahu karam*)

O Nanak ! The persons, who have forgotten the True Name and are engrossed in worldly falsehood, are punished by the Yama (god of death) being caught in bondage just as a thief caught while entering a house by breaking open the wall. (1)

M - 5 : The place is beautiful and the sky is also equally beautiful, where True Name is being recited. (The persons, who recite True Name are praise-worthy.) O Nanak ! The bodies of persons, devoid of True Name, are being eaten away by the (the crows of) sins. (3)

Pour'i : The persons, who recite the Lord's True Name with love and devotion, have attained self-realisation and unison with the Lord. They are not passed through the cycle of births and deaths and do not face death (extinction) again, as they are reciting Lord's True Name with every breath and morsel of food, with love and devotion. The Guru-minded persons never lose their faith in the love of the Lord as they have been enlightened with the light of knowledge. O Nanak ! The Lord has united such Guru-minded persons with Himself through His Grace. (26)

Slok M -3 (*Jichar eh ma'n lahri witch hai homain.....*)

So long as this human mind is engrossed (drowning) in the ocean (depth) of worldly desires, it suffers from the malady of egoism, as it is not imbued with the love of the Guru's Word (sabad) or Lord's True Name. Such a person gets disgusted with his fruitless efforts as his service is not accepted by the Lord. O Nanak ! The true disciple is one, who lays down his life even, while serving the Lord. (who gives up his egoism in His service). Such a person accepts and follows the Lord's Will (without a murmur), having inculcated the love of the Guru's Word (sabad) in his heart. (1)

M- 3 : The meditation and perance (of a person), which is acceptable to the Lord, is the only true worship or service, and the person, who casts off his egoism, is united by the Lord with Himself through His Grace, Then such a person never gets separated from the Lord, as his soul has merged with the Prime-soul, O Nanak ! The person, who is blessed with the Guru's benevolence, attains self-realisation through the Lord's Grace. (2)

Pour'i : Everyone is controlled by the Lord's Will and has to account for his actions, (doings) but the faithless (self willed) person does not realise it. As such this faithless person

ਅਹੰਕਾਰੀ ॥ ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਈ ਜਮਕਾਲੁ
ਸਿਰਿ ਮਾਰੀ ॥ ਪਾਪ ਬਿਕਾਰ ਮਨੂਰ ਸਭਿ ਲਦੇ
ਬਹੁ ਭਾਰੀ ॥ ਮਾਰਗੁ ਬਿਖਮੁ ਡਰਾਵਣਾ ਕਿਉ
ਤਰੀਐ ਤਾਰੀ ॥ ਨਾਨਕ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ
ਹਰਿ ਨਾਮਿ ਉਧਾਰੀ ॥ ੨੭ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਵਿਣੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨਹੀ ਮਹਿ ਜੀਮਹਿ
ਵਾਰੇ ਵਾਰ ॥ ਮੋਹ ਠਗਉਲੀ ਪਾਈਅਨੁ ਬਹੁ
ਦੂਜੈ ਭਾਇ ਵਿਕਾਰ ॥ ਇਕਿ ਗੁਰ ਪਰਸਾਦੀ
ਉਬਰੇ ਤਿਸੁ ਜਨ ਕਉ ਕਰਹਿ ਸਭਿ ਨਮਸਕਾਰ
॥ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ਤੂ ਅੰਤਰਿ
ਜਿਤੁ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸਚੁ
ਮਰਣਾ ਹਰਿ ਨਾਮੁ ॥ ਧੰਧਾ ਕਰਤਿਆ ਜਨਮੁ
ਗਇਆ ਅੰਦਰਿ ਦੁਖੁ ਸਹਾਮੁ ॥ ਨਾਨਕ
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਜਿਨ੍ਹ ਪੂਰਬਿ
ਲਿਖਿਆ ਕਰਾਮੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਲੇਖਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਫਿਰਿ ਲੇਖੁ
ਨ ਹੋਈ ॥ ਪੁਛਿ ਨ ਸਕੈ ਕੋਇ ਹਰਿ ਦਰਿ ਸਦ
ਢੋਈ ॥ ਜਮਕਾਲੁ ਮਿਲੈ ਦੇ ਭੇਟ ਸੇਵਕੁ ਨਿਤ
ਹੋਈ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਮਹਲੁ ਪਾਇਆ ਪਤਿ
ਪਰਗਟੁ ਲੋਈ ॥ ਨਾਨਕ ਅਨਹਦ ਧੁਨੀ ਦਰਿ
ਵਜਦੇ ਮਿਲਿਆ ਹਰਿ ਸੋਈ ॥ ੨੮ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਗੁਰ ਕਾ ਕਹਿਆ ਜੇ ਕਰੇ ਸੁਖੀ ਹੂ ਸੁਖੁ ਸਾਰੁ ॥
ਗੁਰ ਕੀ ਕਰਣੀ ਭਉ ਕਟੀਐ ਨਾਨਕ ਪਾਵਹਿ

never recites True Name and is punished by the Yama (god of death). The human beings are laden with the heavy loads of all sorts of sins, vices and impurities (like the iron rust) like dual-mindedness. The path of Yama (god of death) is very dreadful and tortuous, so how could this human being cross this ocean (of life) successfully ? O Nanak ! The persons, who are protected (supported) by the Guru, are enabled to attain salvation through the recitation of Lord's True Name. (27)

Slok M - 3 (*Vin satgur sevai sukh nahi mar jameh.....*)

The faithless persons undergo the cycle of births and death time and again, and have no peace and joy without the service of the True Guru. They are engrossed in the lure of worldly falsehood (maya) being absorbed in vicious and sinful actions due to their dual-mindedness. Whereas the Guru-minded persons have attained salvation through the Guru's Grace, and the whole world salutes them with respect. O Nanak ! Let us recite True Name (during) day and night and inculcate the love of the Lord, so as to attain salvation. (1)

M - 3 : Being engrossed in the love of the worldly falsehood (Maya), this human being has forgotten the death and Lord's True Name. He has wasted this human life in worldly chores and worldly involvements, thus undergoing afflictions of the mind and other sufferings. O Nanak ! The fortunate persons, pre-destined by Lord's Will, have enjoyed the bliss of life by serving the True Lord. (2)

Pour'i : If we engage ourselves in reciting True Name of the Lord, then we will not be required to account for our actions (to the god of justice). Infact, such a person is received with honour in the Lord's Presence, and no one dare ask him for his accountability. Even the Yama (god of death) receives him with his offerings, and becomes his slave for all times to come. Such a person has attained the (treasure) nectar of True Name through the Guru's guidance, and gets recognition and acclaim throughout the world. O Nanak ! The person, who has attained the Lord, listens to the (all pervasive) unstrung Music of Nature all the time, (and enjoys the eternal bliss). (28)

Slok M - 3 (*Gur ka keha' je karai sukhi hu sukh saa'r.....*)

The person, who follows the Guru's teachings, (and functions in accordance with the Guru's ordains) enjoys the greatest of all the bliss in life. O Nanak ! By following the Guru's guidance (Guru's teachings) our fear-complex (of death)

ਪਾਹੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਚੁ ਪੁਰਾਣਾ ਨਾ ਬੀਐ ਨਾਮੁ ਨ ਮੈਲਾ

ਹੋਇ ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ ਬਹੁੜਿ ਨ ਆਵਣੁ

ਹੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰਿਐ ਆਵਣ ਜਾਣਾ

ਦੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਦਾਨੁ ਹਰਿ ਦੇਹੁ

ਸੁਭਾਇ ॥ ਹਰਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ਦਰਸਨਿ

ਤ੍ਰਿਪਤਾਇ ॥ ਖਿਨੁ ਪਲੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ

ਦੇਖੇ ਮਰਾ ਮਾਇ ॥ ਸਤਿਗੁਰਿ ਨਾਲ ਦਿਖਾਇਆ

ਰਵਿ ਰਹਿਆ ਸਭ ਬਾਇ ॥ ਸੁਤਿਆ ਆਪਿ

ਉਠਾਇ ਦੇਇ ਨਾਨਕ ਲਿਵ ਲਾਇ ॥ ੨੯ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨੀ ਓਨਾ ਅੰਦਰਿ ਕਾਮੁ

ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥ ਬਾਉ ਕੁਬਾਉ ਨ ਜਾਣਨੀ ਸਦਾ

ਚਿਤਵਹਿ ਬਿਕਾਰ ॥ ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ

ਓਥੈ ਹੋਹਿ ਕੁੜਿਆਰ ॥ ਅਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁ

ਆਪਿ ਕਰੇ ਬੀਚਾਰੁ ॥ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ

ਸਭੁ ਵਰਤੈ ਆਪਿ ਸਚਿਆਰੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਤਿਨ੍ਹੀ ਅਰਾਧਿਆ

ਜਿਨ੍ਹ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ਨਾਨਕ ਹਉ

ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ ਕਉ ਜਿਨ੍ਹ ਹਰਿ ਮਨਿ ਵਸਿਆ

ਸੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਸ ਕਰੇ ਸਭੁ ਲੋਕੁ ਬਹੁ ਜੀਵਣੁ

ਜਾਣਿਆ ॥ ਨਿਤ ਜੀਵਣ ਕਉ ਚਿਤੁ ਗੜ੍ਹ ਮੰਡਪ

is eliminated, and we could attain salvation, and cross this ocean of life successfully. (1)

M - 1 : The Truth never becomes stale, nor Name can ever become impure. (The True Name is always pure and fresh) If one were to follow the Guru's Will (Guru's teachings), one does not undergo the cycle of Rebirths again. O Nanak ! By neglecting the Lord's True Name, one has to undergo the cycle of (both) births and deaths. (2)

Pour'i : O Lord ! May you bestow Your blessings alongwith True Name on this helpless being ! I am pining and longing for a glimpse of the True Lord, and will get satiated by perceiving the Lord only. O mother ! (O friend !) I cannot exist even for a moment without the support of True Name and feel like a dead person without the glimpse of the Lord. The Guru has made us realise the Lord within us, who pervades everywhere, being omni-present. O Nanak ! We have developed the love of the Lord, who has enlightened us with knowledge, by waking us from the slumber of (darkness) ignorance. (awakened us from the slumber of darkness to light of knowledge). (29)

Slok M - 3 (*Ma'nmukh bol na jan'rni ouna andar.....*)

The self-willed (faithless) persons do not know (talking) sweet and pleasant words, as they are pestered by sexual desires, anger and egoism within. They are always engrossed in vicious and sinful actions, without any distinction of good or bad situation. When they will be asked to account for their actions (in life) by the god of justice, (in the Lord's court) they are declared as responsible for falsehood (are found guilty). The Lord has created the universe and He only maintains it with proper care. O Nanak ! Whom shall we blame for the vices or various deeds, as the Lord pervades everywhere and in every being. (1)

M - 3 : Those Guru-minded persons have worshipped the True Lord (by reciting True Name), who are bestowed with His Grace as per His Will, from the very beginning. O Nanak ! I would offer my very life (sacrifice myself) to them, who have inculcated the love of the Lord's True Name in their hearts. (2)

Pour'i : The whole world (all the human beings) always hope for a very long life, as such they have built buildings and forts thinking that this life will last for ever. They have amassed huge (quantities of) wealth either by hook or by crook

ਸਵਾਰਿਆ ॥ ਵਲਵੰਚ ਕਰਿ ਉਪਾਵ ਮਾਇਆ
ਹਿਰਿ ਆਣਿਆ ॥ ਜਮਕਾਲੁ ਨਿਹਾਲੇ ਸਾਸ ਆਵ
ਘਟੈ ਬੇਤਾਲਿਆ ॥ ਨਾਨਕ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ
ਹਰਿ ਗੁਰ ਰਖਵਾਲਿਆ ॥ ੩੦ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਦੇ ਮਾਇਆ ਮੋਹ
ਸੁਆਇ ॥ ਦੂਜੈ ਭਾਇ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ
ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥ ਜਿਨ੍ਹਿ ਕੀਤੇ ਤਿਸੈ ਨ
ਸੇਵਨੀ ਦੇਦਾ ਰਿਜਕੁ ਸਮਾਇ ॥ ਜਮ ਕਾ ਫਾਰਾ
ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਾਇ
॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਤਿਨ ਆਇ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਦੇ ਨਾਨਕ
ਸਚਿ ਸਮਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਚੁ ਵਣਜਹਿ ਸਚੁ ਸੇਵਦੇ ਜਿ ਗੁਰਮੁਖਿ
ਪੈਰੀ ਪਾਹਿ ॥ ਨਾਨਕ ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲਹਿ
ਸਹਜੇ ਸਚਿ ਸਮਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਸਾ ਵਿਚਿ ਅਤਿ ਦੁਖੁ ਘਣਾ
ਮਨਮੁਖਿ ਚਿਤੁ ਲਾਇਆ ॥ ਗੁਰਮੁਖਿ ਭਏ ਨਿਰਾਸ
ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸ
ਅਲਿਪਤ ਲਿਵ ਲਾਇਆ ॥ ਓਨਾ ਸੋਗੁ ਵਿਜੋਗੁ
ਨ ਵਿਆਪਈ ਹਰਿ ਭਾਣਾ ਭਾਇਆ ॥ ਨਾਨਕ
ਹਰਿ ਸੇਤੀ ਸਦਾ ਰਵਿ ਰਹੇ ਧੁਰਿ ਲਏ ਮਿਲਾਇਆ
॥ ੩੧ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਪਰਾਈ ਅਮਾਣ ਕਿਉ ਰਖੀਐ ਦਿਤੀ ਹੀ ਸੁਖੁ
ਹੋਇ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਗੁਰ ਬੈ ਟਿਕੈ ਹੋਰ ਬੈ

or by stealing (usurping) from others. These foolish (devilish) persons do not realise that their life-span is running out every moment and the Yama (god of death) will snatch away this life. (any moment).

O Nanak ! The persons, who have taken refuge at the lotus-feet of the Guru, are saved by the Guru, the (embodiment) personification of the Lord protector. (30)

Slok M - 3 (Par' par' pandit va'ad vakha'nde.....)

The learned men (Pandits) with all their studies, get involved in wrangles, due to their love for money. (Worldly falsehood). They have forgotten the True Name, being engrossed in dual-mindedness. So the fools get punished by following the path of self-mindedness. The self-minded persons do not serve the Lord-creator, who sustains all the beings with their (food) requirements. As such they cannot get away from the snare of the Yama (god of death) and have to undergo the (torture of the) cycle of births and deaths. Such persons who are pre-destined by the Lord's Will, get united with the True Guru (Lord). O Nanak ! They recite the True Name (during) by day and night and finally merge with the True Lord. (1)

M - 3 : The persons, who seek the support and guidance of (fall at the lotus-feet of) the Guru-minded persons, always deal in the business of Truth and serve the True Lord. O Nanak! The persons, who follow the Guru's Will and the Guru's guidance, finally merge with Truth (True Lord) in the state of Equipoise. (2)

Pour'i : The self-willed (faithless) persons have developed the love of hopes (worldly desires) as such they have to suffer great afflictions, whereas the Guru-minded persons do not nourish any desires or hopes in life and attain the eternal bliss. Such Guru-minded persons, while leading the lives of householders, attain unison with the Lord, being detached from the worldly desires. They love to follow the Lord's Will as such they do not suffer from any affliction or separation (from the Lord). O Nanak ! The Guru-minded persons remain always united with the True Lord, as they have been merged with the eternal Master. (31)

Slok M - 3 (Pra'iee ama'n kiun rakhiai diti hi sukh hoiai...)

The Guru's Word always remains attached to the person of the Guru, and cannot be revealed by any other person, just as the things belonging to someone else cannot be retained by us, and we feel relieved (with peace of mind) by handing it

ਪਰਗਟੁ ਨ ਹੋਇ ॥ ਅੰਨ੍ਹੇ ਵਸਿ ਮਾਣਕੁ ਪਇਆ
ਘਰਿ ਘਰਿ ਵੇਚਣ ਜਾਇ ॥ ਓਨਾ ਪਰਖ ਨ
ਆਵਈ ਅਢੁ ਨ ਪਲੈ ਪਾਇ ॥ ਜੇ ਆਪਿ ਪਰਖ
ਨ ਆਵਈ ਤਾਂ ਪਾਰਖੀਆ ਥਾਵਹੁ ਲਇਉ
ਪਰਖਾਇ ॥ ਜੇ ਓਸੁ ਨਾਲਿ ਚਿਤੁ ਲਾਏ ਤਾਂ ਵਧੁ
ਲਹੈ ਨਉ ਨਿਧਿ ਪਲੈ ਪਾਇ ॥ ਘਰਿ ਹੋਵੈ ਧਨਿ
ਜਗੁ ਭੁਖਾ ਮੁਆ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਝੀ ਨ ਹੋਇ
॥ ਸਬਦੁ ਸੀਤਲੁ ਮਨਿ ਤਨਿ ਵਸੈ ਤਿਥੈ ਸੋਗੁ
ਵਿਜੋਗੁ ਨ ਕੋਇ ॥ ਵਸਤੁ ਪਰਾਈ ਆਪਿ ਗਰਬੁ
ਕਰੇ ਮੂਰਖ ਆਪੁ ਗਣਾਏ ॥ ਨਾਨਕ ਬਿਨੁ ਬੂਝੇ
ਕਿਨੈ ਨ ਪਾਇਓ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥੧॥

ਮ: ੩ ॥ ਮਨਿ ਅਨਦੁ ਭਇਆ ਮਿਲਿਆ ਹਰਿ
ਪ੍ਰੀਤਮੁ ਸਰਸੇ ਸਜਣ ਸੰਤ ਪਿਆਰੇ ॥ ਜੋ ਧੁਰਿ
ਮਿਲੇ ਨ ਵਿਛੜਹਿ ਕਬਹੂ ਜਿ ਆਪਿ ਮੇਲੇ
ਕਰਤਾਰੇ ॥ ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ ਗੁਰੁ ਪਾਇਆ
ਸਗਲੇ ਦੂਖ ਨਿਵਾਰੇ ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਸਦਾ
ਸਲਾਹੀ ਅੰਤਰਿ ਰਖਾਂ ਉਰ ਧਾਰੇ ॥ ਮਨਮੁਖ ਤਿਨ
ਕੀ ਬਖੀਲੀ ਕਿ ਕਰੇ ਜਿ ਸਚੈ ਸਬਦਿ ਸਵਾਰੇ ॥
ਓਨਾ ਦੀ ਆਪਿ ਪਤਿ ਰਖਸੀ ਮੇਰਾ ਪਿਆਰਾ
ਸਰਣਾਗਤਿ ਪਏ ਗੁਰ ਦੁਆਰੇ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਸੇ ਸੁਹੇਲੇ ਭਏ ਮੁਖ ਊਜਲ ਦਰਬਾਰੇ
॥੨॥

ਪਉੜੀ ॥ ਇਸਤਰੀ ਪੁਰਖੈ ਬਹੁ ਪ੍ਰੀਤਿ ਮਿਲਿ
ਮੋਹੁ ਵਧਾਇਆ ॥ ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਨਿਤ ਵੇਖੈ ਵਿਗਸੈ

over to the owner concerned. Just as a blind person, getting the possession of a jewel. Goes on to sell it to various people (houses) but they do not realise its value, as such they do not offer more than a penny. (whereas it is invaluable). But if one does not have the sense to evaluate it (the life) (True Name) correctly, one should seek the advice and guidance of the saints to find its real worth. But if the person, who has inculcated the love of the Lord, attains this invaluable merchandise (True Name) then he acquires all the nine treasures of the world and enjoys the eternal bliss. But we cannot realise the Truth without the guidance of the True Guru, as such the whole world remains without knowledge even though the invaluable knowledge lies hidden within their innerselves. (they remain hungry and die, though the food lies in their own house) but the person, who has inculcated the love of the soothing Guru's Word (sabad) in his body and soul, does not suffer from any separation (from the Lord) or afflictions of any kind. But the person, who takes pride (feels egoistic) in usurping someone else's wealth, will be termed as a fool.

O Nanak ! No one, without attaining self - realisation, can have peace and bliss of life and such a person passes through the cycle of births and deaths time and again. (1)

M - 3 : By attaining unison with the beloved Lord-spouse, we attain the joy and (eternal) bliss in our hearts, alongwith all the friendly saints (saintly friends) who also enjoy bliss of life. The persons, who have been united by the Lord with Himself from the beginning (being pre-destined) never get separated again. They have got rid of all their sufferings by meeting the Guru, thus realising the True Lord, pervading within their innerselves. I would like to sing the praises of the Lord-benefactor (of peace and joy) by inculcating His love in my heart. How could the self-willed persons vilify those persons, who have been blessed by the Lord with the Guru's Word (sabad)? Infact, beloved Lord would Himself take care to protect the honour of such persons, who have sought the support of the Lord through the Guru's guidance.

O Nanak ! Such Guru-minded persons have attained peace and joy and are received with honour in the Lord's Presence (proceed with flying colours to the Lord's presence). (2)

Pour'i : The man and woman have developed intense love for each other, thus increasing their love for worldly falsehood; and the man, engrossed in the love of worldly falsehood, feels thrilled to see his son and wife. The human

ਮੋਹਿ ਮਾਇਆ ॥ ਦੇਸਿ ਪਰਦੇਸਿ ਧਨੁ ਚੋਰਾਇ
ਆਣਿ ਮੁਹਿ ਪਾਇਆ ॥ ਅੰਤਿ ਹੋਵੈ ਵੈਰ ਵਿਰੋਧੁ
ਕੋ ਸਕੈ ਨ ਛਡਾਇਆ ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ
ਧ੍ਰਿਗੁ ਮੋਹੁ ਜਿਤੁ ਲਗਿ ਦੁਖੁ ਪਾਇਆ ॥ ੩੨ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਹੈ ਜਿਤੁ ਖਾਧੈ ਸਭ ਭੁਖ
ਜਾਇ ॥ ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾਮੁ ਵਸੈ
ਮਨਿ ਆਇ ॥ ਬਿਨੁ ਨਾਵੈ ਜਿ ਹੋਰੁ ਖਾਣਾ ਤਿਤੁ
ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥ ਨਾਨਕ ਰਸ ਕਸ ਸਬਦੁ
ਸਲਾਹਣਾ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ
ਸਹ ਮੇਲਾਵਾ ਹੋਇ ॥ ਬਿਨੁ ਸਬਦੈ ਜਗਿ
ਆਨੇਰੁ ਹੈ ਸਬਦੇ ਪਰਗਟੁ ਹੋਇ ॥ ਪੰਡਿਤ ਮੋਨੀ
ਪੜਿ ਪੜਿ ਥਕੇ ਭੇਖ ਥਕੇ ਤਨੁ ਧੋਇ ॥ ਬਿਨੁ
ਸਬਦੈ ਕਿਨੈ ਨ ਪਾਇਓ ਦੁਖੀਏ ਚਲੇ ਹੋਇ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ
॥ ੨ ॥

ਪਉੜੀ ॥ ਇਸਤ੍ਰੀ ਪੁਰਖੇ ਅਤਿ ਨੇਹੁ ਬਹਿ
ਮੰਦੁ ਪਕਾਇਆ ॥ ਦਿਸਦਾ ਸਭੁ ਕਿਛੁ ਚਲਸੀ
ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ॥ ਕਿਉ ਰਹੀਐ ਬਿਨੁ ਜਗਿ
ਕੋ ਕਢਹੁ ਉਪਾਇਆ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ
ਬਿਨੁ ਕੰਧੁ ਸਬਾਇਆ ॥ ਨਾਨਕ ਬਖਸਿ
ਮਿਲਾਇਅਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩੩॥

ਸਲੋਕ ਮ: ੩ ॥

ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਗੁਰ ਕਾ ਭਉ ਹੇਤੁ

being travels far and wide to earn more wealth through any means (by stealing money) and then gives it to his wife and son (and feels satisfied) He develops enmity with others for the sake of his wife and son but no one comes to his rescue at the end of his life even. O Nanak ! Cursed be this love of the family, without the reciting of True Name, which brings calamity and suffering to the man in the bargain. (32)

Slok M - 3 (*Gurmukh amrit naam hai jit kha'dhai....*)

The nectar of True Name is like the food (for thought) for the Guru-minded persons, by partaking which they get satiated (and hunger satisfied) and by inculcating the True Name in their hearts, they have got over their love for worldly desires. If we get interested in partaking any other food except the True Name, then our body gets afflicted with all sorts of maladies. (without any check). O Nanak ! The Lord would automatically unite us with Himself, if we were to sing the praises of the Lord, leaving the love of all other worldly pleasures. (1)

M - 3 : The beings are invested with the Guru's Word, the life-giver, which finally enables them to unite with the Lord; infact, there is darkness all around the world, without the recitation of True Name and the man gets enlightened with the support of Guru's Word alone. The Pandits, munis and others have tired themselves out by their studies, meditation or by bathing at holy places respectively. But no one has attained the Lord without the support of the Guru's Word, and then depart in great suffering and wailing. O Nanak ! We could attain the Lord through His Grace alone, provided we are predestined as per Lord's Will to attain this reward for our past actions. (2)

Pour'i : The man and woman have developed love for each other and then have enjoyed all sorts of vicious thoughts and sinful actions. But the Lord has willed that whatever is perceivable, is bound to perish one day as it pleases Him. Let us find some means to remain immortal and eternal in this world, But it is through the service of the perfect Guru that the soul unites with the Prime-soul leaving the human body, and become, immortal. O Nanak ! The Lord has merged with Himself such persons, through His Grace, who are imbued with the love of the Lord's True Name. (33)

Slok M - 3 (*Ma'ya mo'h visa'ria' gur ka bhou he't apa'r....*)

The self-willed person, due to his love of the worldly falsehood (Maya), has forsaken the fear and love (wonder-

ਅਪਾਰੁ ॥ ਲੋਭਿ ਲਹਰਿ ਸੁਧਿ ਮਤਿ ਗਈ ਸਚਿ
ਨ ਲਗੈ ਪਿਆਰੁ ॥ ਗੁਰਮੁਖਿ ਜਿਨਾ ਸਬਦੁ ਮਨਿ

ਵਸੈ ਦਰਗਹ ਮੇਖ ਦੁਆਰੁ ॥ ਨਾਨਕ ਆਪੇ
ਮੇਲਿ ਲਏ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥ ੧ ॥

ਮ: ੪ ॥ ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਣਾ
ਵਿਸਰੇ ਸਰੈ ਨ ਬਿੰਦ ॥ ਤਿਸੁ ਸਿਉ ਕਿਉ ਮਨ
ਰੂਸੀਐ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ ॥ ੨ ॥

ਮ: ੪ ॥ ਸਾਵਣੁ ਆਇਆ ਝਿਮਝਿਮਾ ਹਰਿ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥ ਦੁਖ ਭੁਖ ਕਾੜਾ ਸਭੁ
ਚੁਕਾਇਸੀ ਮੀਹੁ ਵੁਠਾ ਛਹਬਰ ਲਾਇ ॥ ਸਭ
ਧਰਤਿ ਭਈ ਹਰੀਆਵਲੀ ਅੰਨੁ ਜੰਮਿਆ ਬੋਹਲ
ਲਾਇ ॥ ਹਰਿ ਅਚਿੰਤੁ ਬੁਲਾਵੈ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ
ਆਪੇ ਪਾਵੈ ਥਾਇ ॥ ਹਰਿ ਤਿਸਹਿ ਧਿਆਵਹੁ
ਸੰਤ ਜਨਹੁ ਜੁ ਅੰਤਿ ਲਏ ਛਡਾਇ ॥ ਹਰਿ ਕੀਰਤਿ
ਭਗਤਿ ਅਨੰਦੁ ਹੈ ਸਦਾ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ
॥ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿਆ ਤਿਨਾ ਦੁਖ
ਭੁਖ ਲਹਿ ਜਾਇ ॥ ਜਨ ਨਾਨਕੁ ਤ੍ਰਿਪਤੈ ਗਾਇ
ਗੁਣ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਸੁਭਾਇ ॥ ੩ ॥

ਪਉੜੀ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਦਾਤਿ ਨਿਤ ਦੇਵੈ ਚੜੈ
ਸਵਾਈਆ ॥ ਤੁਸਿ ਦੇਵੈ ਆਪਿ ਦਇਆਲੁ ਨ
ਛਪੈ ਛਪਾਈਆ ॥ ਹਿਰਦੈ ਕਵਲੁ ਪ੍ਰਗਾਸੁ
ਉਨਮਨਿ ਲਿਵ ਲਾਈਆ ॥ ਜੇ ਕੋ ਕਰੇ ਉਸ ਦੀ

awe) of the Guru and the limitless True Lord. He has lost his sense of proportion and the right thinking, being engrossed in worldly love and greed, as such he has no love for the True Lord. (Truth).

The Guru-minded persons, who have inculcated the love of the Guru's Word (sabad) in their hearts, attain (the door to) salvation in the Lord's presence. O Nanak ! The Lord-benefactor, who pardons our sins, has enabled such Guru-minded persons to merge with Him. (1)

M - 4 : O my mind ! Why should we (get annoyed) forsake the Lord, who takes care to look after our sustenance? (with food and clothing) ? O Nanak ! Let us not forget the remembrance of the True Lord (through reciting True Name), without whose True Name we cannot exist even for a moment, and by forgetting Him we have no other choice for living this life in a meaningful manner. (2)

M - 4 : O Brother ! This blissful human life, like the beautiful rainy season (of the month of savaan-July/August) has been given to us by the Lord; so let us utilise it fruitfully by reciting True Name in the company of the Guru-minded persons. (by following the Guru's teachings). Once the (rain of the) Guru's Grace and blessings are showered on us, we cast away all our ills, afflictions and poverty (hunger), and through the Lord's Grace and munificence we are blessed with the recitation of True Name in such a continuous fashion, as the Earth gets-greenery all around with monsoon showers, and the fields yielding an all-time produce.

Than the True Lord, through His Grace, unites us with Himself without askance (without any effort on our part) and accepts our service with full approval. (we get honoured in the Lord's Presence).

O holy saints ! Let us remember the True Lord, who would help us at the end of this life to attain salvation. (by ridding us of all our sins). By singing the praises of the Lord and performing His worship, we could enjoy the bliss of life, which brings us peace and tranquillity of mind for all times. (The state of bliss and equipoise). Infact, the Guru-minded persons, who have recited True Name, get rid of all their sufferings and worldly desires. O Nanak ! May the Lord bless me with His glimpse (a glimpse of His Vision) in the routine, so that I get satiated by singing His praise ! (3)

Pour'i : The perfect Guru's benedictions (of True Name) are bestowed on us all the time, which goes on flourishing by sharing with others. This blessing (of True Name) is showered on us by the Lord-benefactor through His Grace, which cannot

ਰੀਸ ਸਿਰਿ ਛਾਈ ਪਾਈਆ ॥ ਨਾਨਕ ਅਪਤਿ
ਕੋਇ ਨ ਸਕਈ ਪੂਰੇ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈਆ

॥ ੩੪ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਅਮਰੁ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸੁ ਨਾਲਿ ਸਿਆਣਪੁ ਨ
ਚਲਈ ਨ ਹੁਜਤਿ ਕਰਣੀ ਜਾਇ ॥ ਆਪੁ ਛੋਡਿ
ਸਰਣਾਇ ਪਵੈ ਮੰਨਿ ਲਏ ਰਜਾਇ ॥ ਗੁਰਮੁਖਿ
ਜਮ ਡੰਡੁ ਨ ਲਗਈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥
ਨਾਨਕ ਸੇਵਕੁ ਸੋਈ ਆਖੀਐ ਜਿ ਸਚਿ ਰਹੈ ਲਿਵ
ਲਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਦਾਤਿ ਜੋਤਿ ਸਭ ਸੂਰਤਿ ਤੇਰੀ ॥
ਬਹੁਤੁ ਸਿਆਣਪੁ ਹਉਮੈ ਮੇਰੀ ॥ ਬਹੁ ਕਰਮ
ਕਮਾਵਹਿ ਲੋਭਿ ਮੋਹਿ ਵਿਆਪੇ ਹਉਮੈ ਕਦੇ ਨ
ਚੁਕੈ ਫੇਰੀ ॥ ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਜੇ
ਤਿਸੁ ਭਾਵੈ ਸਾਈ ਗਲ ਚੰਗੇਰੀ ॥ ੨ ॥

ਪਉੜੀ ਮ: ੫ ॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ
ਨਾਮੁ ਅਧਾਰੁ ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਪ੍ਰਭੁ
ਦੇਵਣਹਾਰੁ ॥ ਭਾਗੁ ਪੂਰਾ ਤਿਨ ਜਾਗਿਆ ਜਪਿਆ
ਨਿਰੰਕਾਰੁ ॥ ਸਾਧੂ ਸੰਗਤਿ ਲਗਿਆ ਤਰਿਆ
ਸੰਸਾਰੁ ॥ ਨਾਨਕ ਸਿਫਤਿ ਸਲਾਹ ਕਰਿ ਪ੍ਰਭੁ ਕਾ
ਜੈਕਾਰੁ ॥ ੩੫ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਸਭੇ ਜੀਅ ਸਮਾਲਿ ਅਪਣੀ ਮਿਹਰ ਕਰੁ ॥ ਅੰਨ੍ਹ
ਪਾਣੀ ਮੁਖ ਉਪਾਇ ਦੁਖ ਦਾਲਦੁ ਭੰਨਿ ਤਰੁ ॥
ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਹੋਈ ਸਿਸਟਿ ਠਰੁ ॥

remain hidden, even if we try. The person, whose heart blossoms forth like the lotus-flower with enlightenment, gets imbued with the love of the Lord. If some one tries to vilify him, (copy him) gets dishonoured and disgraced. O Nanak ! The vilifier cannot reach the heights of greatness of the True Guru (No one can gauge the depth of the Guru's Grandeur).(34)

Slok M - 3 (*Amar ve' parva'ho hai tis naal sianup.....*)

The Lord's Will is irrevocable and His immortal Grandeur is ever-existent, which does not brook any cleverness or disdain (disregard) on our part. (should be accepted without a murmur.)

It behoves the human beings to follow the Lord's Will by seeking refuge at His lotus-feet, by giving up his egoism. Thus the Guru-minded person, having got rid of his egoism, does not face the punishment at the hands of Yama (god of death). O Nanak ! A True disciple (slave) of the Lord is the person, who is imbued with the love of the True Name. (1)

M - 3 : O Lord ! This beautiful human form, with the soul (light) and all other benedictions are bestowed on us by You alone, but we have developed cleverness, egoism, and I-am-ness along with it. Thus this man is engrossed in worldly chores alongwith greed, worldly attachments and egoism; So he cannot avoid going through the cycle of births and deaths.

O Nanak ! The Lord-creator controls all our actions, as such we should accept with pleasure His Will and function as it pleases Him.(2)

Pour'i M - 5 : The persons, who have taken the support of True Name, had a fruitful life with their food and clothing being equally pure, (and simple) based on Truth. The perfect Guru has enabled us to unite with the True Lord-benefactor. Infact, the persons, who have recited the True Name of the formless Lord, have become fortunate enough to win the applause of the Lord, as per His Will. Whosoever has joined the company of holy saints, has crossed this ocean of life successfully. O Nanak ! By singing the praises of the Lord, let us salute the Lord Almighty ! (35)

Slok M - 5 (*Sabhe' jia small apni mehar kar.....*)

May the Lord sustain all the beings through His Grace, and cast away all our ills and afflictions alongwith providing us with all our requirements of food and drinks, Once the Lord-benefactor paid attention to our prayers, the world attained peace and (satisfaction) solace. May the Lord take us under

ਲੇਵਹੁ ਕੀਨਿ ਲਗਾਇ ਅਪਦਾ ਸਭ ਹਰੁ ॥ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਇ ਪ੍ਰਭੁ ਕਾ ਸਫਲੁ ਘਰੁ ॥ ੧ ॥

ਮ: ੫ ॥ ਵੁਠੇ ਮੇਘ ਸੁਹਾਵਣੇ ਹੁਕਮੁ ਕੀਤਾ
ਕਰਤਾਰਿ ॥ ਰਿਜੜੁ ਉਪਾਇਓਨੁ ਅਗਲਾ ਠਾਂਢਿ
ਪਈ ਸੰਸਾਰਿ ॥ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ
ਸਿਮਰਤ ਅਗਮ ਅਪਾਰ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ
ਆਪਣੀ ਸਚੇ ਸਿਰਜਣਹਾਰ ॥ ਕੀਤਾ ਲੋੜਹਿ ਸੇ
ਕਰਹਿ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥ ੨ ॥

ਪਉੜੀ ॥ ਵਡਾ ਆਪਿ ਅਗੰਮੁ ਹੈ ਵਡੀ
ਵਡਿਆਈ ॥ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਵਿਗਸਿਆ
ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ॥ ਸਭੁ ਆਪੇ ਆਪਿ
ਵਰਤਦਾ ਆਪੇ ਹੈ ਭਾਈ ॥ ਆਪਿ ਨਾਥੁ ਸਭ
ਨਥੀਅਨੁ ਸਭ ਹੁਕਮਿ ਚਲਾਈ ॥ ਨਾਨਕ ਹਰਿ
ਭਾਵੈ ਸੋ ਕਰੇ ਸਭ ਚਲੈ ਰਜਾਈ ॥ ੩੬ ॥ ੧ ॥
ਸੁਧੁ ॥

ਰਾਗੁ ਸਾਰੰਗ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥
ਕਬੀਰ ਜੀ ॥ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਹਾ ਨਰ ਗਰਬਿਸ ਥੋਰੀ ਬਾਤ ॥ ਮਨ ਦਸ
ਨਾਜੁ ਟਕਾ ਚਾਰਿ ਗਾਠੀ ਐਡੋ ਟੇਢੇ ਜਾਤੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬਹੁਤੁ ਪ੍ਰਤਾਪੁ ਗਾਉ ਸਉ ਪਾਏ ਦੁਇ
ਲਖ ਟਕਾ ਬਰਾਤ ॥ ਦਿਵਸ ਚਾਰਿ ਕੀ ਕਰਹੁ
ਸਾਹਿਬੀ ਜੈਸੇ ਬਨ ਹਰ ਪਾਤ ॥ ੧ ॥ ਨਾ ਕੋਊ
ਲੈ ਆਇਓ ਇਹੁ ਧਨੁ ਨਾ ਕੋਊ ਲੈ ਜਾਤੁ ॥
ਰਾਵਨ ਹੂੰ ਤੇ ਅਧਿਕ ਫੂਤਪਤਿ ਖਿਨ ਮਹਿ ਗਏ
ਬਿਲਾਤ ॥ ੨ ॥ ਹਰਿ ਕੇ ਸੰਤ ਸਦਾ ਬਿਰੁ ਪੂਜਹੁ

His embrace (care) by ridding us of all our sufferings ! O Nanak!
Let us recite the True Name of the Lord, who is the fountain-
head of all success and happiness. (1)

M - 5 : When the Lord willed, the Guru's personality
appeared like the cloud-burst, bringing peace (greenery) all
around. Then there was prosperity all (around) over the world
with peace and satisfaction. By reciting the True Name of the
limitless Lord, beyond our comprehension; we have felt the
bliss of body and mind, (with the love of the Lord). O True
Lord creator ! May You bestow Your Grace on us ! O Nanak!
I offer myself as a sacrifice to the Lord, who does everything
as it pleases Him. (2)

Pour'i : The Lord Almighty is all powerful and is beyond
our reach, being praiseworthy for His grandeur. We have felt
great pleasure and satisfaction within us by seeing the Guru-
minded persons imbued with the love of the Guru's Word.

O Brother ! The Lord is pervading all over the world being
omni-present. The Lord is the True Master, controlling the
whole universe in a set system and everyone functions as per
His Will. O Nanak ! Everyone functions as per the dictates of
the Lord as everything is being controlled by Him as per His
Will. (36-1) (Checked)

**Rag Sa'rang Ba'ni Bhagtan Ki Kabir Ji Ik onkar satgur
prasad (Kaha nar garbas thori baat.....)**

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

O Man ! Why do you feel egoistic (proud) for small
attainments ? Why are you moving around in an abnormal
manner with pride (ego) by acquisition of a few rupees and
some food grains as your productions ? In case, you are lucky
to acquire little more wealth and of a (few) hundred villages
under your control, leading to an income of two lakh of rupees
(so what !). But all the grandeur is short lived just like the tree
leaves withering in the autumn (season). (1)

Infact, this wealth is neither brought by any individual
along with him, at the time of birth, nor can anyone take it
alongwith himself at the time of death. (everything is left behind).
Even kings like Ravana or even greater and mightier than him
have perished within no time. (within a moment) (2)

Let us worship the holy saints only, who are ever-existent
and immortal, by reciting the True Name of the Lord. The persons

ਜੇ ਹਰਿ ਨਾਮੁ ਜਪਾਤ ॥ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਤ

ਹੈ ਗੋਬਿੰਦੁ ਤੇ ਸਤਸੰਗਿ ਮਿਲਾਤ ॥ ੩ ॥ ਮਾਤ

ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਸੰਪਤਿ ਅੰਤਿ ਨ ਚਲਤ

ਸੰਗਾਤ ॥ ਕਹਤ ਕਬੀਰੁ ਰਾਮ ਭਜੁ ਬਉਰੇ ਜਨਮੁ

ਅਕਾਰਬ ਜਾਤ ॥ ੪ ॥ ੧ ॥

ਰਾਜਾਸ੍ਰਮ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ਤੇਰੀ ॥ ਤੇਰੇ ਸੰਤਨ

ਕੀ ਹਉ ਚੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਸਤੋ ਜਾਇ ਸੁ

ਰੋਵਤੁ ਆਵੈ ਰੋਵਤੁ ਜਾਇ ਸੁ ਹਸੈ ॥ ਬਸਤੋ ਹੋਇ

ਹੋਇ ਸੁ ਉਜਰੁ ਉਜਰੁ ਹੋਇ ਸੁ ਬਸੈ ॥ ੧ ॥

ਜਲ ਤੇ ਥਲ ਕਰਿ ਥਲ ਤੇ ਕੁਆ ਕੂਪ ਤੇ ਮੇਰੁ

ਕਰਾਵੈ ॥ ਧਰਤੀ ਤੇ ਆਕਾਸਿ ਚਢਾਵੈ ਚਢੇ ਅਕਾਸਿ

ਗਿਰਾਵੈ ॥ ੨ ॥ ਭੇਖਾਰੀ ਤੇ ਰਾਜੁ ਕਰਾਵੈ ਰਾਜਾ

ਤੇ ਭੇਖਾਰੀ ॥ ਖਲ ਮੁਰਖ ਤੇ ਪੰਡਿਤੁ ਕਰਿਬੋ ਪੰਡਿਤ

ਤੇ ਮੁਗਧਾਰੀ ॥ ੩ ॥ ਨਾਰੀ ਤੇ ਜੋ ਪੁਰਖੁ ਕਰਾਵੈ

ਪੁਰਖਨ ਤੇ ਜੋ ਨਾਰੀ ॥ ਕਹੁ ਕਬੀਰ ਸਾਧੂ ਕੇ

ਪ੍ਰੀਤਮੁ ਤਿਸੁ ਮੁਰਤਿ ਬਲਿਹਾਰੀ ॥ ੪ ॥ ੨ ॥

ਸਾਰੰਗ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਏਂ ਰੋ ਮਨ ਬਿਖਿਆ ਬਨ ਜਾਇ ॥ ਝੂਲੋ ਰੋ

ਠਗਮੂਰੀ ਖਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ ਮੀਨੁ

ਪਾਨੀ ਮਹਿ ਰਹੈ ॥ ਕਾਲ ਜਾਲ ਕੀ ਸੁਧਿ ਨਹੀ

ਲਹੈ ॥ ਜਿਹਬਾ ਸੁਆਦੀ ਲੀਲਿਤ ਲੋਹ ॥ ਐਸੇ

who are blessed by the Lord's Grace, are enabled to join the company of holy saints and finally united with the Lord. (3)

The mother, father, wife, son or all the worldly wealth and possessions do not accompany the human being at the time of death. Kabir says, O foolish Man ! Why do you not recite the Lord's True Name, else the whole life will go to waste? (4-1)

(Raja saram nit mahi ja'ni te'ri.....)

O Lord, occupying the highest seat (abode) ! We cannot understand your system of managing the universe. I am the servant (slave) of your holy saints. (Pause - 1)

O Lord ! It is a wonderful drama that whoever goes laughing, (in happy mood) comes back crying; whereas the person who goes away wailing or crying, comes back laughing. Whosoever is living in comforts, gets completely uprooted, whereas the person who goes away wailing or crying, comes back laughing. Whosoever is living in comforts, gets completely uprooted, whereas whosoever was (penniless) root less, gets established in comforts. (1)

O Lord ! From (within) the ocean you have created land and within the land you have created wells, and then from the (well) honest lands, you have created mountains, like the sume'r mountain (The man on land ends up in the skies) The lowly person is suddenly made wealthy like a king; and whosoever occupies the highest position, is suddenly brought down to a low position. (a person in the sky is brought down to a low keel).(2)

O Lord ! A beggar is made (by You) a king and the king is suddenly reduced to (the level of) a beggar. A great fool is made into a learned person (Pandit) by You, while a pandit (with knowledge) is reduced to the level of a foolish person.(3)

You have produced a man from the woman and (converted) produced man into a woman.

O Kabir ! Such is the wonderful beloved of the holy saints! I surrender myself to such a wonderful personality. (I offer myself as a sacrifice to such a wonderful Lord) (4 -2)

Sa'rang Ba'ni Namdev Ji Ki Ik onkar satgur prasad (Ka'e re' ma'n bikhia ban jaie'.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Why do you wander around in (the jungle of) vicious thoughts ? Having lost your way, you are engrossed in vicious and sinful actions. (Pause -1)

This man is completely ensnared and enamoured in the love of the (god) wealth and woman just as a fish living in water, is unaware of the fishing net of the man in the form of death and the fish devours the iron rod (with the piece of meat)

ਕਨਿਕ ਕਾਮਨੀ ਬਾਧਿਓ ਮੇਹ ॥ ੧ ॥ ਜਿਉ ਮਧੁ
ਮਾਖੀ ਸੰਚੈ ਅਪਾਰ ॥ ਮਧੁ ਲੀਨੇ ਮੁਖਿ ਦੀਨੀ
ਛਾਰੁ ॥ ਗਊ ਬਾਛ ਕਉ ਸੰਚੈ ਖੀਰੁ ॥ ਗਲਾ
ਬਾਧਿ ਦੁਹਿ ਲੇਇ ਅਹੀਰੁ ॥ ੨ ॥ ਮਾਇਆ
ਕਾਰਨਿ ਸ੍ਰਮੁ ਅਤਿ ਕਰੈ ॥ ਸੋ ਮਾਇਆ ਲੈ ਗਾਡੈ
ਧਰੈ ॥ ਅਤਿ ਸੰਚੈ ਸਮਝੈ ਨਹੀ ਮੂੜੁ ॥ ਧਨੁ ਧਰਤੀ
ਤਨੁ ਹੋਇ ਗਇਓ ਧੂੜਿ ॥ ੩ ॥ ਕਾਮ ਕ੍ਰੋਧ
ਤ੍ਰਿਸਨਾ ਅਤਿ ਜਰੈ ॥ ਸਾਧਸੰਗਤਿ ਕਬਹੂ ਨਹੀ
ਕਰੈ ॥ ਕਹਤ ਨਾਮਦੇਉ ਤਾ ਚੀ ਆਣਿ ॥ ਨਿਰਭੈ
ਹੋਇ ਭਜੀਐ ਭਗਵਾਨ ॥ ੪ ॥ ੧ ॥

ਬਦਹੁ ਕੀ ਨ ਹੋਡ ਮਾਧਉ ਮੇ ਸਿਉ ॥ ਠਾਕੁਰ ਤੇ
ਜਨੁ ਜਨ ਤੇ ਠਾਕੁਰੁ ਖੇਲੁ ਪਰਿਓ ਹੈ ਤੇ ਸਿਉ ॥
੧ ॥ ਰਹਾਉ ॥ ਆਪਨ ਦੇਉ ਦੇਹੁਰਾ ਆਪਨ
ਆਪ ਲਗਾਵੈ ਪੂਜਾ ॥ ਜਲ ਤੇ ਤਰੰਗ ਤਰੰਗ ਤੇ
ਹੈ ਜਲੁ ਕਹਨ ਸੁਨਨ ਕਉ ਦੂਜਾ ॥ ੧ ॥ ਆਪਹਿ
ਗਾਵੈ ਆਪਹਿ ਨਾਚੈ ਆਪਿ ਬਜਾਵੈ ਤੂਰਾ ॥ ਕਹਤ
ਨਾਮਦੇਉ ਤੂੰ ਮੇਰੇ ਠਾਕੁਰੁ ਜਨੁ ਊਰਾ ਤੂ ਪੂਰਾ ॥
੨ ॥ ੨ ॥

ਦਾਸ ਅਨਿੰਨ ਮੇਰੇ ਨਿਜ ਰੂਪ ॥ ਦਰਸਨ ਨਿਮਖ
ਤਾਪ ਤ੍ਰਈ ਮੋਚਨ ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ ਗ੍ਰਿਹ
ਰੂਪ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰੀ ਬਾਧੀ ਭਗਤੁ ਛਡਾਵੈ
ਬਾਧੈ ਭਗਤੁ ਨ ਛੂਟੈ ਮੋਹਿ ॥ ਏਕ ਸਮੈ ਮੇ ਕਉ
ਗਹਿ ਬਾਧੈ ਤਉ ਫੁਨਿ ਮੇ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ ॥

due to the love of its (tongue) taste (and is caught). (1)

Just as a bee collects lot of honey (in the comb) but the man collecting honey, snatches the honey from the bee by supplying smoke to its mouth, or the cow collects milk in its body for the calf, while the milkman milches the cow by tying the mouth of the calf. In the same manner, this human being amasses wealth with great pain and (difficulties) suffering and buries it in (underneath) the Earth and this foolish man without realising its true value, goes on collecting wealth while his body mingles with dust in the end and the money remains hidden under neath (in the Earth) (3)

This man is burning within in the fire of sexual desires, anger and worldly desires, but (it is a pity that he) never joins the company of holy saints. O Namdev ! Let us remember the Lord and recite True Name without fear, leaving the love of worldly pleasures. (4 - 1)

(*Badoh ki na hoad madho mo siu.....*)

O Lord ! Let us take a bet on this fact, that the servant (slave) is known from the personality of his master, and the master is known from the condition of his servant (slave); and this sort of game (play) is going on between the saints and the Lord. (Pause - 1)

O Lord ! You yourself are the god, and the temple where the god is established (as a statue) and you alone are doing the worship in the form of a worshipper even. O Lord ! Your saints are an embodiment of You alone, just as water turns into waves and the waves convert into water, though they seem to be two different items (things) but are two forms of the same thing. (1)

O Namdev ! The Lord is our Master, who is perfect and we, his servants (disciples) are full of flaws and empty-handed; infact it is the Lord alone, who is singing, dancing as a saint or playing the musical instruments. (The Lord is all in all)(2 - 2)

(*Das anin mero nij roop.....*)

O Man ! The person, who has realised the one Lord, is infact an embodiment of the same formless Lord. By having a glimpse of such a saint, all the three types of maladies (of three-pronged Maya) of lust for power, greed and peace are cast away (destroyed) and even a touch of the person could grant the man salvation from this (blind well) tortuous ocean of life. (Pause - 1)

(The Lord says) ! My worldly system (of the cycle of births and deaths) can be upset by the saints, but once the saints say something, I have no power to upset their wish. Leaving aside all other things, even if they wish to bind me in

੧ ॥ ਮੈ ਗੁਨ ਬੰਧ ਸਗਲ ਕੀ ਜੀਵਨਿ ਮੇਰੀ

ਜੀਵਨਿ ਮੇਰੇ ਦਾਸ ॥ ਨਾਮਦੇਵ ਜਾ ਕੇ ਜੀਅ

ਐਸੀ ਤੈਸੇ ਤਾ ਕੈ ਪ੍ਰੇਮ ਪ੍ਰਗਾਸ ॥ ੨ ॥੩॥

ਸਾਰੰਗ ॥ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥ ਅਨਪਾਵਨੀ

ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਕਾਮੁ ਨ ਬਿਸਰਿਓ ਕ੍ਰੋਧੁ ਨ ਬਿਸਰਿਓ

ਲੋਭੁ ਨ ਛੁਟਿਓ ਦੇਵਾ ॥ ਪਰ ਨਿੰਦਾ ਮੁਖ ਤੇ

ਨਹੀ ਛੁਟੀ ਨਿਫਲ ਭਈ ਸਭ ਸੇਵਾ ॥ ੧ ॥

ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੇ ਪੇਟੁ ਭਰੈ ਅਪ੍ਰਾਧੀ

॥ ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ

ਅਬਿਦਿਆ ਸਾਧੀ ॥ ੨ ॥ ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ

ਨਹੀ ਛੁਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥

ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ

ਚਾਲੀ ॥ ੩ ॥ ੧ ॥ ੬ ॥

ਛਾਡਿ ਮਨ ਹਰਿ ਬਿਮੁਖਨ ਕੇ ਸੰਗੁ ॥

ਸਾਰੰਗ ਮਹਲਾ ੫ ਸੂਰਦਾਸ ॥

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ ॥ ਤਨੁ ਮਨੁ ਅਰਪਿ

ਸਰਬਸੁ ਸਭੁ ਅਰਪਿਓ ਅਨਦ ਸਹਜ ਧੁਨਿ ਝੋਕ

॥ ੧ ॥ ਰਹਾਉ ॥ ਦਰਸਨੁ ਪੇਖਿ ਭਏ

ਨਿਰਬਿਖਈ ਪਾਏ ਹੈ ਸਗਲੇ ਬੋਕ ॥ ਆਨ

ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਸੁੰਦਰ ਬਦਨ

some sort of bondage. I have no power to undo the effect of their doings. (I am helpless before my saints and have to agree to the wishes of my saints) (1)

I am tied down to the virtues and good actions of the individuals, as such I am the life of my saints, whereas my saints are my very existence. (I cannot exist without them) or life line. O Namdev ! Let us inculcate the same type of love and devotion for the Lord as the Lord has developed for His saints. (2 - 3)

Sa'rang Ik onkar satgur prasad (Tai nar kia puran su'nn kina.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! What have you achieved (done) having listened to the Purana's, in case you have not developed the love for the worship of the (one) all-pervasive Lord nor you have given alms to the poor? (Pause -1)

O God ! This man has not given up the sexual desires; neither he has forgotten his anger nor has he given up his greed. All his efforts at serving others have gone to waste and are useless, if he has not given up the vilification of others.(1)

O guilty man ! You have been robbing and looting the wealth of others and filling up your coffers; as such you have lost you have lost your chance of going to heaven, as you have been completely ignorant of the true knowledge. (2)

Neither you have given up violence from your mind, nor you have shown any kindness to other beings. O Parmanand ! We have never discussed the Greatness of the True Lord in the company of holy saints. (3 - 1 - 6)

O my mind ! Let us get away from the company of faithless persons, who have turned away from the Lord.

Sa'rang Mahala - 5 Surdas Ik onkar satgur prasad (Har ke sung basai har lok.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The saints of the Lord are always united body and mind to the Lord, including their whole family, as such they are fully immersed in the bliss of the Lord to enjoy the bliss of life in state of Equipoise. (Pause - 1)

They have attained all the worldly possessions, having perceived the glimpse of the Lord and have rid themselves of all the vices or sins. They are perceiving the beautiful and

ਅਲੋਕ ॥ ੧ ॥ ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ
ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ ॥ ਸੂਰਦਾਸ
ਮਨੁ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੋ ਦੀਨੋ ਇਹੁ ਪਰਲੋਕ ॥ ੨
॥ ੧ ॥ ੮ ॥

ਸਾਰੰਗ ਕਬੀਰ ਜੀਉ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਬਿਨੁ ਕਉਨੁ ਸਹਾਈ ਮਨ ਕਾ ॥ ਮਾਤ
ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਹਿਤੁ ਲਾਗੋ ਸਭ ਫਨ
ਕਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਗੇ ਕਉ ਕਿਛੁ ਤੁਲਾਹੁ
ਬਾਧਹੁ ਕਿਆ ਭਰਵਾਸਾ ਧਨ ਕਾ ॥ ਕਹਾ
ਬਿਸਾਸਾ ਇਸ ਭਾਂਡੇ ਕਾ ਇਤਨਕੁ ਲਾਗੈ ਠਨਕਾ
॥ ੧ ॥ ਸਗਲ ਧਰਮ ਪੁੰਨ ਫਲ ਪਾਵਹੁ ਧੂਰਿ
ਬਾਛਹੁ ਸਭ ਜਨ ਕਾ ॥ ਕਰੇ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ
ਸੰਤਹੁ ਇਹੁ ਮਨੁ ਉਡਨ ਪੰਖੇਰੁ ਬਨ ਕਾ ॥ ੨ ॥
੧ ॥ ੯ ॥

ਰਾਗੁ ਮਲਾਰ ਚਉਪਦੇ ਮਹਲਾ ੧ ਘਰੁ ੧
ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਸਉਣਾ ਵਿਸਰਿ ਗਇਆ
ਹੈ ਮਰਣਾ ॥ ਖਸਮੁ ਵਿਸਾਰਿ ਖੁਆਰੀ ਕੀਨੀ ਧ੍ਰਿਗੁ
ਜੀਵਣੁ ਨਹੀ ਰਹਣਾ ॥ ੧ ॥ ਪ੍ਰਾਣੀ ਏਕੋ ਨਾਮੁ
ਧਿਆਵਹੁ ॥ ਅਪਨੀ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਤੁਧਨੋ ਸੇਵਹਿ ਤੁਝੁ ਕਿਆ
ਦੇਵਹਿ ਮਾਂਗਹਿ ਲੇਵਹਿ ਰਹਹਿ ਨਹੀ ॥ ਤੂ

wonderful Lord, as such they have no interest in anything else.(1)
They persons, who look for the support of some one else
leaving the support of the wonderful Lord, die painful death
just as the leech dies sucking the blood of a leper.

O Surdas ! Our mind is under the control of the Lord who
has bestowed all the joy and bliss of life, like the heaven. (2-1-
8)

**Sa'rang Kabir Jiu Ik onkar satgur prasad (Har bin kaun
saha'iee ma'n ka.....)**

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

O Brother ! There is no other support of the mind except
the True Lord, as all our love for the mother, father, brother,
son or wife is likely to perish soon. (Pause-1)

What is the value of this wealth at the end of life ? So let
us make some proper arrangement (like a raft) for crossing
this ocean of life. There is no certainty of this human frame
(vessel) which is liable to give way with the slightest jerk. (1)

O Kabir ! Let us (take) seek the dust of the lotus-feet of
holy saints, which is as good as the reward of all the religious
(pious) acts performed by an individual. O holy saints ! Listen
to me carefully that this mind is not trustworthy, (being like
the flying bird in a jungle), and will wander all around like a
flying bird. (2 - 1- 9)

**Ra'g Mala'r Choupade' Mahala - 1 Ghar - 1 Ik onkar
satnam karta purkh nirhou nirvair akal moorat ajooni
saibhung gurprasad (Kha'na peena' hasna' souna' visar giya
hai marna'.....)**

**"By The Grace of the one Lord-Sublime, Truth
personified the creator (Prime-male) fearless, with enmity to
none, deathless, free from the cycle of rebirths, self effulgent,
attainable through the Guru's guidance."**

O human being ! Being engrossed in the worldly pleasures
of eating, drinking, making merry, and sleeping, you have
forgotten that one day you are bound to face death also. Having
forgotten the Lord-spouse you have earned only disgust and
disgrace as this life will be like a curse and will not last for
ever. (1)

O human being ! Recite only the True Name of the Lord,
so that you may proceed to the Lord's Presence (Your final
abode) with honour and dignity. (Pause - 1)

O Lord ! The persons, who serve You, cannot offer you
anything, rather they would be seeking Your favours (for some
worldly acquisitions) and will never shirk from their demands.

ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਜੀਆ ਅੰਦਰਿ ਜੀਉ
ਤੁਹੀ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਧਿਆਵਹਿ ਸਿ ਅੰਮ੍ਰਿਤੁ
ਪਾਵਹਿ ਸੇਈ ਸੂਚੇ ਹੋਹੀ ॥ ਅਹਿਨਿਸਿ ਨਾਮੁ
ਜਪਹੁ ਰੇ ਪ੍ਰਾਣੀ ਮੈਲੇ ਹਛੇ ਹੋਹੀ ॥ ੩ ॥ ਜੇਹੀ
ਰੁਤਿ ਕਾਇਆ ਸੁਖੁ ਤੇਹਾ ਤੇਹੋ ਜੇਹੀ ਦੇਹੀ ॥
ਨਾਨਕ ਰੁਤਿ ਸੁਹਾਵੀ ਸਾਈ ਬਿਨੁ ਨਾਵੈ ਰੁਤਿ
ਕੋਹੀ ॥ ੪ ॥ ੧ ॥

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਕਰਉ ਬਿਨਉ ਗੁਰ ਅਪਨੇ ਪ੍ਰੀਤਮ ਹਰਿ ਵਰੁ
ਆਣਿ ਮਿਲਾਵੈ ॥ ਸੁਣਿ ਘਨਘੋਰ ਸੀਤਲੁ ਮਨੁ
ਮੇਰਾ ਲਾਲ ਰਤੀ ਗੁਣ ਗਾਵੈ ॥ ੧ ॥ ਬਰਸੁ
ਘਨਾ ਮੇਰਾ ਮਨੁ ਭੀਨਾ ॥ ਅੰਮ੍ਰਿਤੁ ਬੂੰਦ ਸੁਹਾਨੀ
ਹੀਅਰੈ ਗੁਰਿ ਮੇਰੀ ਮਨੁ ਹਰਿ ਰਸਿ ਲੀਨਾ ॥ ੧
॥ ਰਹਾਉ ॥ ਸਹਜਿ ਸੁਖੀ ਵਰ ਕਾਮਣਿ ਪਿਆਰੀ
ਜਿਸੁ ਗੁਰ ਬਚਨੀ ਮਨੁ ਮਾਨਿਆ ॥ ਹਰਿ ਵਰਿ
ਨਾਰਿ ਭਈ ਸੋਹਾਗਣਿ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਸੁਖਾਨਿਆ
॥ ੨ ॥ ਅਵਗਣ ਤਿਆਗਿ ਭਈ ਬੈਰਾਗਣਿ
ਅਸਥਿਰੁ ਵਰੁ ਸੋਹਾਗੁ ਹਰੀ ॥ ਸੋਗੁ ਵਿਜੋਗੁ
ਤਿਸੁ ਕਦੇ ਨ ਵਿਆਪੈ ਹਰਿ ਪ੍ਰਭਿ ਅਪਣੀ ਕਿਰਪਾ
ਕਰੀ ॥ ੩ ॥ ਆਵਣ ਜਾਣੁ ਨਹੀ ਮਨੁ ਨਿਹਚਲੁ
ਪੂਰੇ ਗੁਰ ਕੀ ਓਟ ਗਹੀ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ

You are the Lord-benefactor of all the beings, and You alone are sustaining the life even in all the beings of the world. (2)

The Guru-minded persons, who remember the Lord (recite True Name), partake of the nectar of True Name, thus purifying themselves from within (of all vicious thoughts). O human beings! Let us recite the True Name of the Lord, so that we could purify ourselves and wash away all our sins, (filth of sins). (3)

Depending on the type of age (like Kal-Yug, Sat-Yug, Doa'par and Treta) prevailing in the universe, this human body enjoys the comforts of life and the span of life even. (in Kalyug the life span is short and the bliss is less also) (The bliss of life depends on our actions (seasons) and the time is spent in comforts). O Nanak ! The only fruitful (season) part of this life-span is spent, when we are engaged in reciting the Lord's True Name, since without the True Name, life is useless, and that (season) part of life is a sheer waste. (4 - 1)

Mala'r Mahala - 1 (Karou binou gur apnai pritam.....)

I would make earnest requests (supplications) to my beloved Guru, that I may be united with the Lord-spouse, through His Grace and benevolence.

My mind has attained the bliss of life and has become peaceful by the Guru's message (teachings) like the peacock enjoying the bursting of clouds, and imbued with the love of the world, I am now engaged in signing the praises of the Lord. (1)

Once the (cloud of) True Guru showered His blessings in the form of (the rain of) His teachings, my mind was thrilled with His love. With the rain-drop of the Guru's teachings (Guru's Word) pouring in my mind, I was fully enamoured and my heart was filled with the joy of His Grace and my mind enjoyed the bliss of His love and True Name. (Pause -1)

The person, who is imbued with the love of the Lord-spouse and follows His ordains and Will, without a murmur, (is liked and accepted) appeals to the Lord and enjoys the bliss of life. (like the wedded woman following the instructions of her spouse without any question, is accepted by the spouse). Such a person, having inculcated the love of the Lord-spouse in his heart, enjoys the Lord's unison for ever, (just like the woman enjoying the conjugal bliss of her spouse). (2)

The person, who having cast away his sinful actions or vicious thoughts, leads a detached life, enjoys the bliss of the union with the Lord-spouse. Such a person does not suffer the pangs of separation from the Lord-spouse, as he is blessed with the Grace of the Lord. (3)

The persons, who have sought the support of the Guru, have attained peace and tranquillity of mind and do not suffer through the cycle of births and deaths.

ਜਪਿ ਗੁਰਮੁਖਿ ਧਨੁ ਸੋਹਾਗਣਿ ਸਚੁ ਸਹੀ

॥੪॥੨॥

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਸਾਚੀ ਸੁਰਤਿ ਨਾਮਿ ਨਹੀ ਤ੍ਰਿਪਤੇ ਹਉਮੈ ਕਰਤ

ਗਵਾਇਆ ॥ ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ

ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ ॥ ਸਬਦੁ ਚੀਨਿ ਭੈ

ਕਪਟ ਨ ਛੂਟੇ ਮਨਿ ਮੁਖਿ ਮਾਇਆ ਮਾਇਆ ॥

ਅਜਗਰਿ ਭਾਰਿ ਲਦੇ ਅਤਿ ਭਾਰੀ ਮਰਿ ਜਨਮੇ

ਜਨਮੁ ਗਵਾਇਆ ॥ ੧ ॥ ਮਨਿ ਭਾਵੈ ਸਬਦੁ

ਸੁਹਾਇਆ ॥ ਕ੍ਰਮਿ ਕ੍ਰਮਿ ਜੋਨਿ ਭੇਖ ਬਹੁ ਕੀਨੇ

ਗੁਰਿ ਰਾਖੇ ਸਚੁ ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤੀਰਥਿ ਤੇਜੁ ਨਿਵਾਰਿ ਨ ਨ੍ਰਤੇ ਹਰਿ ਕਾ ਨਾਮੁ ਨ

ਭਾਇਆ ॥ ਰਤਨ ਪਦਾਰਥੁ ਪਰਹਰਿ ਤਿਆਗਿਆ

ਜਤ ਕੇ ਤਤ ਹੀ ਆਇਆ ॥ ਬਿਸਟਾ ਕੀਟ ਭਏ

ਉਤ ਹੀ ਤੇ ਉਤ ਹੀ ਮਾਹਿ ਸਮਾਇਆ ॥ ਅਧਿਕ

ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ ਬਿਨੁ ਗੁਰ ਸਹਜੁ ਨ

ਪਾਇਆ ॥ ੨ ॥ ਸੇਵਾ ਸੁਰਤਿ ਰਹਸਿ ਗੁਣ

ਗਵਾ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬੀਚਾਰਾ ॥ ਖੋਜੀ ਉਪਜੈ

ਬਾਦੀ ਬਿਨਸੈ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਕਰਤਾਰਾ

॥ ਹਮ ਨੀਚ ਹੁੰਦੇ ਹੀਣਮਤਿ ਬੂਠੇ ਤੂ ਸਬਦਿ

ਸਵਾਰਣਹਾਰਾ ॥ ਆਤਮ ਚੀਨਿ ਤਹਾ ਤੂ ਤਾਰਣ

O Nanak ! Blessed in the person, who has realised Truth by reciting the True Name of the Lord by following the Guru's guidance, and enjoys the love of the Lord-spouse for ever. (like the wedded wife enjoying the conjugal bliss). (4 - 2)

Mala'r Mahala - 1 (Sa'chi surat na'am nahi tripatai)

The faithless person, who does not recite the True Name without realising Truth, does not feel satiated, and wastes this life; engrossed (filled with) in egoism. Such a person undergoes sufferings, engrossed in the poison of sinful actions, having developed the craze (love) for other's wealth, another's woman, or vilification of others. He has not given up his fear-complex and deceit without following the Guru's Word, so that such a self-willed person is always engrossed in the worldly falsehood. (Maya). Such a faithless person suffers miserably, being laden with the heavy load of sins like the dragon, and passes through the cycle of births and deaths. (1)

The person, who has (accepted) inculcated the Guru's Word (Guru's guidance) in his mind, leads a fruitful life. The persons, who have engrossed in whims and dual-mindedness, pass through the cycle of Rebirths, whereas the persons, who have been saved from such whims with the Guru's guidance, have realised Truth and the eternal bliss. (Pause -1)

However, the persons, who have not got rid of their anger, and (have not bathed at the holy places of pilgrimage) have not inculcated the love of the Lord, have not accepted and inculcated the love of the Lord's True Name. Such a faithless person, who has given up reciting the jewel of Lord's True Name, (True knowledge) which dispels all sufferings, leaves this world without achieving anything worthwhile. (goes back empty handed as he came to this world). Such faithless persons are always engrossed in the filth of sinful actions and undergo the cycle of Rebirths through the mother's womb time and again, like the worms in the filth. They have neither attained self-realisation nor the state of Equipose through the Guru's guidance as they are always engrossed in the worldly falsehood and undergo sufferings, being involved in worldly pleasures. (2)

The Guru-minded persons, who have served the True Guru with love and devotion, and recited the Lord's True Name by singing His praises, have attained the knowledge (of Lord's secrets) through their meditation and deliberations. Thus the seekers of Truth, have saved themselves from all sorts of afflictions, whereas the persons engrossed in dual-mindedness and enmity, (with others) perish in sufferings. I offer myself as a sacrifice to the Guru, a personification of the Lord-Creator, with my body and soul completely surrendered to Him.

O Lord ! We are mean and lowly with a base mind,

ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ॥ ੩ ॥ ਬੈਸਿ ਸਥਾਨਿ
ਕਹਾਂ ਗੁਣ ਤੇਰੇ ਕਿਆ ਕਿਆ ਕਥਉ ਅਪਾਰਾ ॥
ਅਲਖੁ ਨ ਲਖੀਐ ਅਗਮੁ ਅਜੋਨੀ ਤੂੰ ਨਾਥਾਂ
ਨਾਥਣਹਾਰਾ ॥ ਕਿਸੁ ਪਹਿ ਦੇਖਿ ਕਹਉ ਤੂੰ ਕੈਸਾ
ਸਭਿ ਜਾਚਕ ਤੂੰ ਦਾਤਾਰਾ ॥ ਭਗਤਿਹੀਣ ਨਾਨਕੁ
ਦਰਿ ਦੇਖਹੁ ਇਕੁ ਨਾਮੁ ਮਿਲੈ ਉਰਿ ਧਾਰਾ ॥ ੪
॥ ੩ ॥

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਜਿਨਿ ਧਨ ਪਿਰ ਕਾ ਸਾਦੁ ਨ ਜਾਨਿਆ ਸਾ ਬਿਲਖ
ਬਦਨ ਕੁਮਲਾਨੀ ॥ ਭਈ ਨਿਰਾਸੀ ਕਰਮ ਕੀ
ਵਾਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਨੀ ॥ ੧ ॥ ਬਰਸੁ
ਘਨਾ ਮੇਰਾ ਪਿਰੁ ਘਰਿ ਆਇਆ ॥ ਬਲਿ ਜਾਵਾਂ
ਗੁਰ ਅਪਨੇ ਪ੍ਰੀਤਮ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਆਣਿ
ਮਿਲਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਉਤਨ ਪ੍ਰੀਤਿ
ਸਦਾ ਠਾਕੁਰ ਸਿਉ ਅਨਦਿਨੁ ਭਗਤਿ ਸੁਹਾਵੀ
॥ ਮੁਕਤਿ ਭਏ ਗੁਰਿ ਦਰਸੁ ਦਿਖਾਇਆ ਜੁਗਿ
ਜੁਗਿ ਭਗਤਿ ਸੁਭਾਵੀ ॥ ੨ ॥ ਹਮ ਥਾਰੇ
ਤ੍ਰਿਭਵਣ ਜਗੁ ਤੁਮਰਾ ਤੂੰ ਮੇਰਾ ਹਉ ਤੇਰਾ ॥
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਿਰੰਜਨੁ ਪਾਇਆ ਬਹੁਰਿ
ਨ ਭਵਜਲਿ ਫੇਰਾ ॥ ੩ ॥ ਅਪੁਨੇ ਪਿਰ ਹਰਿ
ਦੇਖਿ ਵਿਗਾਸੀ ਤਉ ਧਨ ਸਾਚੁ ਸੀਗਾਰੇ ॥ ਅਕੁਲ
ਨਿਰੰਜਨ ਸਿਉ ਸਚਿ ਸਾਚੀ ਗੁਰਮਤਿ ਨਾਮੁ

engrossed in worldly falsehood, whereas You are beautifying us with the support of the Guru's Word (sabad).

O Lord-Protector of the Universe ! Your abode is in the hearts; where there is Truth and self-realisation, and You have enabled us to cross this ocean of life successfully with the support of True Name. (3)

O Lord ! How could I sing Your praises in the company of the holy saints, as You are limitless and Your Greatness is beyond my comprehension ? O limitless Lord! You are so great and powerful that it is beyond us to delve into Your depth; You are not involved in the cycle of Rebirths, and control the whole universe, being our True Master. The whole world is begging favours from You, O Lord-benefactor; how should I explain Your personality by perceiving Your formless form? O Nanak ! Without Your worship I am seeking Your support. May the Lord bestow His True Name on me, which I have loved to inculcate in my heart ! (4 - 3)

Mala'r Mahala - 1 (Jin dhan pir ka sa'ad na ja'nia.....)

The person, who has not united with the Lord-spouse, remains always in great disgust and disappointment both in body and mind, just like the woman without meeting her spouse. Such a person remains disappointed, being engrossed in the bondage of his own actions, as without the support of the Guru, one wanders in dual-mindedness. (1)

When the clouds burst into torrential rain, in the form of the Guru's teachings, I got united with the Lord-spouse. I am all sacrifice to my beloved Guru, who has enabled me to unite with the Lord. (Pause -1)

The person, who has developed an ever-green love for the True Master, gets the honour of reciting His True Name (day and night) continuously. By perceiving a glimpse of the Guru, such a person attains salvation, and then remains in the service of the Lord throughout the ages and wins acclaim for his worship. (2)

O Lord ! We are like Your children, as the whole Universe (the Three regions) is an embodiment of the Lord; in fact I am Your slave, while You are my Master. By meeting the Guru, we have been united with the formless Lord (unaffected by Maya), so that we do not get born in this dreadful world time and again. (3)

The person, who enjoys the bliss of the glimpse (sight) of the Lord-spouse, embellishes and beautifies himself with the ornament of Truth, just as a woman would adorn herself on seeing her spouse. Infact, when the person has taken the support of True Name by the Guru's guidance, he attains Truth and self-realisation by getting united with the True Lord, without

ਅਧਾਰੇ ॥ ੪ ॥ ਮੁਕਤਿ ਭਈ ਬੰਧਨ ਗੁਰਿ ਖੋਲ੍ਹੇ

ਸਬਦਿ ਸੁਰਤਿ ਪਤਿ ਪਾਈ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ

ਰਿਤ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਈ ॥ ੫ ॥

੪ ॥

ਮਹਲਾ ੧ ਮਲਾਰ ॥

ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ

ਬਿਕਾਰ ॥ ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ

ਕ੍ਰੋਧੁ ਚੰਡਾਰ ॥ ੧ ॥ ਮਹਲ ਮਹਿ ਬੈਠੇ ਅਗਮ

ਅਪਾਰ ॥ ਭੀਤਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜਿਸੁ

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤਨੁ ਆਚਾਰ ॥ ੧ ॥ ਰਹਾਉ

॥ ਦੁਖ ਸੁਖ ਦੋਊ ਸਮ ਕਰਿ ਜਾਨੈ ਬੁਰਾ ਭਲਾ

ਸੰਸਾਰ ॥ ਸੁਧਿ ਬੁਧਿ ਸੁਰਤਿ ਨਾਮਿ ਹਰਿ ਪਾਈਐ

ਸਤਸੰਗਤਿ ਗੁਰ ਪਿਆਰ ॥ ੨ ॥ ਅਹਿਨਿਸਿ

ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਗੁਰ ਦਾਤਾ

ਦੇਵਣਹਾਰੁ ॥ ਗੁਰਮੁਖਿ ਸਿਖ ਸੋਈ ਜਨੁ ਪਾਏ

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਕਰਤਾਰੁ ॥ ੩ ॥ ਕਾਇਆ

ਮਹਲੁ ਮੰਦਰੁ ਘਰੁ ਹਰਿ ਕਾ ਤਿਸੁ ਮਹਿ ਰਾਖੀ

ਜੋਤਿ ਅਪਾਰ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਹਲਿ

ਬੁਲਾਈਐ ਹਰਿ ਮੇਲੇ ਮੇਲਣਹਾਰਾ ॥ ੪ ॥ ਪਾ॥

ਮਲਾਰ ਮਹਲਾ ੧ ਘਰੁ ੨

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਵਣੈ ਪਾਣੀ ਜਾਣੈ ਜਾਤਿ ॥ ਕਾਇਆਂ ਅਗਨਿ

ਕਰੇ ਨਿਭਰਾਤਿ ॥ ਜੰਮਹਿ ਜੀਅ ਜਾਣੈ ਜੇ ਥਾਉ

any lineage or link with Maya. (4)

Such a person, who has been blessed and honoured with the Guru's Word (Guru's guidance), has attained salvation, as the True Guru has broken all the shackles of his worldly bondage. O Nanak ! The Guru-minded person, who has been enlightened with the knowledge of the Lord's True Name, gets merged with the Lord finally. (5 - 4)

Malar Mahala - 1 (*Par da'ra par dhan par lobha' ...*)

O Brother ! Let us get rid of the love of another's woman, another's wealth or other's possessions including egoism, vicious and sinful actions. Let us also rid ourselves of a devilish attitude, vilification of others, including the demons of sexual desires and anger even. (1)

The person, who has tried to follow the jewel of the Guru's Word and His guidance, attains the nectar of Lord's True Name within this human frame, and attains unison with the formless and limitless Lord within this human life itself. (Pause -1)

Such a person considers both joy and sorrow as equally (good) acceptable, and considers both good or bad persons of the world as equally acceptable. (leaving the bad qualities develops virtues in the world). Thus the person develops the love of the Guru in the company of the holy saints, and attains the Lord by reciting True Name with love and devotion. (with full concentration of mind and soul). (2)

The persons, who are blessed with the Grace of the True Guru, the benefactor of all benevolence, attain the invaluable treasure (profit) of True Name during day and night. The person, who is bestowed with the Grace of the Lord-Creator, attains the Guru's guidance through His munificence. (3)

This human being (body) is the best of all beings, where the Lord's Prime-soul abides within (in the form of human soul), as this is the only chance for anyone to merge with the True Lord, in this world. O Nanak ! Such Guru-minded persons, who are enabled to join the company of holy saints by the Lord, finally are received with honour and acclaim in the Lord's Presence. (4 - 5)

Malar Mahala - 1 Ghar - 2 Ik onkar satgur prasad (*Pavnai pa'ni janai ja'at.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The true Pandit (learned person) is one, who realises the Lord, who has created all the elements like air and wear, and has rid this human body of the fire of worldly and sexual desires, and realises the abode (the Lord) from where all the

॥ ਸੁਰਤਾ ਪੰਡਿਤੁ ਤਾ ਕਾ ਨਾਉ ॥ ੧ ॥ ਗੁਣ

beings have been created and is known as a truly learned person. (1)

ਗੋਬਿੰਦ ਨ ਜਾਣੀਅਹਿ ਮਾਇ ॥ ਅਣਡੀਠਾ ਕਿਛੁ

We cannot attain and realise the Lord- Gobind (the spouse of Maya) and acquire the virtue of singing His praises.

ਕਹਣੁ ਨ ਜਾਇ ॥ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ

O Mother ! We cannot describe the Greatness of the Lord- Almighty without having perceived Him, as such how could we explain His Greatness or Vastness, who is beyond our comprehension ? (Pause -1)

ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਊਪਰਿ ਦਰਿ ਅਸਮਾਨਿ

How could anyone (explain) express the form and personality of the Lord without having perceived Him (without attaining True Name) ? There is sky above us and the netherlands below us while the Earth exists in between, could anyone explain with due deliberations, where does the Lord abide ? Infact, no one knows the true form of the Lord, as the Lord's True Name could be recited with love in the heart, without the use of the tongue even. (2)

ਪਇਆਲਿ ॥ ਕਿਉ ਕਰਿ ਕਹੀਐ ਦੇਹੁ ਵੀਚਾਰਿ

The person, who recites and sings the praises of the Lord, ridding himself of all doubts and whims; infact the person blessed with the Lord's Grace, could only realise the Lord, the person, who remains imbued with the love of the Lord day and night and remains immersed in Truth, realises the True Lord. (3)

॥ ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੈ ਹਿਆਇ ॥ ਕੋਈ ਜਾਣੈ

ਕੈਸਾ ਨਾਉ ॥ ੨ ॥ ਕਥਨੀ ਬਦਨੀ ਰਹੈ

ਨਿਭਰਾਂਤਿ ॥ ਸੇ ਬੂਝੈ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ ॥

ਅਹਿਨਿਸਿ ਅੰਤਰਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਸੇਈ

ਪੁਰਖੁ ਜਿ ਸਚਿ ਸਮਾਇ ॥ ੩ ॥ ਜਾਤਿ ਕੁਲੀਨੁ

ਸੇਵਕੁ ਜੇ ਹੋਇ ॥ ਤਾ ਕਾ ਕਹਣਾ ਕਹਣੁ ਨ ਕੋਇ

॥ ਵਿਚਿ ਸਨਾਤੀ ਸੇਵਕੁ ਹੋਇ ॥ ਨਾਨਕ ਪ੍ਰਭੀਆ

ਪਹਿਰੈ ਸੋਇ ॥ ੪ ॥ ੧ ॥ ੬ ॥

No one could describe the greatness of the person, who serves the Lord, though belonging to a high caste. O Nanak ! If a person belonging to the low caste serves the Lord, then I would consider myself fortunate, by serving such a person. (I would consider myself fortunate if he wears the shoes out of my skin). (4 - 6)

ਮਲਾਰ ਮਹਲਾ ੧ ॥

Mala'r Mahala - 1 (Dukh vichhora ik dukh bhookh.....)

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ ॥ ਇਕੁ ਦੁਖੁ

O (simpleton) Vaid ! How could you treat my malady ? My main problem is the separation from the Lord and secondly the hunger of perceiving His glimpse (Vision); then there is the constant fear of death, (the Yama, the god of death, who catches hold of man) and then there is the fear of some disease which may afflict man; with all these problems, you have no answer. (1)

ਸਕਤਵਾਰ ਜਮਦੂਤ ॥ ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ

ਤਨਿ ਧਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ ੧ ॥

ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ

ਰਹੈ ਸਰੀਰ ॥ ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰ ॥ ੧ ॥

ਰਹਾਉ ॥ ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ

ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥ ਮਨ ਅਧਿ ਕਉ ਮਿਲੈ

ਸਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ ੨ ॥

O Brother ! You have no remedy for my malady, as I am suffering from the Lord's separation and this pains me (throughout) always. (Pasue-1)

Once this human being gets engrossed in enjoying worldly pleasures, then these minor problems spring up automatically causing man's suffering. This blind and ignorant mind gets punished for his failings, as such the unassuming (simpleton) Vaid has no answer to such problems. (2)

ਚੰਦਨ ਕਾ ਫਲੁ ਚੰਦਨ ਵਾਸੁ ॥ ਮਾਣਸ ਕਾ ਫਲੁ
ਘਟ ਮਹਿ ਸਾਸੁ ॥ ਸਾਸਿ ਗਇਐ ਕਾਇਆ
ਢਲਿ ਪਾਇ ॥ ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ ॥ ੩
॥ ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲ ਹੰਸੁ ॥ ਜਿਸੁ ਮਹਿ
ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸੁ ॥ ਦੂਖ ਰੋਗ ਸਭਿ ਗਇਆ
ਗਵਾਇ ॥ ਨਾਨਕ ਛੂਟਸਿ ਸਾਚੈ ਨਾਇ ॥ ੪ ॥
੨ ॥ ੭ ॥

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਦੁਖ ਮਹੁਰਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ॥ ਸਿਲਾ ਸੰਤੋਖ
ਪੀਸਣੁ ਹਥਿ ਦਾਨੁ ॥ ਨਿਤ ਨਿਤ ਲੇਹੁ ਨ ਛੀਜੈ
ਦੇਹ ॥ ਅੰਤ ਕਾਲਿ ਜਮੁ ਮਾਰੈ ਠੇਹੁ ॥ ੧ ॥
ਐਸਾ ਦਾਹੂ ਖਾਹਿ ਗਵਾਰ ॥ ਜਿਤੁ ਖਾਧੈ ਤੇਰੇ
ਜਾਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਜੁ ਮਾਲੁ
ਜੋਬਨੁ ਸਭੁ ਛਾਵ ॥ ਰਬਿ ਫਿਰੰਦੈ ਦੀਸਹਿ ਥਾਵ
॥ ਦੇਹ ਨ ਨਾਉ ਨ ਹੋਵੈ ਜਾਤਿ ॥ ਓਥੈ ਦਿਹੁ ਐਥੈ
ਸਭ ਰਾਤਿ ॥ ੨ ॥ ਸਾਦ ਕਰਿ ਸਮਧਾਂ ਤ੍ਰਿਸਨਾ
ਘਿਉ ਤੇਲੁ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਗਨੀ ਸਿਉ ਮੇਲੁ ॥
ਹੋਮ ਜਗ ਅਰੁ ਪਾਠ ਪੁਰਾਣ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ
ਪਰਵਾਣ ॥ ੩ ॥ ਤਪੁ ਕਾਗਦੁ ਤੇਰਾ ਨਾਮੁ ਨੀਸਾਨੁ
॥ ਜਿਨ ਕਉ ਲਿਖਿਆ ਏਹੁ ਨਿਧਾਨੁ ॥ ਸੇ
ਧਨਵੰਤ ਦਿਸਹਿ ਘਰਿ ਜਾਇ ॥ ਨਾਨਕ ਜਨਨੀ
ਧੰਨੀ ਮਾਇ ॥ ੪ ॥ ੩ ॥ ੮ ॥

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਬਾਗੋ ਕਾਪੜ ਬੋਲੈ ਬੈਣ ॥ ਲੀਮਾ ਨਕੁ ਕਾਲੇ

The sandal wood has the quality of (letting out) fragrance whereas the human being has the main function of breathing (in and out) (man exists with breathing) and without the breath, the body becomes dead, when (everyone cries) no body takes food after some one's death (for sometime). (3)

The body of man is perfect and pure like gold, with the soul inside equally pure and perfect, provided the person recites True Name of the Lord even for a (moment) short while. O Nanak ! By reciting True Name, this man gets rid of all his ills including egoism (and the cycle of Rebirths). Infact, this human being could free himself from worldly bondage by reciting True Name alone. (and attain salvation) (4 - 2 - 7)

Malar Mahala -1 (*Dukh mohra ma'ran har naam.....*)

The afflictions of man are like the poison, which could be cured only by reciting Lord's True Name. The contentment and giving alms (to the poor) are like the two parts of the grinding stone. In case this man makes use of this medicine (treatment) of reciting True Name, then his body will not undergo this suffering, otherwise without the support of True Name, the Yama (god of death) will punish you in the end. O foolish person ! You should take this sort of treatment of reciting True Name, so that you could get rid of all your vicious and sinful actions. (Pause-1)

All the wealth, worldly richness and youth are temporary and transient like the shade (which is perishable), just as when the chariot moves, the earth seems to be moving; similarly all your actions will be known in the Lord's Presence (When there is darkness here, there will be light there), as all your greatness, high caste or this body even will not accompany you to the next world (Lord's Presence). (2)

Let us convert our pleasures (tastes) into wood and our worldly desires as the oil (ghee), and then burn in this fire all our sexual desires and anger.

Whether we perform Yagua (hom Yag) or read Puranas, whatever pleases the Lord is only acceptable in the Lord's Court. (3)

O Lord ! Your worship is like the paper with Your True Name as the writing (order) on this paper, but this treasure of True Name is attained only by the person, who is pre-destined by Your Will.

O Nanak ! The persons, who are received with honour in the Lord's Presence, are really wealthy and the mother of such a person is truly blessed or praise worthy. (4 - 3 - 8)

Malar Mahala -1 (*Ba'gai ka'pr' bolai bain.....*)

O friend ! No doubt, your dress is very clean and your appearance is beautiful, with your speech very sweet, Also you have acquired great respect, (with a long nose) along with

ਤੇਰੇ ਨੈਣ ॥ ਕਬਹੂੰ ਸਾਹਿਬੁ ਦੇਖਿਆ ਭੈਣ ॥ ੧

॥ ਉਡਾਂ ਉਡਿ ਚੜਾਂ ਅਸਮਾਨਿ ॥ ਸਾਹਿਬ ਸੰਮ੍ਰਿਥ

ਤੇਰੈ ਤਾਣਿ ॥ ਜਲਿ ਥਲਿ ਡੂੰਗਰਿ ਦੇਖਾਂ ਤੀਰ ॥

ਥਾਨ ਥਨੰਤਰਿ ਸਾਹਿਬੁ ਬੀਰ ॥ ੨ ॥ ਜਿਨਿ ਤਨੁ

ਸਾਜਿ ਦੀਏ ਨਾਲਿ ਖੰਡ ॥ ਅਤਿ ਤ੍ਰਿਸਨਾ ਉਡੈ

ਕੀ ਡੰਝ ॥ ਨਦਰਿ ਕਰੇ ਤਾਂ ਬੰਧਾਂ ਧੀਰ ॥ ਜਿਉ

ਵੇਖਾਲੇ ਤਿਉ ਵੇਖਾਂ ਬੀਰ ॥ ੩ ॥ ਨ ਇਹੁ ਤਨੁ

ਜਾਇਗਾ ਨ ਜਾਹਿਗੇ ਖੰਡ ॥ ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ

ਕਾ ਸਨਬੰਧ ॥ ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਜਪੀਐ ਕਰਿ

ਗੁਰੁ ਪੀਰੁ ॥ ਸਚਿ ਸਮਾਵੈ ਏਹੁ ਸਰੀਰੁ ॥ ੪ ॥

੪ ॥ ੯ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ਚਉਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੈ ਆਪੇ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ

॥ ਕਰਿ ਕਰਿ ਕਰਤਾ ਆਪੇ ਵੇਖੈ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ

ਲਾਏ ॥ ਸੇਵਕ ਕਉ ਏਹਾ ਵਡਿਆਈ ਜਾ ਕਉ

ਹੁਕਮੁ ਮਨਾਏ ॥ ੧ ॥ ਆਪਣਾ ਭਾਣਾ ਆਪੇ

ਜਾਣੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ ॥ ਏਹਾ ਸਕਤਿ

ਸਿਵੈ ਘਰਿ ਆਵੈ ਜੀਵਦਿਆ ਮਰਿ ਰਹੀਐ ॥

੧ ॥ ਰਹਾਉ ॥ ਵੇਦ ਪੜੈ ਪੜਿ ਵਾਦੁ ਵਖਾਣੈ

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ॥ ਏਹ ਤ੍ਰਿਗੁਣ ਮਾਇਆ

ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਜਨਮ ਮਰਣ ਕਾ

(very beautiful eyes) your good discourses of smrities or other books of lore. Tell me, have you ever perceived the True Master within your innerself ? (1)

O Brother ! No doubt you have great thoughts and philosophical deliberations, (going to great heights like the bird koonj) capable of controlling your breath in the tenth outlet, (dasam duar) and all this power is bestowed on you by the Lord Almighty. But wherever I am able to perceive, including all oceans, lands, mountains and river banks, I find the True Master pervading everywhere, within and without, with great grandeur. (2)

O Brother ! The Lord, who has given us this human frame with various senses to think great, with (with wings to fly around) the mind to wander, and having worldly desires, which burn us within, to amass all worldly possessions. But it is only through the benevolence and Grace of the Lord, that we can have peace of mind and perceive various (worldly drama) things in the right perspective, as it pleases Him. (3)

This body is a combination of the elements of air, water and fire, and after death, neither this body nor our flight of thoughts (imagination) will accompany us (to the next world). O Nanak ! It is only, when the Lord bestows His Grace that we could recite True Name (of the Lord) through the Guru's guidance and this soul (body) merges with the Prime-soul (True Lord) in this life itself. (4 - 4 - 9)

Malar Mahala -1 Choupade Ik onkar satgur prasad
(*Nirankar a'kar hai a'pai apai bharam bhulaie'.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The formless Lord has Himself assumed this human frame and He alone has led us astray involved in dual-mindedness. After creating us, the Lord only functions and perceives things (the worldly drama) and makes us function, as it pleases Him, But whosoever is bestowed with this honour by Him, (he) follows the Lord's Will (without a murmur) with pleasure. (1)

The Lord alone knows His own Will, and we could perceive (attain) Him through the Grace of the Guru alone, then we get to know the Lord's secrets by getting rid of our love for the worldly falsehood (Maya), and lead a life of humility without our egoism (like a dead body) or I-am-ness. (Pause -1)

The whole world is engrossed in the wrangle of various gods like Brahma, Vishnu and Shiva in spite of studying the Vedas (followers of different gods quarrel among themselves). Infact, this three pronged worldly falsehood (of lust for power, greed and peace) has engrossed the whole world in various

ਸਹਸਾ ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੈ ਜਾਣੈ ਚੂਕੈ ਮਨਹੁ
ਅੰਦੇਸਾ ॥ ੨ ॥ ਹਮ ਦੀਨ ਮੂਰਖ ਅਵੀਚਾਰੀ
ਤੁਮ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ ॥ ਹੋਹੁ ਦਇਆਲ
ਕਰਿ ਦਾਸੁ ਦਾਸਾ ਕਾ ਸੇਵਾ ਕਰੀ ਤੁਮਾਰੀ ॥ ਏਕੁ
ਨਿਧਾਨੁ ਦੇਹਿ ਤੂ ਅਪਣਾ ਅਹਿਨਿਸਿ ਨਾਮੁ
ਵਖਾਣੀ ॥ ੩ ॥ ਕਹਤ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ
ਬੂਝਹੁ ਕੋਈ ਐਸਾ ਕਰੇ ਵੀਚਾਰਾ ॥ ਜਿਉ ਜਲ
ਊਪਰਿ ਫੇਨੁ ਬੁਦਬੁਦਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰਾ ॥
ਜਿਸ ਤੇ ਹੋਆ ਤਿਸਹਿ ਸਮਾਣਾ ਚੂਕਿ ਗਇਆ
ਪਾਸਾਰਾ ॥ ੪ ॥ ੧ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਜਿਨੀ ਹੁਕਮੁ ਪਛਾਣਿਆ ਸੇ ਮੇਲੇ ਹਉਮੈ ਸਬਦਿ
ਜਲਾਇ ॥ ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ
ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਸਦਾ ਸਚੁ ਹਰਿ
ਵੇਖਦੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ ॥ ੧ ॥ ਮਨ ਰੇ
ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਹੋਇ ॥ ਪ੍ਰਭ ਭਾਣਾ ਅਪਣਾ
ਭਾਵਦਾ ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਬਿਘਨੁ ਨ ਕੋਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਨਾ ਹਰਿ
ਭਗਤਿ ਨ ਭਾਇ ॥ ਗਤਿ ਮੁਕਤਿ ਕਦੇ ਨ ਹੋਵਈ
ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥ ਸਾਹਿਬ ਭਾਵੈ ਸੇ ਥੀਐ
ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥ ੨ ॥ ਸਤਿਗੁਰ
ਭੋਟਿਐ ਮਨੁ ਮਰਿ ਰਹੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ
ਆਇ ॥ ਤਿਸ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਕਹਣਾ
ਕਿਛੁ ਨ ਜਾਇ ॥ ਚਉਥੈ ਪਦਿ ਵਾਸਾ ਹੋਇਆ

whims and misgivings (due to dual-mindedness), thus leading, it into the fear of the cycle of births and deaths, But if we were to realise the (one) True Lord, through the Guru's Grace, than all our misgivings and whims will be eliminated. (2)

O Lord ! We are like helpless and foolish creatures without having any type of right thinking (approach to life), so we would pray to You alone, to take care of us and grant us salvation through Your Grace. May the Lord, through His Grace, grant me this boon, that I could serve Him, by being the slave of His slaves (with utter humility). O Lord ! May I be bestowed through Your Grace, with the treasure of True Name so that I could sing Your praises day and night. (all the time).(3)

O Nanak ! Let us clearly understand this basic truth, through the Guru's Grace and clear or serious deliberations, that this world is transient and perishable, just as the bubble or lather appears on the surface of water and disappears in no time. When this human being merges with the Lord, from whom he had been separated (since long), then he gets rid of the cycle of Rebirths. (4 -1)

Mala'r Mahala - 3 (*Jini hukam pachhnia' se maile'*)

The persons, who have realised and appreciated the Lord's Will, (followed His Will) are united with the Lord, by following the Guru's Word (Guru's guidance) and getting rid of their egoism. They are always (day and night) immersed in the love of the True Lord by singing the praises of the Lord. (by true worship). They are enabled to perceive the Lord pervading everywhere and in every being, by following the Guru's guidance (Guru's Word) in the routine. (effortlessly).(1)

O my mind ! You could enjoy the bliss of life by following the Lord's Will. The Lord loves only those persons, who follow His Will (without murmur) and they do not experience any hurdles in life, who are enabled through His Grace, to follow the Lord's Will. (Pause - 1)

The three-pronged worldly falsehood has engrossed the whole world in its net (noose), so that all the beings do not serve the True Lord or gain the love of the holy saints. They can never attain salvation, being involved in various acts of egoism. Whatever pleases the Lord, comes to pass as per His Will, and the self-willed persons (lovers of Maya) are passed through the cycle of births and deaths based on their actions.(2)

By meeting the True Guru, we could control the mind, and inculcate the love of the Lord's True Name in our hearts. No

ਸਚੈ ਰਹੈ ਸਮਾਇ ॥ ੩ ॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਅਗਮੁ
ਅਗੋਚਰੁ ਹੈ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਬੁਝੀਐ ਸਬਦੇ ਕਾਰ ਕਮਾਇ ॥ ਨਾਨਕ
ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹਰਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਇ ॥
੪ ॥ ੨ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ ਬੂਝੈ ਜਿਸ ਨੇ ਨਦਰਿ
ਕਰੇਇ ॥ ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਕੋਈ ਨਾਹੀ ਬਖਸੇ
ਨਦਰਿ ਕਰੇਇ ॥ ਗੁਰ ਮਿਲਿਐ ਸਾਂਤਿ ਉਪਜੈ
ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਹਰਿ
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਇ ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲੈ
ਨਾਉ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਸਦਾ ਸਮਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਨਮੁਖ ਸਦਾ ਵਿਛੁੜੇ ਫਿਰਹਿ ਕੋਇ
ਨ ਕਿਸ ਹੀ ਨਾਲਿ ॥ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਜਿਰਿ
ਮਾਰੇ ਜਮਕਾਲਿ ॥ ਗੁਰਮਤਿ ਸਤਸੰਗਤਿ ਨ
ਵਿਛੁੜਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਸਮਾਲਿ ॥ ੨ ॥
ਸਭਨਾ ਕਰਤਾ ਏਕੁ ਤੂ ਨਿਤ ਕਰਿ ਦੇਖਹਿ ਵੀਚਾਰੁ
॥ ਇਕਿ ਗੁਰਮੁਖਿ ਆਪਿ ਮਿਲਾਇਆ ਬਖਸੇ
ਭਗਤਿ ਭੰਡਾਰ ॥ ਤੂ ਆਪੇ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ
ਕਿਸੁ ਆਗੈ ਕਰੀ ਪ੍ਰਕਾਰ ॥ ੩ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਨਦਰੀ ਪਾਇਆ ਜਾਇ ॥
ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਉਚਰੈ ਗੁਰ ਕੈ ਸਹਜਿ
ਸੁਭਾਇ ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਹੀ
ਚਿਤੁ ਲਾਇ ॥ ੪ ॥ ੩ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਗੁਰੁ ਸਾਲਾਹੀ ਸਦਾ ਸੁਖਦਾਤਾ ਪ੍ਰਭੁ ਨਾਰਾਇਣੁ

one could evaluate the worth of such a holy person or describe his greatness and virtues. In fact, they have attained the fourth stage of Equipose and are united with the True Lord. (3)

My Lord-Sublime is limitless and beyond our comprehension, whose Greatness and Grandeur cannot be enumerated; but we could realise Him through the Guru's Grace and by following the Guru's Word (sabad). O Nanak ! Let us recite the True Name of the Lord all the time, and that is how we could find favour and honour in the Lord's Presence. (4 -2)

Mala'r Mahala - 3 (Gurmukh koiee virla boojhai.....)

Very few Guru-minded persons attain the Lord, who are bestowed with His Grace. Infact, apart from the Guru there is no other benefactor, who blesses few persons with His True Name. Such persons attain peace of mind through the Guru's guidance and recite True Name day and night. (1)

O my mind ! Recite the nectar of True Name which is attained (by meeting) in the company of the True Guru, the perfect Prim-soul, and then one can remain imbued with the love of the True Name all the time. (Pause -1)

The self-willed (faithless) persons, being separated from the Lord, are being taken through the cycle of births and deaths, as they have not imbibed any virtues and are punished by the Yama (the god of death) due to their malady of egoism. However, the persons, who have joined the company of holy saints through the Guru's guidance, are never separated from the True Lord and are always (day and night) immersed in reciting True Name. (2)

O my mind ! Let us realise by deliberating (along with the Guru-minded persons) that the Lord is the creator of all beings and attain His love by perceiving Him pervading all over. Some Guru-minded persons have been united by the Lord with Himself, by blessing them with the treasure of True Name. O Lord ! You know everything, being omni-scient, so whom else should I approach with my wailings or supplications ? The Lord's True Name is the nectar (elixir) of life which could be attained only through the Guru's Grace. The person, who recites Lord's True Name during day and night, (constantly), attains the state of 'Equipose' through the Guru's guidance (benevolence). O Nanak ! Let us imbibe the love of True Name in our hearts, which is the fountain-head of all bliss and joy in life. (4 - 3)

Mala'r Mahala - 3 (Gur sa'lahi sada sukh daata prabh...)

O Brother ! Let us always recite True Name and sing the praises of the Guru, who is the benefactor of all bliss, as He is

ਸੋਈ ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ
 ਵਡੀ ਵਡਿਆਈ ਹੋਈ ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ
 ਨਿਤ ਸਾਚੇ ਸਚਿ ਸਮਾਵੈ ਸੋਈ ॥ ੧ ॥ ਮਨ ਰੇ
 ਗੁਰਮੁਖਿ ਰਿਦੈ ਵੀਚਾਰਿ ॥ ਤਜਿ ਕੂੜੁ ਕੁਟੰਬੁ
 ਹਉਮੈ ਬਿਖੁ ਤ੍ਰਿਸਨਾ ਚਲਣੁ ਰਿਦੈ ਸਮਾਲਿ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਰਾਮ ਨਾਮ ਕਾ
 ਹੋਰੁ ਦਾਤਾ ਕੋਈ ਨਾਹੀ ॥ ਜੀਅ ਦਾਨੁ ਦੇਇ
 ਤ੍ਰਿਪਤਾਸੇ ਸਚੈ ਨਾਮਿ ਸਮਾਹੀ ॥ ਅਨਦਿਨੁ ਹਰਿ
 ਰਵਿਆ ਰਿਦ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਹੀ
 ॥ ੨ ॥ ਸਤਿਗੁਰ ਸਬਦੀ ਇਹੁ ਮਨੁ ਭੇਦਿਆ
 ਹਿਰਦੈ ਸਾਚੀ ਬਾਣੀ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਅਲਖੁ ਨ
 ਜਾਈ ਲਖਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥ ਆਪੇ
 ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਜਪੀਐ ਸਾਰਿੰਗਪਾਣੀ
 ॥ ੩ ॥ ਆਵਣ ਜਾਣਾ ਬਹੁੜਿ ਨ ਹੋਵੈ ਗੁਰਮੁਖਿ
 ਸਹਜਿ ਧਿਆਇਆ ॥ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਿਲਿਆ
 ਸੁਆਮੀ ਮਨ ਹੀ ਮੰਨੁ ਸਮਾਇਆ ॥ ਸਾਚੇ ਹੀ
 ਸਚੁ ਸਾਚਿ ਪਤੀਜੈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥
 ੪ ॥ ਏਕੇ ਏਕੁ ਵਸੈ ਮਨਿ ਸੁਆਮੀ ਦੂਜਾ ਅਵਰੁ
 ਨ ਕੋਈ ॥ ਏਕੋ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਮੀਠਾ ਜਗਿ
 ਨਿਰਮਲ ਸਚੁ ਸੋਈ ॥ ਨਾਨਕ ਨਾਮੁ ਪ੍ਰਭੁ ਤੇ
 ਪਾਈਐ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਹੋਈ ॥ ੫ ॥
 ੪ ॥

a personification of the True Lord-Almighty ! The persons, who have attained the highest state of bliss, (salvation) and unison with the Lord-Sublime, through the Guru's Grace, have been honoured with the highest esteem all over the world. Infact, they have merged with the ultimate Truth (the True Lord) by singing the praises of the True Lord all the time, (day and night). (1)

O my mind ! Let us deliberate on and remember the Lord (by reciting True Name) in our hearts, through the Guru's guidance. Let us get rid of the false love of the family, egoism and the vicious worldly desires, remembering that death is certain. (Pause -1)

The True Guru is the bestower and benefactor of Lord's True Name on us, and there is no other benefactor except Him. The persons, who are imbued with the love of the True Name, are satiated with the attainment of the (True Name of the) Lord, the source (fountain-head) of our very life (existence). Such persons, who have inculcated the love of the Lord in their hearts, by reciting True Name day and night, are immersed, in the True Lord in the state of 'Equipoise'. (2)

The persons, who have controlled this mind, by following the Guru's Word (Sabad) or guidance, have inculcated the love of the Guru's message (Gurbani) in their hearts, (love of True Name), My Lord is limitless and indescribable, whose grandeur cannot be evaluated, but the greatness of the limitless Lord (story of His Greatness) has been described by the Guru. (through Guru's Word) (by singing His Praises). (3)

The Guru-minded persons, who have worshipped the Lord (recited True Name) in the normal course (in the state of equipoise) are not passed through the cycle of births and deaths time and again. Such persons have realised the Lord in their mind by controlling this mind and then remain imbued with the love of the Lord by merging their mind in the remembrance (recitation of True Name) of the Lord all the time. The persons, who have got rid of their egoism, have merged with the True lord, through true and sincere faith and by reciting True Name. (4)

The persons, who are immersed in the True Lord, the only one Lord, and are imbued with His love in their hearts, do not perceive any other power. The nectar of True Name is the only sweetest thing in the world, which is the only Truth and purifier of the whole world. O Nanak ! The True Name could be attained through the Grace of the Lord alone but only the fortunate persons, pre-destined by Lord's Will (from the beginning), could attain this Name. (5 - 4)

ਮਲਾਰ ਮਹਲਾ ੩ ॥

Mala'r Mahala - 3 (*Ga'nn gandharab Na'amai sabh*)

ਗਣ ਰੰਧਰਬ ਨਾਮੇ ਸਭਿ ਉਧਰੇ ਗੁਰ ਕਾ ਸਬਦੁ
ਵੀਚਾਰਿ ॥ ਹਉਮੈ ਮਾਰਿ ਸਦ ਮੰਨਿ ਵਸਾਇਆ
ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ ॥ ਜਿਸਹਿ ਬੁਝਾਏ
ਸੋਈ ਬੂਝੈ ਜਿਸ ਨੋ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥
ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦੇ ਗਾਵੈ ਸਾਚਿ ਰਹੈ ਲਿਵ
ਲਾਇ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲਿ
॥ ਗੁਰ ਕੀ ਦਾਤਿ ਸਬਦ ਸੁਖੁ ਅੰਤਰਿ ਸਦਾ
ਨਿਬਹੈ ਤੇਰੈ ਨਾਲਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖ
ਪਾਖੰਡ ਕਦੇ ਨ ਚੁਕੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਏ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਬਿਖਿਆ ਮਨਿ ਰਾਤੇ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਏ ॥ ਇਹ ਵੇਲਾ ਫਿਰਿ ਹਥਿ ਨ ਆਵੈ
ਅਨਦਿਨੁ ਸਦਾ ਪਛੁਤਾਏ ॥ ਮਰਿ ਮਰਿ ਜਨਮੈ
ਕਦੇ ਨ ਬੂਝੈ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਏ ॥ ੨ ॥
ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੇ ਉਧਰੇ ਗੁਰ ਕਾ ਸਬਦੁ
ਵੀਚਾਰਿ ॥ ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ ॥ ਮਨੁ
ਤਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਮਤਿ ਊਤਮ ਊਤਮ
ਬਾਣੀ ਹੋਈ ॥ ਏਕੇ ਪੁਰਖੁ ਏਕੁ ਪ੍ਰਭੁ ਜਾਤਾ ਦੂਜਾ
ਅਵਰੁ ਨ ਕੋਈ ॥ ੩ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਪ੍ਰਭੁ
ਆਪੇ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ
ਗੁਰ ਕੀ ਬਾਣੀ ਸੇਵਾ ਸੁਰਤਿ ਸਮੇਇ ॥ ਅੰਤਰਿ
ਵਸਿਆ ਅਲਖ ਅਭੇਦਾ ਗੁਰਮੁਖਿ ਹੋਇ ਲਖਾਇ

All the followers of Shiva, the musicians of the gods (ganadharab) or their groups including all gods, demons and human beings have attained salvation by reciting True Name through the Guru's guidance. (by deliberating on the Guru's Message)

They have imbibed the Lord's True Name in their hearts by getting rid of their egoism and have always recited the True Name with love and devotion. The person, who is guided through the company of holy saints, realises the Lord with the Lord's Grace alone. They sing the praises of the Lord always in the company of holy saints through the Guru's Word (Sabad) and are immersed in the recitation of the True Name all the time. (1)

O my mind ! Let us recite the True Name with every breath and every moment of life. When the True Guru bestowed this boon of the Guru's Word (Sabad), we enjoyed the bliss of life, and this is an ever-lasting attainment, which will support us at all times. (accompany us). (Pause -1)

The self-willed (faithless) persons are never (rid of) free from rituals and formal observances, and suffer due to their dual-mindedness. They have wasted this life, being engrossed in the vicious and sinful actions, having forsaken True Name. They (later on) will repent all the time, as this opportunity (of human life) will not arise again. As such they never realise the Truth, and are passed through the cycle of births and deaths time and again, and remain engrossed in the filth (of mother's womb) of sinful actions. (2)

The Guru-minded persons, however, attain salvation, being imbued with the love of True Name by following the Guru's Word or message with love and devotion. (with deliberation) Such (immortal) persons, have recited Lord's True Name and attained immortality, by imbibing Lord's True Name in their hearts. They have attained purity of body and mind, alongwith pure thinking and pure speech with purity of thought and wisdom. They have realised the True Lord and have perceived the same Lord pervading everywhere, without having thought of another power, as there is none. (3)

The Lord Himself is the cause and effect of everything and enables us to function according to His Will, and blesses us with His Grace. Such Guru-minded persons are always imbued with the love of the True Lord and serve the True Master, being immersed in the Guru's Word with body and mind. They are called Guru-minded, as they have realised the

॥ ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਦੇਵੈ ਭਾਵੈ
ਤਿਵੈ ਚਲਾਇ ॥ ੪ ॥ ੫ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ਦੁਤਕੇ ॥

ਸਤਿਗੁਰ ਤੇ ਪਾਵੈ ਘਰੁ ਦਰੁ ਮਹਲੁ ਸੁ ਥਾਨੁ ॥
ਗੁਰ ਸਬਦੀ ਚੂਕੈ ਅਭਿਮਾਨੁ ॥ ੧ ॥ ਜਿਨ ਕਉ
ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਨਾਮੁ ॥ ਅਨਦਿਨੁ ਨਾਮੁ
ਸਦਾ ਸਦਾ ਧਿਆਵਹਿ ਸਾਰੀ ਦਰਗਹ ਪਾਵਹਿ
ਮਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨ ਕੀ ਬਿਧਿ ਸਤਿਗੁਰ
ਤੇ ਜਾਣੈ ਅਨਦਿਨੁ ਲਾਗੈ ਸਦ ਹਰਿ ਸਿਉ
ਧਿਆਨੁ ॥ ਗੁਰ ਸਬਦਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਰਿ
ਦਰਗਹ ਸਾਰੀ ਪਾਵਹਿ ਮਾਨੁ ॥ ੨ ॥ ਇਹੁ ਮਨੁ
ਖੇਲੈ ਹੁਕਮ ਕਾ ਬਾਧਾ ਇਕ ਖਿਨ ਮਹਿ ਦਰੁ
ਦਿਸ ਫਿਰਿ ਆਵੈ ॥ ਜਾਂ ਆਪੇ ਨਦਰਿ ਕਰੇ ਹਰਿ
ਪ੍ਰਭੁ ਸਾਚਾ ਤਾਂ ਇਹੁ ਮਨੁ ਗੁਰਮੁਖਿ ਤਤਕਾਲ
ਵਸਿ ਆਵੈ ॥ ੩ ॥ ਇਸੁ ਮਨ ਕੀ ਬਿਧਿ ਮਨ ਹੂ
ਜਾਣੈ ਬੂਝੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ਨਾਨਕ ਨਾਮੁ
ਧਿਆਇ ਸਦਾ ਤੂ ਭਵ ਸਾਗਰੁ ਜਿਤੁ ਪਾਵਹਿ
ਪਾਰਿ ॥ ੪ ॥ ੬ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਾਣ ਸਭਿ ਤਿਸ ਕੇ ਘਟਿ ਘਟਿ
ਰਹਿਆ ਸਮਾਈ ॥ ਏਕਸੁ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ
ਜਾਣਾ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ ॥ ੧ ॥ ਮਨ
ਮੇਰੇ ਨਾਮਿ ਰਹਾਉ ਲਿਵ ਲਾਈ ॥ ਅਦਿਸਟੁ
ਅਗੋਚਰੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ
ਧਿਆਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਤਨੁ ਭੀਜੈ ਏਕ
ਲਿਵ ਲਾਗੈ ਸਹਜੇ ਰਹੇ ਸਮਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ

limitless Lord with True Name, through the Guru's guidance,
as it pleases Him and directs us to function as per His dictates.
(4-5)

Mala'r Mahala - 3 Dutuke' (Satgur te' pa'vai ghar)

This human being realises the Lord within his innerself
(soul) through the Guru's guidance (including self-realisation)
and also gets rid of his egoism through the Guru's Word.

The person, who is pre-destined by Lord's Will to attain
the Lord's True Name, recites True Name by day and night,
(all the time), and is received with honour in the Lord's
Presence. (Pause -1)

Once, this man gets the knowledge to control his mind
through the Guru's guidance, he remains imbued with the love
of the True Lord all the time. Such persons, who remain
immersed in the Guru's Word always, become detached in life,
and find acceptance and acclaim in the Lord's court. (2)

This mind, bound by the Lord's Will, plays (gambles) in
the worldly drama and wanders around in all the ten directions
in a moment. But when True Master bestows His Grace on us,
then this mind, gets under control in no time through the Guru's
guidance. (3)

When this man understands the Guru's Word through the
deliberations of the Guru's guidance, then he knows how to
control this mind.

O Nanak ! Let us recite True Name all the time, so as to
cross this ocean of life successfully. (4 - 6)

Mala'r Mahala - 3 (Jiu pind pra'n sabh tiske' ghat....)

This body and soul, including the life itself, belongs to
the Lord, who pervades each and every being, as such I have
been made to realise by the True Guru that there is no other
power except the Lord-Sublime. (1)

O my mind ! Try to imbibe the love of the Lord's True
Name only in your heart, and recite True Name by singing the
praises of the Lord-creator, who is limitless, unseen, and beyond
our comprehension. (Pause -1)

The person, who is immersed the love of the Lord by
body and mind, remains attained to the Lord in the (fourth)
state of Equipose. Such a person, remains imbued with the
love of the Lord's True Name through the Guru's Grace and

ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ਏਕ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥ ੨ ॥

ਗੁਰ ਬਚਨੀ ਸਚੁ ਕਾਰ ਕਮਾਵੈ ਗਤਿ ਮਤਿ ਤਬ
ਹੀ ਪਾਈ ॥ ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਏ ਤਿਨਿ
ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥ ੩ ॥ ਜਹ ਜਹ ਦੇਖਾ

ਤਹ ਏਕੋ ਸੋਈ ਇਹ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ ॥
ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਧਰੀ ਤਿਸੁ ਆਗੈ ਨਾਨਕ ਆਪੁ
ਗਵਾਈ ॥ ੪ ॥ ੭ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਦੂਖ ਨਿਵਾਰਣੁ ਸਬਦੇ ਪਾਇਆ
ਜਾਈ ॥ ਭਗਤੀ ਰਾਤੇ ਸਦ ਬੈਰਾਗੀ ਦਰਿ ਸਾਚੈ
ਪਤਿ ਪਾਈ ॥ ੧ ॥ ਮਨ ਰੇ ਮਨ ਸਿਉ ਰਹਉ

ਸਮਾਈ ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਮਨੁ ਭੀਜੈ ਹਰਿ
ਸੇਤੀ ਲਿਵ ਲਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰਾ ਪ੍ਰਭੁ

ਅਤਿ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਮਤਿ ਦੇਇ ਬੁਝਾਈ
॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸੇਤੀ
ਲਿਵ ਲਾਈ ॥ ੨ ॥ ਆਪੇ ਸਬਦੁ ਸਚੁ ਸਾਖੀ

ਆਪੇ ਜਿਨ੍ਹ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥ ਦੇਹੀ ਕਾਚੀ
ਪਉਣੁ ਵਜਾਏ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਈ ॥ ੩ ॥

ਆਪੇ ਸਾਜੇ ਸਭ ਕਾਰੈ ਲਾਏ ਸੇ ਸਚੁ ਰਹਿਆ
ਸਮਾਈ ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋਈ ਕਿਛੁ ਨਾਹੀ
ਨਾਮੇ ਦੇਇ ਵਡਾਈ ॥ ੪ ॥ ੮ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਬਿਖੁ ਮਨੁ ਮੋਹਿਆ ਲਾਇਆ ਅਜਗਰ

guidance, as such he gets rid of his dual-mindedness and fear (of death). (2)

The person, who practises Truth in his functioning, (through) by following the Guru's Word, realises the path of the Guru with due realisation. Very few persons, who are made to realise out of millions of people by the Lord, recite the Lord's True Name. (3)

The Guru has made me realise that the Lord pervades every where, so wherever I look around, I find the same Lord present in perfection. O Nanak ! I have surrendered my body, mind and my very life to the Lord, having rid myself of my egoism. (4 - 7)

Mala'r Mahala - 3 (Mera prabh sa'cha dookh nivara'n...)

My beloved True Lord, who casts away all our affliction, could be attained by following the Guru's Word (sabad) and His Guidance. The persons, who are immersed in the worship of the Lord, lead a life of detachment (from worldly pleasures) and find a place of honour and recognition in the Lord's Presence. (1)

O my mind ! Remain attuned to the Lord. (in mind). The persons, who are imbued with the love of the Lord's True Name through the Guru's guidance, are always attuned to the remembrance of the Lord (Pause -1)

My Lord is limitless, Almighty and beyond our comprehension, and can be realised only through the Guru's guidance. By singing the praises of the Lord through truthful actions and a disciplined life, we could recite the Lord's True Name with devotion. (2)

The True Guru is the fountain-head of the Guru's Word (sabad) and an embodiment of Truth (True Lord), who has enabled our soul to merge with the Prime-soul. The temporary and short-lived body, which survives with the flow of air (breath), has been filled with the nectar of True Name by the Guru-minded persons. (3)

The Lord has created the whole universe and enabled us to function according to His Will and then merge with Him. O Nanak ! Without Lord's True Name there is nothing else worthwhile, and the Guru-minded persons, get acclaimed by reciting True Name. (4 - 8)

Mala'r Mahala - 3 (Homain bikh ma'n mohia' ladia.....)

O my mind ! Due to your egoism you are engrossed in the poison of vicious thoughts and are burdened with sinful

ਭਾਰੀ ॥ ਗੁਰੂ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ ਹਉਮੈ
ਬਿਖੁ ਹਰਿ ਮਾਰੀ ॥ ੧ ॥ ਮਨ ਰੇ ਹਉਮੈ ਮੋਹੁ
ਦੁਖੁ ਭਾਰੀ ॥ ਇਹੁ ਭਵਜਲੁ ਜਗਤੁ ਨ ਜਾਈ
ਤਰਣਾ ਗੁਰਮੁਖਿ ਤਰੁ ਹਰਿ ਤਾਰੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਤ੍ਵੈ ਗੁਣੁ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਸਭ ਵਰਤੈ
ਆਕਾਰੀ ॥ ਤੁਰੀਆ ਗੁਣੁ ਸਤਸੰਗਤਿ ਪਾਈਐ
ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੀ ॥ ੨ ॥ ਚੰਦਨ ਗੰਧ ਸੁਰੰਧ
ਹੈ ਬਹੁ ਬਾਸਨਾ ਬਹਕਾਰਿ ॥ ਹਰਿ ਜਨ ਕਰਣੀ
ਊਤਮ ਹੈ ਹਰਿ ਕੀਰਤਿ ਜਗਿ ਬਿਸਥਾਰਿ ॥ ੩ ॥
ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਠਾਕੁਰ ਮੇਰੇ ਹਰਿ ਹਰਿ ਹਰਿ
ਉਰ ਧਾਰਿ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ
ਮਨਿ ਜਪਿਆ ਨਾਮੁ ਮੁਰਾਰਿ ॥ ੪ ॥ ੯ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਮਨੁ ਗਿਰਹੀ ਕਿ ਇਹੁ ਮਨੁ ਉਦਾਸੀ ॥ ਕਿ
ਇਹੁ ਮਨੁ ਅਵਰਨੁ ਸਦਾ ਅਵਿਨਾਸੀ ॥ ਕਿ ਇਹੁ
ਮਨੁ ਚੰਚਲੁ ਕਿ ਇਹੁ ਮਨੁ ਬੈਰਾਗੀ ॥ ਇਸੁ ਮਨ
ਕਉ ਮਮਤਾ ਕਿਥਹੁ ਲਾਗੀ ॥ ੧ ॥ ਪੰਡਿਤ ਇਸੁ
ਮਨ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥ ਅਵਰੁ ਕਿ ਬਹੁਤਾ
ਪੜਹਿ ਉਠਾਵਹਿ ਭਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਮਾਇਆ ਮਮਤਾ ਕਰਤੈ ਲਾਈ ॥ ਏਹੁ ਹੁਕਮੁ
ਕਰਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਹੁ
ਭਾਈ ॥ ਸਦਾ ਰਹਹੁ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥ ੨ ॥
॥ ਸੋ ਪੰਡਿਤੁ ਜੋ ਤਿਹਾ ਗੁਣਾ ਕੀ ਪੰਡ ਉਤਾਰੈ ॥

actions, but when the Guru blessed you with the magic wand of Guru's Word, (in your mouth) your egoism was cast away by the Lord. (1)

O my mind ! The ills of egoism and worldly attachments cause lot of sufferings. This tortuous ocean of life cannot be crossed successfully normally but with the Guru's guidance you could cross it in the boat of Lord's True Name. (Pause -1)

The whole world is functioning under the love of the three-pronged worldly falsehood (Maya), but the fourth stage of 'Equipoise' and eternal bliss is attained through the company of holy saints, and thus one swims across this ocean successfully by the Grace of the Lord. (2)

Just as the fragrance of the sandal wood spreads all around, thus making other trees also full of the aroma of the sandal wood, similarly the holy saints, through their great efforts at singing the praises of the Lord, enable all others around them in the world, to develop the love of the Lord. (3)

O True Master, the ocean of Grace ! May You bless me with Your Grace so that I may recite Your True Name with my body, mind and soul in the company of holy saints. O Nanak! Having realised the perfect Guru, some persons have inculcated the love of the Lord's True Name in their hearts, thus reciting True Name of the Lord. (4 - 9)

Mala'r Mahala - 3 Ghar - 2 Ik onkar satgur prasad
(Eh ma'n girhi ke' eh ma'n unda'si.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

(It is rather difficult to decipher) whether this human mind is (of a) house holder or a mendicant (detached) or is it imperishable or faces death like others; is this mind wandering (all over) or is it remaining detached and aloof; it is not clear from where this mind has got engrossed in worldly attachment?

O Pandit (learned man) ! Let us first deliberate and ponder over the state of this mind, as it is futile to study a lot (of books), which amounts to carrying unnecessary load on your head. (Pause -1)

Infact, the Lord-creator Himself has engrossed us in the love of worldly falsehood (Maya), and has created this world through His dictates as per His Will. O Brother ! Let us realise the truth through the Guru's Grace and guidance, and seek refuge at the lotus-feet of the Lord. (seek Lord's Support). (2)

According to me a true pandit is one, who gets rid of the

ਅਨਦਿਨੁ ਏਕੋ ਨਾਮੁ ਵਖਾਣੈ ॥ ਸਤਿਗੁਰ ਕੀ
ਓਹੁ ਦੀਖਿਆ ਲੇਇ ॥ ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ
ਧਰੇਇ ॥ ਸਦਾ ਅਲਗੁ ਰਹੈ ਨਿਰਬਾਣੁ ॥ ਸੋ
ਪੰਡਿਤੁ ਦਰਗਹ ਪਰਵਾਣੁ ॥ ੩ ॥ ਸਭਨਾਂ ਮਹਿ
ਏਕੋ ਏਕੁ ਵਖਾਣੈ ॥ ਜਾਂ ਏਕੋ ਵੇਖੈ ਤਾਂ ਏਕੋ ਜਾਣੈ
॥ ਜਾ ਕਉ ਬਖਸੇ ਮੇਲੇ ਸੋਇ ॥ ਐਥੈ ਓਥੈ ਸਦਾ
ਸੁਖੁ ਹੋਇ ॥ ੪ ॥ ਕਹਤੁ ਨਾਨਕੁ ਕਵਨ ਬਿਧਿ
ਕਰੇ ਕਿਆ ਕੋਇ ॥ ਸੋਈ ਮੁਕਤਿ ਜਾ ਕਉ ਕਿਰਪਾ
ਹੋਇ ॥ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ ॥
ਸਾਸਤ੍ਰ ਬੇਦ ਕੀ ਫਿਰਿ ਕੂਕ ਨ ਹੋਇ ॥ ੫ ॥ ੧
॥ ੧੦ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਕ੍ਰਮਿ ਕ੍ਰਮਿ ਜੋਨਿ ਮਨਮੁਖ ਭਰਮਾਈ ॥ ਜਮਕਾਲੁ
ਮਾਰੇ ਨਿਤ ਪਤਿ ਗਵਾਈ ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਜਮ
ਕੀ ਕਾਣਿ ਚੁਕਾਈ ॥ ਹਰਿ ਪ੍ਰਭੁ ਮਿਲਿਆ ਮਹਲੁ
ਘਰੁ ਪਾਈ ॥ ੧ ॥ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ
॥ ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਇਆ ਕਉਡੀ
ਬਦਲੈ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ
ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੁ ॥ ਅੰਤਰਿ ਭਗਤਿ ਹਰਿ
ਹਰਿ ਉਰਿ ਧਾਰੁ ॥ ਭਵਜਲੁ ਸਬਦਿ
ਲੰਘਾਵਣਹਾਰੁ ॥ ਦਰਿ ਸਾਚੈ ਦਿਸੈ ਸਚਿਆਰੁ ॥
੨ ॥ ਬਹੁ ਕਰਮ ਕਰੇ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ
॥ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੂਲੈ ਬਹੁ ਮਾਇਆ ॥
ਹਉਮੈ ਮਮਤਾ ਬਹੁ ਮੋਹੁ ਵਧਾਇਆ ॥ ਦੂਜੈ ਭਾਇ

(load of) three-pronged (Maya) worldly falsehood, (of lust for power, greed and peace) by reciting the Lord's True Name, during day and night. The real pandit, acceptable to the Lord, would be one, who follows the True Guru's guidance by surrendering himself completely to the Guru (offering himself as a sacrifice) and leads a life of truth and perfection, being aloof (secluded) from the worldly pleasures. (3)

Such a pandit, who perceives the same Lord pervading all the beings in equal measure, (and then) attains the Lord-Sublime through the Guru's Grace; but he alone attains such a Guru, who is blessed with His Grace and pardon; Such a pandit then enjoys the eternal bliss in this world and hereafter. (4)

O Nanak ! No one has any control over his functioning, as he (man) is not capable of acting on his own; but the person, who is bestowed with Lord's Grace, attains salvation. Then such a person sings the praises of the Lord all the time (day and night) and attains a state of mind, which is not realised by studying Vedas and Shastras even. (which is above the reach of Vedas and Shastras.) (5 - 1 - 10)

Mala'r Mahala - 3 (*Bhram bhram jone manmukh bharmā'iee....*)

The self-willed (faithless) person is passed through the cycle of births and deaths due to his whims and dual-mindedness, and then suffers punishment at the hands of the Yama (god of death), who disgraces him miserably. But the Guru-minded persons, who have served the True Guru, have cast away the onslaught of Yama, as they have attained the True Lord, and attained self-realisation. (by realising the Lord within). (1)

O human being (Man) ! Try to remember the Lord by reciting True Name, through the Guru's guidance, else this invaluable human life would be a sheer waste, being engrossed in dual-mindedness and the worldly falsehood. (Pause -1)

The Guru-minded person develops the love of the Lord through the Guru's (Lord's) Grace, and then inculcates the love of True Name in his heart. Then he is enabled to cross this dreadful ocean of life through the support of the Guru's Word (sabad), and then he is (declared) acclaimed as Truthful in the Lord's Presence. (Lord's Court). (2)

The (faithless) person does not realise the True Guru, notwithstanding all his formalities and rituals, and is engrossed in the worldly falsehood without the Guru's guidance, and then such a self-willed person undergoes sufferings due to his dual-

ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਇਆ ॥ ੩ ॥ ਆਪੇ ਕਰਤਾ
ਅਗਮ ਅਥਾਹਾ ॥ ਗੁਰ ਸਬਦੀ ਜਪੀਐ ਸਚੁ
ਲਾਹਾ ॥ ਹਜਰੁ ਹਜੂਰਿ ਹਰਿ ਵੇਪਰਵਾਹਾ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਹਾ ॥ ੪ ॥ ੨ ॥
੧੧ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਜੀਵਤ ਮੁਕਤ ਗੁਰਮਤੀ ਲਾਗੇ ॥ ਹਰਿ ਕੀ
ਭਗਤਿ ਅਨਦਿਨੁ ਸਦ ਜਾਗੇ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਹਿ ਆਪੁ ਗਵਾਇ ॥ ਹਉ ਤਿਨ ਜਨ ਕੇ
ਸਦ ਲਾਗਉ ਪਾਇ ॥ ੧ ॥ ਹਉ ਜੀਵਾਂ ਸਦਾ
ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ
ਰਸੁ ਮੀਠਾ ਹਰਿ ਕੈ ਨਾਮਿ ਮੁਕਤਿ ਗਤਿ ਪਾਈ ॥
੧ ॥ ਰਹਾਉ ॥ ਮਾਇਆ ਮੋਹੁ ਅਗਿਆਨੁ ਗੁਥਾਰੁ
॥ ਮਨਮੁਖ ਮੋਹੇ ਮੁਗਧ ਗਵਾਰ ॥ ਅਨਦਿਨੁ
ਧੰਧਾ ਕਰਤ ਵਿਹਾਇ ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਮਿਲੈ
ਸਜਾਇ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਲਿਵ
ਲਾਈ ॥ ਕੂੜੈ ਲਾਲਚਿ ਨਾ ਲਪਟਾਈ ॥ ਜੋ
ਕਿਛੁ ਹੋਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ
ਰਸਨ ਰਸਾਇ ॥ ੩ ॥ ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ
ਬੁਝਾਈ ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ॥ ਜੋ
ਧੁਰਿ ਮਿਲਿਆ ਸੁ ਵਿਛੁੜਿ ਨ ਜਾਈ ॥ ਨਾਨਕ
ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ॥ ੪ ॥ ੩ ॥ ੧੨ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਰਸਨਾ ਨਾਮੁ ਸਭੁ ਕੋਈ ਕਹੈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ

mindfulness and the love of pleasures because of his egoism and worldly attachment. (3)

The Lord-creator is limitless, beyond our comprehension and is indescribable but some persons gain all the benefits by reciting True Name through the Guru's Word. O Nanak ! The Lord is ever care-free, being beside us (within and without) and perceived even physically, and the Guru-minded person gets (immersed in) united with the Lord by reciting True Name. (4 - 2 - 11)

Mala'r Mahala - 3 (*Jivat mukat Gurmati la'gai.....*)

The persons, who are imbued with the love of True Name, through the Guru's guidance, attain salvation during this life itself, as they are engaged in reciting the Lord's True Name day and night. I would fall at the lotus-feet of such Guru-minded persons, who serve the True Guru by casting away their egoism. (1)

I am always alive to the singing of the praises of the True Lord, as the Guru's Word is sweeter than the nectar even, and I have attained the state of bliss (salvation) by reciting the Lord's True Name. (Pause -1)

The greatest of foolish and faithless persons are engrossed in the love of the worldly falsehood, which is prevalent due to the darkness of ignorance in the world. Such faithless persons spend their lives in being involved in worldly chores (of falsehood) day and night, as such they are punished (by the Lord) by being passed through the cycle of births and deaths time and again. (2)

On the other hand, the Guru-minded persons are engaged in the recitation of Lord's True Name, as they are not engrossed in the love of the worldly (false) greed. So such Guru-minded persons are always immersed in the nectar of Lord's True Name, and whatever happens as per the Lord's Will in the routine, is accepted by them with pleasure. (They accept the Lord's Will with pleasure). (3)

O Nanak ! Hardly a few persons, out of millions, get the realisation of Truth (True Lord) through the Lord's Grace and they get acclaimed in the world. The person, who is united with the Lord, as pre-destined by Lord's Will, never gets separated (from Him) again, and he is always imbued with the love of the (True) Lord's True Name. (4 - 3 - 12)

Mala'r Mahala - 3 (*Rasna na'am sabh koiee kehai.....*)

No doubt, everyone recites True Name with the tongue, but the person, who serves the True Guru with devotion, attains

ਤਾ ਨਾਮੁ ਲਹੈ ॥ ਬੰਧਨ ਤੋੜੇ ਮੁਕਤਿ ਘਰਿ ਰਹੈ

॥ ਗੁਰ ਸਬਦੀ ਅਸਥਿਰੁ ਘਰਿ ਬਹੈ ॥ ੧ ॥

ਮੇਰੇ ਮਨ ਕਾਰੇ ਰੋਸੁ ਕਰੀਜੈ ॥ ਲਾਹਾ ਕਲਜੁਗਿ

ਰਾਮ ਨਾਮੁ ਹੈ ਗੁਰਮਤਿ ਅਨਦਿਨੁ ਹਿਰਦੈ ਰਵੀਜੈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਬੀਹਾ ਖਿਨੁ ਖਿਨੁ ਬਿਲਲਾਇ

॥ ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਨਾਦਿ ਨ ਪਾਇ ॥ ਇਹੁ

ਵੇਛੋੜਾ ਸਹਿਆ ਨ ਜਾਇ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾਂ

ਮਿਲੈ ਸੁਭਾਇ ॥ ੨ ॥ ਨਾਮਹੀਨੁ ਬਿਨਸੈ ਦੁਖ

ਪਾਇ ॥ ਤ੍ਰਿਸਨਾ ਜਲਿਆ ਭੂਖ ਨ ਜਾਇ ॥ ਵਿਨੁ

ਭਾਗਾ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥ ਬਹੁ ਬਿਧਿ

ਥਾਕਾ ਕਰਮ ਕਮਾਇ ॥ ੩ ॥ ਤ੍ਰੈ ਗੁਣ ਬਾਣੀ

ਬੇਦ ਬੀਚਾਰੁ ॥ ਬਿਖਿਆ ਮੈਲੁ ਬਿਖਿਆ ਵਾਪਾਰੁ

॥ ਮਰਿ ਜਨਮਹਿ ਫਿਰਿ ਹੋਹਿ ਖੁਆਰੁ ॥ ਗੁਰਮੁਖਿ

ਤੁਰੀਆ ਗੁਣੁ ਉਰਿ ਧਾਰੁ ॥ ੪ ॥ ਗੁਰੁ ਮਾਨੈ

ਮਾਨੈ ਸਭੁ ਕੋਇ ॥ ਗੁਰ ਬਚਨੀ ਮਨੁ ਸੀਤਲੁ

ਹੋਇ ॥ ਚਹੁ ਜੁਗਿ ਸੋਭਾ ਨਿਰਮਲ ਜਨੁ ਸੋਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਇ ॥ ੫ ॥ ੪ ॥

੧੩ ॥ ੯ ॥ ੧੩ ॥ ੨੨ ॥

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਧਿਆਇਓ ਹਿਰਦੈ ਮਤਿ

ਗੁਰਮਤਿ ਦੂਖ ਵਿਸਾਰੀ ॥ ਸਭ ਆਸਾ ਮਨਸਾ

the fruit (nectar) of True Name alone. Then he attains salvation (the fourth stage of Bliss and Equipose) by breaking open all the shackles of worldly bondage, and attains unison with the Lord, by following the Guru's guidance. (Guru's Word) (1)

O my mind ! Why are you getting disgusted and annoyed? During this age of KalYug, (Present times) one gets rewarded only by reciting Lord's True Name so let us remember the Lord day and night by following the Guru's guidance. (Pause -1)

The true follower craves like the papiya (toad) (without rain drop) every moment of his life, as he cannot get peace of mind (sleep) without having a glimpse of the Lord-spouse. This separation (from the Lord) is unbearable, and the unity with the True Guru can only satisfy such a person, which is achieved effortlessly (at the Lord's Will). (2)

The person, without the support of True Name, perishes in suffering, as he is burning in the fire of worldly desires and never gets satiated with worldly possessions. But without the Guru's Grace, one cannot attain Lord's True Name, and the faithless person tires himself out, being engrossed in rituals and formal observances. (without any results). (3)

Such a person is always engrossed in the study of Vedas or its deliberations, which is replete with the description of the three-pronged (Maya) worldly falsehood only and engages himself in the business of vicious thoughts and sinful actions. (With a dirty mind). Then he faces the cycle of Rebirths and undergoes sufferings and disgrace, whereas the Guru-minded person gets imbued with the Lord's love and attains unison with Him. (the state of Equipose). (4)

The person, who follows the Guru's guidance, gets the following and acceptance of all others as well, as his mind attains peace and tranquillity through the Guru's Message.

O Nanak ! Such a Guru-minded person, is hardly found in millions, and he is honoured throughout the four ages, as he is (of a pure heart) purified with the Guru's Grace. (5 - 4 - 13 - 9 - 13 - 22)

Rag Mala'r - 4 Ghar - 1 Choupade' Ik onkar satgur prasad (Andin har har dhiaeu hirdai mat gurnat dukh visari..)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We have got rid of all our ills and sufferings by reciting the Lord's True Name day and night by following the Guru's

ਬੰਧਨ ਤੁਟੇ ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ੧ ॥
 ॥ ਨੈਨੀ ਹਰਿ ਹਰਿ ਲਾਗੀ ਤਾਰੀ ॥ ਸਤਿਗੁਰੁ ਦੇ
 ਖਿ ਮੇਰਾ ਮਨੁ ਬਿਗਸਿਓ ਜਨੁ ਹਰਿ ਭੋਟਿਓ
 ਬਨਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਐਸਾ ਨਾਮੁ
 ਵਿਸਾਰਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਸ ਕੈ ਕੁਲਿ ਲਾਗੀ
 ਗਾਰੀ ॥ ਹਰਿ ਤਿਸ ਕੈ ਕੁਲਿ ਪਰਸੂਤਿ ਨ
 ਕਰੀਅਹੁ ਤਿਸੁ ਬਿਧਵਾ ਕਰਿ ਮਹਤਾਰੀ ॥ ੨ ॥
 ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੂ ਜਿਸੁ
 ਅਹਿਨਿਸਿ ਹਰਿ ਉਰਿ ਧਾਰੀ ॥ ਗੁਰਿ ਡੀਠੇ
 ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਗਸੈ ਜਿਉ ਬਾਰਿਕੁ ਦੇਖਿ
 ਮਹਤਾਰੀ ॥ ੩ ॥ ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੀਰਿ
 ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ ॥ ਗੁਰਿ ਪੂਰੈ
 ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ
 ॥ ੪ ॥ ੧ ॥

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਰੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ
 ਉਦਮੁ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥ ਕਿਲਵਿਖ ਮੈਲੁ
 ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ ਕੀ
 ਧੂਰਿ ਗਵਾਈ ॥ ੧ ॥ ਤੀਰਥਿ ਅਨਸਠਿ ਮਜਨੁ
 ਨਾਈ ॥ ਸਤਸੰਗਤਿ ਕੀ ਧੂਰਿ ਪਰੀ ਉਡਿ ਨੇਤ੍ਰੀ
 ਸਭ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਜਾਹਰਨਵੀ ਤਪੈ ਭਾਗੀਰਥਿ ਆਣੀ ਕੇਦਾਰੁ
 ਬਾਪਿਓ ਮਹਸਾਈ ॥ ਕਾਂਸੀ ਕ੍ਰਿਸਨੁ ਚਰਾਵਤੁ
 ਗਾਊ ਮਿਲਿ ਹਰਿ ਜਨ ਸੋਭਾ ਪਾਈ ॥ ੨ ॥

guidance and imbibing the love of True Name in the heart. Thus all our hopes, desires and worldly bondage are cast away through the Grace of the True Lord. (1)

We developed an intense love for getting a glimpse of the Lord (with a continuous attraction in our eyes for the Lord's glimpse), and having perceived the Lord, the heart was thrilled with joy, as if the gardener (creator) of this worldly drama was embracing me in His clasp. (Pause -1)

But if a (faithless) person has forsaken such a wonderful Lord and His True Name, (of my beloved Lord) then his whole family and lineage gets disgraced.

O True Master ! Let there be no such faithless person born in the family, and his mother better be widowed. (than giving birth to such a person) ! (2)

O Lord ! May I be united with the saintly Guru, who is imbued with Your love and devotion during day and night. The Guru's follower (sikh) gets thrilled with joy by perceiving the Guru, just as the son is thrilled to see her mother. (3)

O Nanak! The human being and the Lord-spouse are abiding in the same place (just as the wedded woman and her spouse) but cannot perceive the Lord due to the blind (wall) curtain of egoism (in between us). But we get united with the Lord-creator. (the worldly gardener), through His worship. (4 -1)

Mala'r Mahala - 4 (*Ganga jamna godavri sarswati te ..*)

Even the rivers Ganga, Jamna, Godavri, Sarswati are making an effort to lick the dust of the lotus-feet of holy saints, which are saying that men dirty and filthy minds, bathing in our waters make us dirty, but out filth is washed away by the dust of the lotus-feet of holy saints. (1)

People bathe at the sixty-eight holy places of pilgrimage which give them some benefit, (of purification), but the eyes which get the flying dust from the lotus-feet of the holy saints, wash away all the filth of their dirty and vicious thoughts. (Pause -1)

The river Ganga was brought down (from the mountains) by the penance and meditation of Raja Bhagirath while the holy place of Kedar was established by (Lord) Shiva, whereas the holy places of Kānsī, (Benaras) was sanctified by (Lord) Krishna, where he used to graze the cows; Similarly certain places have been sanctified by the touch of the lotus-feet of

ਜਿਤਨੇ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਸਭਿ ਤਿਤਨੇ ਲੋਚਰਿ
ਪੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥ ਹਰਿ ਕਾ ਸੰਤੁ ਮਿਲੈ
ਗੁਰ ਸਾਧੂ ਲੈ ਤਿਸ ਕੀ ਪੂਰਿ ਮੁਖਿ ਲਾਈ ॥ ੩
॥ ਜਿਤਨੀ ਸ੍ਰਿਸਟਿ ਤੁਮਰੀ ਮੇਰੇ ਸੁਆਮੀ ਸਭ
ਤਿਤਨੀ ਲੋਚੈ ਪੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥ ਨਾਨਕ
ਲਿਲਾਇ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ ਤਿਸੁ ਸਾਧੂ ਪੂਰਿ
ਦੇ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ ॥ ੪ ॥ ੨ ॥

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਤਿਸੁ ਜਨ ਕਉ ਹਰਿ ਮੀਨ ਲਗਾਨਾ ਜਿਸੁ ਹਰਿ
ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੈ ॥ ਤਿਸ ਕੀ ਭੂਖ ਦੂਖ ਸਭਿ
ਉਤਰੈ ਜੇ ਹਰਿ ਗੁਣ ਹਰਿ ਉਚਰੈ ॥ ੧ ॥ ਜਪਿ
ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਨਿਸਤਰੈ ॥ ਗੁਰ ਕੇ ਬਚਨ
ਕਰਨ ਸੁਨਿ ਧਿਆਵੈ ਭਵ ਸਾਗਰੁ ਪਾਰਿ ਪਰੈ ॥
੧ ॥ ਰਹਾਉ ॥ ਤਿਸੁ ਜਨ ਕੇ ਹਮ ਹਾਟਿ ਬਿਹਾਏ
ਜਿਸੁ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੈ ॥ ਹਰਿ ਜਨ ਕਉ
ਮਿਲਿਆਂ ਸੁਖ ਪਾਈਐ ਸਭ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ
॥ ੨ ॥ ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਭੂਖ ਲਗਾਨੀ ਜਨੁ
ਤ੍ਰਿਪਤੈ ਜਾ ਹਰਿ ਗੁਣ ਬਿਚਰੈ ॥ ਹਰਿ ਕਾ ਜਨੁ
ਹਰਿ ਜਲ ਕਾ ਮੀਨਾ ਹਰਿ ਬਿਸਰਤ ਛੂਟਿ ਮਰੈ
॥ ੩ ॥ ਜਿਨਿ ਏਹ ਪ੍ਰੀਤਿ ਲਾਈ ਸੇ ਜਾਨੈ ਕੈ
ਜਾਨੈ ਜਿਸੁ ਮਨਿ ਧਰੈ ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਦੇਖਿ
ਸੁਖ ਪਾਵੈ ਸਭ ਤਨ ਕੀ ਭੂਖ ਟਰੈ ॥ ੪ ॥ ੩ ॥

holy saints. (2)

Whatever holy places are there, established by the goddesses, are longing for (the touch of) the dust of the lotus-feet of holy saints. So we should also (love to) apply the dust of the lotus-feet of holy saints on our foreheads (our face) if we were to meet any holy saint through the Guru's guidance. (3)

The whole world, which one could perceive, created by the True Master, is longing for the dust of the lotus-feet of holy saints.

O Nanak ! The person, who is pre-destined by the Lord's Will, is blessed with the dust of the lotus-feet of the holy saints which enables him to cross this ocean of life successfully, through His Grace. (4 - 2)

Mala'r Mahala - 4 (*Tis jan kou har meeth lagana jis....*)

The person, who is bestowed with the Grace of the Lord, develops the love of the True Name of the Lord (feels the True Name as sweet), and such a person gets satiated by singing the praises of the Lord, so that all the hunger for worldly possessions and his sufferings are completely cast away. (1)

O my mind ! By reciting the True Name with love and devotion (of body and mind) one attains salvation. The person, who listens with attention and faith, to the Guru's Word (Guru's message) and then practises it, will surely cross this tortuous ocean of life successfully. (Pause - 1)

We would completely surrender ourselves to such a Guru-minded person, (offer ourselves as a (purchased) paid for slave at his shop), who has been blessed by the Grace and benevolence of the Lord. We could, in fact, attain the eternal bliss in the company of such a person, by getting rid of all our filth of the mind, including vicious thoughts. (2)

The holy saints are always feeling the hunger for the love of Lord's True Name, and by singing the Lord's praises we get satiated like the saint. The holy saint is like the fish in water, which loses its life even, in the absence of water, and feels the anguish like the fish, without the True Name of the Lord. (3)

It is the Lord alone who developed this love and could realise this pain or the person who has inculcated the love of the Lord in his heart, could realise the pangs (of His separation). O Nanak ! Such a Guru-minded person enjoys the bliss of perceiving the Lord, as all his (body) hunger gets satiated with the glimpse of the Lord. (4 - 3)

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਜਿਤਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਕੀਨੇ ਤਿਤਨੇ ਸਿਰਿ
ਕਾਰ ਲਿਖਾਵੈ ॥ ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਦੀਨ੍ਹ
ਵਡਾਈ ਹਰਿ ਜਨੁ ਹਰਿ ਕਾਰੈ ਲਾਵੈ ॥ ੧ ॥
ਸਤਿਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥ ਹਰਿ
ਬੋਲਹੁ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ ਹਰਿ ਭਉਜਲੁ
ਜਗਤੁ ਤਰਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਗੁਰ ਕਉ
ਜਨੁ ਪੂਜੇ ਸੇਵੇ ਸੋ ਜਨੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥
ਹਰਿ ਕੀ ਸੇਵਾ ਸਤਿਗੁਰੁ ਪੂਜਹੁ ਕਰਿ ਕਿਰਪਾ
ਆਪਿ ਤਰਾਵੈ ॥ ੨ ॥ ਭਰਮਿ ਭੂਲੇ ਅਗਿਆਨੀ
ਅੰਧੁਲੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭੂਲ ਤੋਰਾਵੈ ॥ ਨਿਰਜੀਉ
ਪੂਜਹਿ ਮੜਾ ਸਰੇਵਹਿ ਸਭ ਬਿਰਥੀ ਘਾਲ
ਗਵਾਵੈ ॥ ੩ ॥ ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ
ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਛਾਦਨ
ਭੋਜਨ ਪਾਟ ਪਟੰਬਰ ਬਹੁ ਬਿਧਿ ਸਤਿ ਕਰਿ ਮੁਖਿ
ਸੰਚਹੁ ਤਿਸੁ ਪੁੰਨ ਕੀ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ ॥ ੪ ॥
॥ ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ
ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ ॥ ਨਾਨਕ ਭਾਗ ਭਲੇ
ਤਿਸੁ ਜਨ ਕੇ ਜੋ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਵੈ ॥ ੫ ॥
॥ ੪ ॥

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਜਿਨ੍ਹ ਕੈ ਹੀਅਰੈ ਬਸਿਓ ਮੇਰਾ ਸਤਿਗੁਰੁ ਤੇ ਸੰਤ
ਭਲੇ ਭਲ ਭਾਂਤਿ ॥ ਤਿਨ੍ਹ ਦੇਖੇ ਮੇਰਾ ਮਨੁ ਬਿਗਸੈ
ਹਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿ ਜਾਂਤ ॥ ੧ ॥ ਗਿਆਨੀ

Mala'r Mahala - 4 (*Jitnai jia jant prabh keenai titnai....*)

All the beings, created by the Lord, are born in this world with their destinies (written on their foreheads) by the Lord's Will, whereas the holy saints are blessed with the honour of Lord's True Name, so that they help all others to recite the True Name of the Lord. (1)

The True Guru always goads us to recite the Lord's True Name. O my brothers, the Guru's Sikhs (followers) ! Recite the Lord's True Name, which could help us cross this tortuous ocean of life successfully. (Pause -1)

The person, who serves and worships the Guru, is appreciated and loved by my True Master. Let us serve the True Lord by singing the praises of the Lord, through the Guru's guidance (by worshipping the Guru) so that the Lord would help us cross this ocean of life successfully through His Grace. (2)

The ignorant and blind faithless persons (due to their ignorance) are lost in dual-mindedness or other whimsical beliefs and pluck flowers or get them plucked by others for offering to the gods (statues of). As such they worship the lifeless stones (statues of gods) and pray to the tombs or mausoleums (of saints), thus they spend their lives in fruitless and wasteful efforts. (3)

But the True Guru is one, who has attained the Lord Himself and gives discourses on the Greatness and Vastness of the limitless Lord. Then let us serve such a Guru with all the types of clothes, such as simple, silken and woven fabrics, alongwith serving Him with dainty foods, and win His unending acclaim and pleasure. (4)

The True Guru is a personification of the Lord Himself, and gives nectar like discourses on the Greatness of the Lord, by singing His praises. O Nanak ! The person, who inculcates the love of the True Lord in his heart and serves the lotus-feet of the Guru, an embodiment of the Lord, is really fortunate and pre-destined by Lord's Will, to merge with the Lord. (5-4)

Mala'r Mahala - 4 (*Jin kai hiarai basiou me'ra satgur...*)

The persons, who are imbued with the love of my True Guru, are real and true saints, having been enlightened with the Lord's knowledge. I offer myself as a sacrifice to such persons by serving whom, I am filled with joy, peace of mind and bliss of life. (1)

ਹਰਿ ਬੋਲਹੁ ਦਿਨੁ ਰਾਤਿ ॥ ਤਿਨ੍ਹ ਕੀ ਕ੍ਰਿਸਨਾ
 ਭੂਖ ਸਭ ਉਤਰੀ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ ਖਾਂਤਿ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਦਾਸ ਸਾਧ ਸਖਾ ਜਨ
 ਜਿਨ ਮਿਲਿਆ ਲਹਿ ਜਾਇ ਭਰਾਂਤਿ ॥ ਜਿਉ
 ਜਲ ਦੁਧ ਭਿੰਨ ਭਿੰਨ ਕਾਢੈ ਚੁਣਿ ਹੰਸੁਲਾ ਤਿਉ
 ਦੇਹੀ ਤੇ ਚੁਣਿ ਕਾਢੈ ਸਾਧੂ ਹਉਮੈ ਤਾਤਿ ॥ ੨ ॥
 ਜਿਨ ਕੈ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਹਿਰਦੈ ਤੇ ਕਪਟੀ
 ਨਰ ਨਿਤ ਕਪਟੁ ਕਮਾਂਤਿ ॥ ਤਿਨ ਕਉ ਕਿਆ
 ਕੋਈ ਦੇਇ ਖਵਾਲੈ ਓਇ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ
 ਖਾਂਤਿ ॥ ੩ ॥ ਹਰਿ ਕਾ ਚਿਹਨੁ ਸੋਈ ਹਰਿ ਜਨ
 ਕਾ ਹਰਿ ਆਪੇ ਜਨ ਮਹਿ ਆਪੁ ਰਖਾਂਤਿ ॥ ਧਨੁ
 ਧੰਨੁ ਗੁਰੂ ਨਾਨਕੁ ਸਮਰਦਰਸੀ ਜਿਨਿ ਨਿੰਦਾ
 ਉਸਤਤਿ ਤਰੀ ਤਰਾਂਤਿ ॥ ੪ ॥ ੫ ॥

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਅਗਮੁ ਅਗੋਚਰੁ ਨਾਮੁ ਹਰਿ ਉਤਮੁ ਹਰਿ ਕਿਰਪਾ
 ਤੇ ਜਪਿ ਲਇਆ ॥ ਸਤਸੰਗਤਿ ਸਾਧ ਪਾਈ
 ਵਡਭਾਗੀ ਸੰਗਿ ਸਾਧੂ ਪਾਰਿ ਪਇਆ ॥ ੧ ॥
 ਮੇਰੈ ਮਨਿ ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ॥ ਗੁਰ
 ਪਰਸਾਦਿ ਨਾਮੁ ਹਰਿ ਜਪਿਆ ਮੇਰੇ ਮਨ ਕਾ ਭ੍ਰਮੁ
 ਭਉ ਗਇਆ ॥ ੨ ॥ ਰਹਾਉ ॥ ਜਿਨ ਹਰਿ
 ਗਾਇਆ ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਸੰਗਤਿ ਹਰਿ
 ਮੇਲਹੁ ਕਰਿ ਮਇਆ ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਦੇਖਿ
 ਸੁਖ ਪਾਇਆ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ॥ ੩ ॥
 ॥ ਜੋ ਅਨਦਿਨੁ ਹਿਰਦੈ ਨਾਮੁ ਧਿਆਵਹਿ ਸਭ

Let us recite by day and night, the True Name of the Lord, in the company of such learned and knowledgeable persons. By partaking the nectar of True Name through the Guru's guidance, they have been satiated, getting rid of their (hunger) desire for worldly possessions. (Pause -1)

The holy saints of the Lord are our true comrades and friends, in whose company, we have got rid of all our worldly desires. Such saintly persons have realised the Truth from the (chaff of) falsehood and help us get rid of our egoism and attain Truth just as the swan could separate water from milk with its efforts. (2)

The persons, who have not imbibed the love of the Lord in their hearts, are vicious and sinful persons, who indulge in sins and vices all the time. Such faithless persons reap the fruit of their own actions, as such no one could help them out of their plight. (3)

The holy saints are an embodiment of the Lord-Sublime, though He is pervading all the beings, (but they have not realised this truth) and the Lord's light is perceived in His saints in a great measure. O Nanak ! Blessed is the Guru, with a balanced outlook and vision (for one and all), who has helped us decipher good from evil (praise from vilification) and cross this ocean of life successfully alongwith Himself. (4 - 5)

Mala'r Mahala - 4 (Agam agochar Naa'm har u'ttam ...)

I have meditated on Lord's True Name through the Guru's Grace, as True Name of the limitless and unapproachable Lord is the greatest attainment. It is through great good fortune, as pre-destined by Lord's Will, that we attain the company of holy saints, (the Guru) and I have been enabled to cross the ocean of life successfully through the company of (holy saints) the Guru. (1)

I have enjoyed the bliss of life by day and night (being thrilled in my heart) and I have recited the True Name of the Lord through the Guru's Grace, having got rid of all my fear (of death) and dual-mindedness (or whims) of the mind. (Pause-1)

O Lord ! May You bestow on me, (through Your Grace) the company of holy saints, who have sung the praises of the Lord and recited the True Name of the Lord. I have attained joy and peace of mind by perceiving a glimpse of such saints, and all my sufferings and ills of egoism have been cast off. (2)

ਜਨਮੁ ਤਿਨਾ ਕਾ ਸਫਲੁ ਭਇਆ ॥ ਓਇ ਆਪਿ
ਤਰੇ ਸ੍ਰਿਸਟਿ ਸਭ ਤਾਰੀ ਸਭੁ ਕਲੁ ਭੀ ਪਾਰਿ
ਪਇਆ ॥ ੩ ॥ ਤੁਧੁ ਆਪੇ ਆਪਿ ਉਪਾਇਆ
ਸਭੁ ਜਗੁ ਤੁਧੁ ਆਪੇ ਵਸਿ ਕਰਿ ਲਇਆ ॥
ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਬਿਖੁ
ਡੁਬਦਾ ਕਾਢਿ ਲਇਆ ॥ ੪ ॥ ੬ ॥

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਗੁਰ ਪਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ ਨਹੀ ਪੀਆ ਤ੍ਰਿਸਨਾ ਭੂਖ
ਨ ਜਾਈ ॥ ਮਨਮੁਖ ਮੂੜੁ ਜਲਤ ਅਹੰਕਾਰੀ
ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਈ ॥ ਆਵਤ ਜਾਤ ਬਿਰਥਾ
ਜਨਮੁ ਗਵਾਇਆ ਦੁਖਿ ਲਾਗੈ ਪਛੁਤਾਈ ॥
ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਧ੍ਰਿਗੁ ਜੀਵਨੁ
ਧ੍ਰਿਗੁ ਪਾਈ ॥ ੧ ॥ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈ
॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਹਰਿ
ਨਾਮਿ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖ ਜਨਮੁ
ਭਇਆ ਹੈ ਬਿਰਥਾ ਆਵਤ ਜਾਤ ਲਜਾਈ ॥
ਕਾਮਿ ਕ੍ਰੋਧਿ ਡੂਬੇ ਅਭਿਮਾਨੀ ਹਉਮੈ ਵਿਚਿ ਜਲਿ
ਜਾਈ ॥ ਤਿਨ ਸਿਧਿ ਨ ਬੁਧਿ ਭਈ ਮਤਿ ਮਧਿਮ
ਲੋਭ ਲਹਰਿ ਦੁਖੁ ਪਾਈ ॥ ਗੁਰ ਬਿਹੂਨ ਮਰਾ
ਦੁਖੁ ਪਾਇਆ ਜਮ ਪਕਰੇ ਬਿਲਲਾਈ ॥ ੨ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਅਗੋਚਰੁ ਪਾਇਆ ਗੁਰਮੁਖਿ
ਸਹਜਿ ਸੁਭਾਈ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਵਸਿਆ ਘਟ
ਅੰਤਰਿ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਈ ॥ ਸਦਾ ਅਨੰਦਿ
ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥
ਨਾਮੁ ਪਦਾਰਥੁ ਸਹਜੇ ਪਾਇਆ ਇਹ ਸਤਿਗੁਰ

The persons, who have inculcated and recited True Name during day and night (in their hearts) have lived a fruitful and successful life. Such persons have attained salvation themselves, and have helped the whole world including their whole family, to cross this ocean successfully. (3)

O True Master ! You have created the whole universe yourself, and then controlled its management. (and worldly drama) yourself. O Nanak ! The Lord has enabled this slave of mine to cross this ocean through His Grace, by saving me from drowning in the vicious and sinful life. (4 - 6)

Mala'r Mahala - 4 (Gurprasadi amrit nahi pia' trisna ..)

The faithless (self-minded) foolish person engrossed in egoism and burning in the fire of worldly desires, undergoes suffering as he has not partaken (lasted) the nectar of True Name through the Guru's Grace without ridding himself of worldly desires. Such a person repents later, having wasted this life in suffering through the cycle of births and deaths. Cursed be his life and his enjoying dainty foods, without reciting the True Name of the Lord, who has created him. (1)

O Man ! Recite the Lord's True Name through the Guru's guidance. When the Lord bestows His Grace and blessing on us, He enables us to meet the Guru and merge with the Lord's True Name (and its love). (Pause -1)

The faithless person leads a fruitless life and goes through the cycle of births and deaths with shame. Such self-willed egoistic persons are lost in the love of sexual desires and anger and burn themselves in the fire of egoism. They have lost all their sense of proportion, with no wisdom or salvation to their credit and have lost their intelligence and get punished with suffering due to their greed for worldly possessions. They have undergone great sufferings and afflictions without the support and guidance of the Guru, and wail helplessly, being caught by the Yama, the god of death. (2)

The Guru-minded persons, however have attained the True Name of the Lord, who is limitless and beyond our comprehension, in the routine manner (effortlessly). They have inculcated the treasure of True Name in their hearts by singing the praises of the Lord with the tongue. Being imbued with the love of the Guru's Word, they enjoy the bliss of life day and night, and have attained the wealth of True Name in the State of Equipose through the Grace of the True Guru. (3)

I have inculcated the love of the True Lord in my heart

ਕੀ ਵਡਿਆਈ ॥ ੩ ॥ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਹਰਿ
ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ
॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਰਖਉ ਸਭੁ ਆਗੈ ਗੁਰ
ਚਰਣੀ ਚਿਤੁ ਲਾਈ ॥ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰ
ਪੂਰੇ ਆਪੇ ਲੈਹੁ ਮਿਲਾਈ ॥ ਹਮ ਲੋਹ ਗੁਰ
ਨਾਵ ਬੋਹਿਥਾ ਨਾਨਕ ਪਾਰਿ ਲੰਘਾਈ ॥ ੪ ॥੨॥

ਮਲਾਰ ਮਹਲਾ ੪ ਪੜਤਾਲ ਘਰੁ ੩
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਜਨ ਬੋਲਤ ਸ੍ਰੀਰਾਮ ਨਾਮਾ ਮਿਲਿ
ਸਾਧਸੰਗਤਿ ਹਰਿ ਤੋਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ
ਧਨੁ ਬਨਜਹੁ ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਜਿਸੁ ਲਾਗਤ ਹੈ
ਨਹੀ ਚੋਰ ॥ ੧ ॥ ਚਾੜ੍ਹਕ ਮੋਰ ਬੋਲਤ ਦਿਨੁ
ਰਾਤੀ ਸੁਨਿ ਘਨਿਹਰ ਕੀ ਘੋਰ ॥ ੨ ॥ ਜੋ ਬੋਲਤ
ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਥੇਰੁ ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ
ਨਹੀ ਹੋਰ ॥ ੩ ॥ ਨਾਨਕ ਜਨ ਹਰਿ ਕੀਰਤਿ
ਗਾਈ ਛੂਟਿ ਗਇਓ ਜਮ ਕਾ ਸਭ ਸੋਰ ॥ ੪ ॥
੧ ॥ ੮ ॥

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਰਾਮ ਰਾਮ ਬੋਲਿ ਬੋਲਿ ਖੋਜਤੇ ਬਡਭਾਰੀ ॥ ਹਰਿ
ਕਾ ਪੰਥੁ ਕੋਊ ਬਤਾਵੈ ਹਉ ਤਾ ਕੈ ਪਾਇ ਲਾਰੀ ॥
੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਮਾਰੇ ਮੀਤੁ ਸਖਾਈ ਹਮ
ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਰੀ ॥ ਹਰਿ ਹਮ ਗਵਾਹਿ
ਹਰਿ ਹਮ ਬੋਲਹਿ ਅਉਰੁ ਦੁਤੀਆ ਪ੍ਰੀਤਿ ਹਮ
ਤਿਆਰੀ ॥ ੧ ॥ ਮਨਮੋਹਨ ਮੋਰੇ ਪ੍ਰੀਤਮ ਰਾਮੁ
ਹਰਿ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥ ਹਰਿ ਦੇਖੇ ਜੀਵਤ

through the Guru's guidance and benevolence and I am a sacrifice to (surrender myself to) the True Guru all the time. Having surrendered everything including my body and soul to the Guru. I have concentrated on the lotus-feet of the Guru (by reciting True Name). O Perfect Guru ! May You bestow Your Grace on me and unite me with Yourself through Your benevolence. O Nanak ! We are laden with the (load of) sins, thus being heavy like iron, cannot cross this ocean (on our own), but the Guru could enable us cross this ocean of life successfully, being our ship or boat of safety. (4- 7)

Mala'r Mahala - 4 Par'tal Ghar - 3 Ik onkar satgur prasad (Har jan bolat sri Ram Naa'ma mil sabh sangat.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The holy saints of the Lord always recite the True Name of the Lord and lead us on the (right) true path of the Lord's attainment, in the company of the holy saints. (Pause -1)

Let us deal in (the business of) the Lord's True Name and amass the wealth of the True Name of the Lord, which cannot be pilfered by the thieves (of vicious thoughts). (1)

By hearing the burst of clouds (gurgling sound) the peacock and the chatrik (toad) are thrilled and sing (the Lord's praises) day and night. (2)

Whatever the deer, fish, or the birds sing (being thrilled with joy) is nothing else except the singing of the Lord's praises. (3)

O Nanak ! (Similarly) The holy saints (of the Lord) also sing the praises of the Lord, thus casting away all the humdrum of the arrival of Yama (the god of death). (4 - 1 - 8)

Mala'r Mahala - 4 (Ram Ram bole bole khojatai)

The fortunate persons (like saints) seek the Guru's Word, to (sing) recite the True Name of the Lord. I would fall at the lotus-feet of the person (saint) who could lead me on to the path of the Lord's attainment. (Pause -1)

The Lord is my helpful friend and comrade, and I have imbibed the love of the True Lord. Having got rid of the love of dual-mindedness (another's love) we always sing the praises of the Lord, and talk about the (Greatness of) Lord alone. (1)

The charming and lovable Lord is my dear-spouse, who is completely detached and aloof and is an (personification) embodiment of perfect bliss. O Nanak ! I feel alive (vibrant) only

ਹੈ ਨਾਨਕੁ ਇਕ ਨਿਮਖ ਪਲੇ ਮੁਖਿ ਲਾਗੀ ॥ ੨

॥ ੨ ॥ ੯ ॥ ੯ ॥ ੧੩ ॥ ੯ ॥ ੩੧ ॥

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਆ ਤੂ ਸੋਚਹਿ ਕਿਆ ਤੂ ਚਿਤਵਹਿ ਕਿਆ ਤੂ

ਕਰਹਿ ਉਪਾਏ ॥ ਤਾ ਕਉ ਕਹਹੁ ਪਰਵਾਹ ਕਾਹੂ

ਕੀ ਜਿਹ ਗੋਪਾਲ ਸਹਾਏ ॥ ੧ ॥ ਬਰਸੈ ਮੇਘੁ

ਸਖੀ ਘਰਿ ਪਾਹੁਨ ਆਏ ॥ ਮੋਹਿ ਦੀਨ ਕ੍ਰਿਪਾ

ਨਿਧਿ ਠਾਕੁਰ ਨਵ ਨਿਧਿ ਨਾਮਿ ਸਮਾਏ ॥ ੧ ॥

ਰਹਾਉ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ

ਬਿਜਨ ਮਿਸਟਾਏ ॥ ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ

ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ ॥ ੨ ॥ ਦੁਸਟ

ਬਿਦਾਰੇ ਸਾਜਨ ਰਹਸੇ ਇਹਿ ਮੰਦਿਰ ਘਰ

ਅਪਨਾਏ ॥ ਜਉ ਗ੍ਰਿਹਿ ਲਾਲੁ ਰੰਗੀਓ ਆਇਆ

ਤਉ ਮੈ ਸਭਿ ਸੁਖ ਪਾਏ ॥ ੩ ॥ ਸੰਤ ਸਭਾ ਓਟ

ਗੁਰ ਪੂਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਏ ॥ ਜਨ

ਨਾਨਕ ਕੰਤੁ ਰੰਗੀਲਾ ਪਾਇਆ ਫਿਰਿ ਦੂਖੁ ਨ

ਲਾਗੈ ਆਏ ॥ ੪ ॥ ੧ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਖੀਰ ਅਧਾਰਿ ਬਾਰਿਕੁ ਜਬ ਹੋਤਾ ਬਿਨੁ ਖੀਰੈ ਰਹਨੁ

ਨ ਜਾਈ ॥ ਸਾਰਿ ਸਮਾਲਿ ਮਾਤਾ ਮੁਖਿ ਨੀਰੈ

ਤਬ ਓਹੁ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥ ੧ ॥ ਹਮ ਬਾਰਿਕ

ਪਿਤਾ ਪ੍ਰਭੁ ਦਾਤਾ ॥ ਭੂਲਹਿ ਬਾਰਿਕ ਅਨਿਕ

by perceiving the Lord's glimpse, provided we could see His glimpse (Vision) even for a moment. (2 - 2 - 9 - 9 - 13 - 9 - 31)

Rag Mala'r Mahala - 5 Choupade' Ghar -1 Ik onkar satgur prasad (Kia tu socheh kia tu chitveh kia tu kareh.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

(O my mind) ! Why are you engrossed in worries and dual-mindedness ? What are you deliberating, (by speech) what are you contemplating (by mind) and what corrective actions are you taking (by body) ? The person, who has the support of the Lord, should have no worries on any score. (There is no need to worry, if one has sought the support of the Lord. (1)

The person, who has been (blessed) showered with the rain of the nectar of True Name through the clouds of the Guru's Grace, has been bestowed with the presence of the Lord (guest) in his heart. Such a person has controlled the vices like worldly attachments through the Grace of the True Master, and is imbued with the love of the True Name, the source of all the nine (worldly) treasures. (Pause -1)

O Lord -enlightener ! I have prepared my mind with all sorts of efforts like listening to (following) Your Will, and practising Your True Name (like preparing all sorts of dainty foods for You).

Now May I beseech You to bless me with a glimpse of Your vision, (as I have prepared this food with purity of mind and clean kitchen for You to taste it.) as I have purified myself with Your True Name. (2)

The vices (of sexual desires) have been cast away with the arrival of true friends like Truth and contentment within my heart and the Lord-spouse has made my innerself as His abode. With the arrival of the blissful Lord-spouse within my heart I have enjoyed the bliss of life within me. (3)

I have sought refuge at the lotus-feet of the perfect Guru through the company of the holy saints, being fortunate enough and pre-destined by the Lord's Will. O Nanak ! Now I have been united with the wonderful Lord-spouse, so that the afflictions and suffering of His separation, do not bother me any more. (4 - 1)

Mala'r Mahala - 5 (Kheer adhar barik jab hota bin.....)

When the child is solely dependent on the mother's milk (for his sustenance), he cannot be satiated (satisfied) without getting milk (nothing else could satisfy him). But the mother, taking due care of the child, enabled him to have breast feeding, then only the child feels satiated by sucking milk. (1)

O Lord-benefactor ! We are Your children and You are our father and True Master. Even if the child were to count millions

ਲਖ ਬਰੀਆ ਅਨ ਠਉਰ ਨਾਹੀ ਜਹ ਜਾਤਾ ॥

੧ ॥ ਰਹਾਉ ॥ ਚੰਚਲ ਮਤਿ ਬਾਰਿਕ ਬਪੁਰੇ ਕੀ

ਸਰਪ ਅਗਨਿ ਕਰ ਮੇਲੈ ॥ ਮਾਤਾ ਪਿਤਾ ਕੀਨਿ

ਲਾਇ ਰਾਖੈ ਅਨਦ ਸਹਜਿ ਤਬ ਖੇਲੈ ॥ ੨ ॥

ਜਿਸ ਕਾ ਪਿਤਾ ਤੂ ਹੈ ਮੇਰੇ ਸੁਆਮੀ ਤਿਸੁ ਬਾਰਿਕ

ਭੂਖ ਕੈਸੀ ॥ ਨਵ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗ੍ਰਿਹਿ ਤੇ

ਹੈ ਮਨਿ ਬਾਛੈ ਸੇ ਲੈਸੀ ॥ ੩ ॥ ਪਿਤਾ ਕ੍ਰਿਪਾਲਿ

ਆਗਿਆ ਇਹ ਦੀਨੀ ਬਾਰਿਕੁ ਮੁਖਿ ਮਾਰੈ ਸੇ

ਦੇਨਾ ॥ ਨਾਨਕ ਬਾਰਿਕੁ ਦਰਸੁ ਪ੍ਰਭ ਚਾਹੈ ਮੋਹਿ

ਕ੍ਰਿਦੈ ਬਸਹਿ ਨਿਤ ਚਰਨਾ ॥ ੪ ॥ ੨ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਸਗਲ ਬਿਧੀ ਜੁਰਿ ਆਹਰੁ ਕਰਿਆ ਤਜਿਓ

ਸਗਲ ਅੰਦੇਸਾ ॥ ਕਾਰਜੁ ਸਗਲ ਅਰੰਭਿਓ ਘਰ

ਕਾ ਠਾਕੁਰ ਕਾ ਭਾਰੋਸਾ ॥ ੧ ॥ ਸੁਨੀਐ ਬਾਜੈ

ਬਾਜ ਸੁਹਾਵੀ ॥ ਭੋਰੁ ਭਇਆ ਮੈ ਪ੍ਰਿਅ ਮੁਖ ਪੇਖੇ

ਗ੍ਰਿਹਿ ਮੰਗਲ ਸੁਹਲਾਵੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮਨੁਆ ਲਾਇ ਸਵਾਰੇ-ਬਾਨਾਂ ਪੂਛਉ ਸੰਤਾ ਜਾਏ

॥ ਖੋਜਤ ਖੋਜਤ ਮੈ ਪਾਹੁਨ ਮਿਲਿਓ ਭਗਤਿ

ਕਰਉ ਨਿਵਿ ਪਾਏ ॥ ੨ ॥ ਜਬ ਪ੍ਰਿਅ ਆਇ

ਬਸੇ ਗ੍ਰਿਹਿ ਆਸਨਿ ਤਬ ਹਮ ਮੰਗਲੁ ਗਾਇਆ

॥ ਮੀਤ ਸਾਜਨ ਮੇਰੇ ਭਏ ਸੁਹੇਲੇ ਪ੍ਰਭ ਪੂਰਾ ਗੁਰੂ

ਮਿਲਾਇਆ ॥ ੩ ॥ ਸਖੀ ਸਹੇਲੀ ਭਏ ਅਨੰਦਾ

ਗੁਰਿ ਕਾਰਜ ਹਮਰੇ ਪੂਰੇ ॥ ਕਹੁ ਨਾਨਕ ਵਰੁ

of mistakes or sins, be cannot afford to forsake his father as there is no other place to look upto for support. (Pause -1)

Just as the child, whose mind is very unstable and keen (curious for unknown things) without proper understanding and tries to handle the snake or (put his mother and father through their caress and embrace) save him from all such mishaps, similarly the Lord Almighty saves His children from vices and sins, through His Grace. (2)

O Lord ! The person, who looks upto You as his father, cannot have any other worldly desires (except Your True Name). The wealth of the (nine worldly treasures), True Name is attainable through You and whatever man wishes could be achieved through Your service alone. (3)

The Lord-benefactor has ordained that whatever man wants (like the child), he be supplied with all his requirements and satisfy his demands.

O Nanak ! I, as His child, beseech the Lord, for giving me His glimpse. I also seek the lotus-feet of the Lord so that I could imbibe the love of the Lord in my heart. (4 - 2)

Mala'r Mahala - 5 (Sagal bidhi jur a'har karia.....)

We have made all efforts at uniting with the Lord, including all religious rituals or observances; having discarded all doubts and whims with full faith in the True Master, and we have started taking all actions to attain salvation. (1)

We have listened to the singing of Lord's praises in the company of holy saints, and having perceived a glimpse of the Lord, we were enlightened. Thus I felt the bliss and joy of His Presence within my innerself. (Pause -1)

I have engaged myself in (improving my innerself) purifying myself by reciting True Name, by following the guidance of the holy saints. Finally, in my search for the Truth, I have been rewarded with the unison of the (Lord-Guest) Lord-benefactor, at whose lotus-feet I have placed my head. (I have surrendered myself to follow His Will). (2)

Once the Lord appeared to abide within my innerself (Once I got united with the Lord-Sublime), I enjoyed the bliss of His Presence within my soul. Once the perfect Guru enabled me to unite with the Lord-Almighty, all my friends, companions and relatives also enjoyed the bliss of His Presence within themselves. (3)

O my friends ! I have enjoyed the bliss of life by uniting with the Lord, as the Guru helped us to complete all our

ਮਿਲਿਆ ਸੁਖਦਾਤਾ ਛੋਡਿ ਨ ਜਾਈ ਦੂਰੇ ॥ ੪ ॥

੩ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਰਾਜੇ ਤੇ ਕੀਟ ਕੀਟ ਤੇ ਸੁਰਪਤਿ ਕਰਿ ਦੋਖ ਜਠਰ

ਕਉ ਭਰਤੇ ॥ ਕ੍ਰਿਪਾ ਨਿਧਿ ਛੋਡਿ ਆਨ ਕਉ

ਪੂਜਹਿ ਆਤਮ ਘਾਤੀ ਹਰਤੇ ॥ ੧ ॥ ਹਰਿ

ਬਿਸਰਤ ਤੇ ਦੁਖਿ ਦੁਖਿ ਮਰਤੇ ॥ ਅਨਿਕ ਬਾਰ

ਭ੍ਰਮਹਿ ਬਹੁ ਜੋਨੀ ਟੇਕ ਨ ਕਾਹੂ ਧਰਤੇ ॥ ੧ ॥

ਰਹਾਉ ॥ ਤਿਆਗਿ ਸੁਆਮੀ ਆਨ ਕਉ

ਚਿਤਵਤ ਮੂੜ ਮੁਗਧ ਖਲ ਖਰ ਤੇ ॥ ਕਾਗਰ

ਨਾਵ ਲੰਘਹਿ ਕਤ ਸਾਗਰੁ ਬ੍ਰਿਥਾ ਕਥਤ ਹਮ

ਤਰਤੇ ॥ ੨ ॥ ਸਿਵ ਬਿਰੀਚਿ ਅਸੁਰ ਸੁਰ ਜੇਤੇ

ਕਾਲ ਅਗਨਿ ਮਹਿ ਜਰਤੇ ॥ ਨਾਨਕ ਸਰਨਿ

ਚਰਨ ਕਮਲਨ ਕੀ ਤੁਮ੍ਹ ਨ ਡਾਰਹੁ ਪ੍ਰਭ ਕਰਤੇ

॥ ੩ ॥ ੪ ॥

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੧

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਭ ਮੇਰੇ ਓਇ ਬੈਰਾਗੀ ਤਿਆਗੀ ॥ ਹਉ ਇਕੁ

ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਪ੍ਰੀਤਿ ਹਮਾਰੀ

ਲਾਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਉਨ ਕੈ ਸੰਗਿ ਮੋਹਿ

ਪ੍ਰਭ ਚਿਤਿ ਆਵੈ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋਹਿ ਜਾਗੀ ॥

ਸੁਨਿ ਉਪਦੇਸੁ ਭਏ ਮਨ ਨਿਰਮਲ ਗੁਨ ਗਾਏ

ਰੰਗਿ ਰਾਗੀ ॥ ੧ ॥ ਇਹੁ ਮਨੁ ਦੇਇ ਕੀਏ ਸੰਤ

ਮੀਤਾ ਕ੍ਰਿਪਾਲ ਭਏ ਬਡਭਾਗੀ ॥ ਮਹਾ ਸੁਖ

functions successfully. O Nanak ! I have been merged with the Lord- benefactor (of all bliss) and the blissful Lord- spouse, who does not forsake me with His separation any more. (4 - 3)

Mala'r Mahala - 5 (Raj te keet keet te surpat kar.....)

The Lord is powerful enough to convert a king into a pauper (penniless) and make a (poor) penniless person into a king (like god Indra) but this human being, engrossed in sinful actions, tries to satisfy his hunger for wealth. But this man, leaving the support of the Lord-benevolent worships other (gods) powers, as such he commits suicide, killing himself by his own doings. (1)

The human beings, forgetful of the Lord Almighty, face death after undergoing all sorts of sufferings. They undergo the torture of the cycle of births and deaths, being lost in dual-mindedness, without taking the support of the one Lord-Sublime. (Pause -1)

Such foolish persons, who worship some other (gods) powers, forsaking the Lord-True Master, are worse than donkeys even. How could such persons cross this ocean of life successfully with their futile efforts (in a boat of paper) ? They express their useless means at crossing this ocean, while they fail miserably in their efforts. (2)

All the gods like Shiva and Brahma, including other demons, all have lost their lives (burnt themselves) in the presence of Yama (god of death). O Nanak ! I have sought the support of the Lord-creator, and taken refuge at His lotus-feet. May the Lord never forsake me and neglect my safety! (3 - 4)

Rag Mala'r Mahala - 5 Dupade' Ghar - 1 Ik onkar satgur prasad (Prabh merai oiai baira'gi tia'gi.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I have developed love for my Lord, who is always detached and aloof from the world, as such I cannot exist even for a moment without His love (Presence within me). (Pause -1)

I have woken up from my slumber of ignorance in the company of holy saints, and through their Grace, I have recited the True Name of the Lord and worshipped Him always. My mind has been purified by listening to their discourses and I sing the praises of the Lord, being immersed in the love the Lord. (1)

By surrendering myself to the holy saints, I became friendly with them, who then blessed me with their benevolence, being fortunate enough and pre-destined by Lord's Will. O

ਪਾਇਆ ਬਰਨਿ ਨ ਸਾਕਉ ਰੇਨੁ ਨਾਨਕ ਜਨ
ਪਾਗੀ ॥ ੨ ॥ ੧ ॥ ੫ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਮਾਈ ਮੋਹਿ ਪ੍ਰੀਤਮੁ ਦੇਹੁ ਮਿਲਾਈ ॥ ਸਗਲ
ਸਹੇਲੀ ਸੁਖ ਭਰਿ ਸੂਤੀ ਜਿਹ ਘਰਿ ਲਾਲੂ
ਬਸਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੋਹਿ ਅਵਗਨ ਪ੍ਰਭੁ
ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਨਿਰਗੁਨਿ ਕਿਆ
ਚਤੁਰਾਈ ॥ ਕਰਉ ਬਰਾਬਰਿ ਜੋ ਪ੍ਰਿਅ ਸੰਗਿ
ਰਾਤੀ ਇਹ ਹਉਮੈ ਕੀ ਢੀਠਾਈ ॥ ੧ ॥ ਭਈ
ਨਿਮਾਣੀ ਸਰਨਿ ਇਕ ਤਾਕੀ ਗੁਰ ਸਤਿਗੁਰ
ਪੁਰਖ ਸੁਖਦਾਈ ॥ ਏਕ ਨਿਮਖ ਮਹਿ ਮੇਰਾ ਸਭੁ
ਦੁਖੁ ਕਾਟਿਆ ਨਾਨਕ ਸੁਖਿ ਰੈਨਿ ਬਿਹਾਈ ॥ ੨
॥ ੨ ॥ ੬ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਰਸੁ ਮੇਘ ਜੀ ਤਿਲੁ ਬਿਲਮੁ ਨ ਲਾਉ ॥ ਬਰਸੁ
ਪਿਆਰੇ ਮਨਹਿ ਸਧਾਰੇ ਹੋਇ ਅਨਦੁ ਸਦਾ ਮਨਿ
ਚਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ ਤੇਰੀ ਧਰ
ਸੁਆਮੀਆ ਮੇਰੇ ਤੂ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੇ ॥
ਇਸਤ੍ਰੀ ਰੂਪ ਚੇਰੀ ਕੀ ਨਿਆਈ ਸੋਭ ਨਹੀ ਬਿਨੁ
ਭਰਤਾਰੇ ॥ ੧ ॥ ਬਿਨਉ ਸੁਨਿਓ ਜਬ ਠਾਕੁਰ ਮੇ
ਰੈ ਬੇਗਿ ਆਇਓ ਕਿਰਪਾ ਧਾਰੇ ॥ ਕਹੁ ਨਾਨਕ
ਮੇਰੇ ਬਨਿਓ ਸੁਹਾਗੇ ਪਤਿ ਸੋਭਾ ਭਲੇ ਅਚਾਰੇ ॥
੨ ॥ ੩ ॥ ੭ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪ੍ਰੀਤਮ ਸਾਚਾ ਨਾਮੁ ਧਿਆਇ ॥ ਦੂਖ ਦਰਦ

Nanak ! I have enjoyed the eternal bliss, by taking the dust of the lotus-feet of the holy saints, which I am unable to express or describe. (2 - 1 - 5)

Mala'r Mahala - 5 (*Ma'iee mohe' pritam deho mila'iee...*)

O my mother ! Pray unite me with my beloved Lord ! The person, who has inculcated the love of the Lord in his heart, enjoys the bliss of life. (like the beloved wife enjoying the embrace of her spouse). (Pause - 1)

I am without any virtues, but the Lord-benefactor blesses us with His Grace. What qualities and cleverness could a virtueless person like me exhibit ? If I were to match myself against the qualities of a person, united with the Lord-spouse, it would be like an obstinate-person, full of egoism, (and trying to equate himself with a person full of virtues). (1)

As such I have sought refuge at the lotus-feet of the Lord-Sublime, bestower of all joy and bliss, like a helpless and poor person. O Nanak ! By listening to and following the Guru's message and the Guru's guidance all my calamities have come to an end, and my life is being spent fruitfully and in a state of bliss. (like the wedded wife in the company of her spouse). (2 - 2 - 6)

Mala'r Mahala - 5 (*Baras me'gh ji til bilam na la'ou.....*)

O Lord ! May You bless me with the shower of Your Message, without any further delay ! O beloved Lord ! May You bless my heart with Your loving guidance and Message, so that I may enjoy the bliss of life in my heart. (Pause - 1)

O my True Master ! All of us have sought Your support with devotion. Why have you forgotten us, with-drawing Your loving care for us ?

A person, without the support of Lord's True Name, leads a life of no consequence and repute, and is just like a helpless wedded woman, whose existence is linked with her spouse, without whom she has no value. (1)

Once the True Master listened to my prayers, then He came to my rescue through His Grace. (and appeared in my innerself)

O Nanak ! Now I have attained the love of my Lord-spouse and gained all the honour, good qualities and a life of repute. (2 - 3 - 7)

Mala'r Mahala - 5 (*Pritam sa'cha Na'am dhiai.....*)

By reciting the True Name of the Lord and imbibing His love (in my heart), and by inculcating the love of the Guru in

ਬਿਨਸੈ ਭਵ ਸਾਗਰੁ ਗੁਰ ਕੀ ਮੂਰਤਿ ਰਿਦੈ
ਬਸਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਸਮਨ ਹਤੇ ਦੇਖੀ
ਸਭਿ ਵਿਆਪੇ ਹਰਿ ਸਰਣਾਈ ਆਇਆ ॥
ਰਾਖਨਹਾਰੈ ਹਾਥ ਦੇ ਰਾਖਿਓ ਨਾਮੁ ਪਦਾਰਥੁ
ਪਾਇਆ ॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਸਭਿ
ਕਾਟੇ ਨਾਮੁ ਨਿਰਮਲੁ ਮਨਿ ਦੀਆ ॥ ਗੁਣ ਨਿਧਾਨੁ
ਨਾਨਕ ਮਨਿ ਵਸਿਆ ਬਾਹੁੜਿ ਦੂਖ ਨ ਥੀਆ ॥
੨ ॥ ੪ ॥ ੮ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਪਿਆਰੇ ॥ ਪ੍ਰੇਮ ਭਗਤਿ
ਅਪਨੇ ਨਾਮੁ ਦੀਜੈ ਦਇਆਲ ਅਨੁਗ੍ਰਹੁ ਧਾਰੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਉ ਚਰਨ ਤੁਹਾਰੇ ਪ੍ਰੀਤਮ
ਰਿਦੈ ਤੁਹਾਰੀ ਆਸਾ ॥ ਸੰਤ ਜਨਾ ਪਹਿ ਕਰਉ
ਬੇਨਤੀ ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸਾ ॥ ੧ ॥
ਬਿਛੁਰਤ ਮਰਨੁ ਜੀਵਨੁ ਹਰਿ ਮਿਲਤੇ ਜਨ ਕਉ
ਦਰਸਨੁ ਦੀਜੈ ॥ ਨਾਮ ਅਧਾਰੁ ਜੀਵਨ ਧਨੁ ਨਾਨਕ
ਪ੍ਰਭ ਮੇਰੇ ਕਿਰਪਾ ਕੀਜੈ ॥ ੨ ॥ ੫ ॥ ੯ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਅਬ ਅਪਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਬਨਿ ਆਈ ॥ ਰਾਜਾ
ਰਾਮੁ ਰਮਤ ਸੁਖੁ ਪਾਇਓ ਬਰਸੁ ਮੇਘ ਸੁਖਦਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕੁ ਪਲੁ ਬਿਸਰਤ ਨਹੀ ਸੁਖ
ਸਾਗਰੁ ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਈ ॥ ਉਦੈਤੁ ਭਇਓ
ਪੂਰਨ ਭਾਵੀ ਕੇ ਭੇਟੇ ਸੰਤ ਸਹਾਈ ॥ ੧ ॥ ਸੁਖ
ਉਪਜੇ ਦੁਖ ਸਗਲ ਬਿਨਾਸੇ ਪਾਰਬ੍ਰਹਮ ਲਿਵ
ਲਾਈ ॥ ਤਰਿਓ ਸੰਸਾਰੁ ਕਠਿਨ ਭੈ ਸਾਗਰੁ ਹਰਿ
ਨਾਨਕ ਚਰਨ ਧਿਆਈ ॥ ੨ ॥ ੬ ॥ ੧੦ ॥

my heart, (by having a glimpse of the Guru) I have got rid of all my sufferings and afflictions of this ocean of life. (Pause -1)

By taking the support of the Lord, I have been able to cast away all my enemies (like sexual desires) and all my tormentors have been eliminated. Having attained the invaluable treasure of True Name, the Lord-protector has saved me with due care and His own support. (1)

The Lord has bestowed me with pure and True Name through His Grace, by casting away all my sins. O Nanak ! I have imbibed the love of the Lord, the ocean of virtues, in my heart, and there is no question of any further afflictions (hurdles) to me. (2 - 4 - 8)

Mala'r Mahala - 5 (Prabh merai pritam pran piarai....)

O my beloved Lord ! You are dearer than my life even ! O Lord benefactor ! May You bless me with Your love and True Name through Your Grace ! (Pause - 1)

O dear Lord ! Pray bless me with Your prayers and love of Your lotus-feet with hopes of Your glimpse in my heart. With the longing for having Your glimpse and vision, I would seek the blessings of the holy saints to help me in my efforts.(1)

O Lord ! May You bestow on me a glimpse of Your vision, as in Your separation I am like a dead person and feel the joy of life in uniting with You alone. O Nanak ! May the Lord bless me with the treasure of His True Name, the source of life, through His Grace ! (2 - 5 - 9)

Mala'r Mahala - 5 (Ab apnai pritam siun ban a'iee...)

Now I have been bestowed with the love of my beloved Lord; as I have enjoyed the bliss of life in His unison, through the Grace of the Guru, who has showered His benevolence on me. (like the cloud of bliss). (Pause -1)

I have now attained the fountain-head of the nine worldly treasures, the True Name, and I cannot afford His separation, who is the ocean of bliss, even for a moment. I have been enlightened with the fortune of the future (of uniting with the Lord) through the company of the holy saints. (1)

Once I got imbued with the love of the Lord Almighty, I felt thrilled with the eternal bliss, having got rid of all my ills and afflictions. (of separation). O Nanak ! I have been enabled to cross this tortuous and dreadful ocean of life successfully, by serving the lotus-feet of the Lord. (2 - 6 - 10)

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਘਨਿਹਰ ਬਰਸਿ ਸਗਲ ਜਗੁ ਛਾਇਆ ॥ ਭਏ
ਕ੍ਰਿਪਾਲ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ਅਨਦ ਮੰਗਲ ਸੁਖ
ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਿਟੇ ਕਲੇਸ ਤ੍ਰਿਸਨ
ਸਭ ਬੁਝੀ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਧਿਆਇਆ ॥
ਸਾਧਸੰਗਿ ਜਨਮ ਮਰਨ ਨਿਵਾਰੇ ਬਹੁਰਿ ਨ ਕਤਹੁ
ਧਾਇਆ ॥ ੧ ॥ ਮਨੁ ਤਨੁ ਨਾਮਿ ਨਿਰੰਜਨਿ
ਰਾਤਉ ਚਰਨ ਕਮਲ ਲਿਵ ਲਾਇਆ ॥
ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪਨੈ ਨਾਨਕ ਦਾਸ
ਸਰਣਾਇਆ ॥ ੨ ॥ ੭ ॥ ੧੧ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਿਛਰਤ ਕਿਉ ਜੀਵੇ ਓਇ ਜੀਵਨ ॥ ਚਿਤਹਿ
ਉਲਾਸ ਆਸ ਮਿਲਬੇ ਕੀ ਚਰਨ ਕਮਲ ਰਸ
ਪੀਵਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨ ਕਉ ਪਿਆਸ
ਤੁਮਾਰੀ ਪ੍ਰੀਤਮ ਤਿਨ ਕਉ ਅੰਤਰੁ ਨਾਹੀ ॥ ਜਿਨ
ਕਉ ਬਿਸਰੈ ਮੇਰੇ ਰਾਮੁ ਪਿਆਰਾ ਸੇ ਮੂਏ ਮਰਿ
ਜਾਹੀ ॥ ੧ ॥ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ
ਜਗਦੀਸੁਰ ਪੇਖਤ ਸਦਾ ਹਜੂਰੇ ॥ ਨਾਨਕ ਰਵਿ
ਰਹਿਓ ਸਭ ਅੰਤਰਿ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥
੨ ॥ ੮ ॥ ੧੨ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੈ ਭਜਨਿ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ ॥ ਖਗ
ਤਨ ਮੀਨ ਤਨ ਮ੍ਰਿਗ ਤਨ ਬਰਾਹ ਤਨ ਸਾਧੂ
ਸੰਗਿ ਉਧਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੇਵ ਕੁਲ ਦੈਤ

Mala'r Mahala - 5 (*Ghanhar baras sagal jag chha'ya...*)

The Guru's Message (of love) has blessed (covered) the whole world with the shower of its teachings and guidance like the cloud-burst. Now I have attained the bliss of life, the spiritual bliss, and joy through the Grace and benevolence of the Lord. (Pause -1)

By reciting the True Name and inculcating the love of the Lord in my heart, I have cast off all my sufferings and quenched my thirst for worldly possessions even. Now my mind has ceased wandering all over the place being stabilised, in the company of holy saints and the torture of the cycle of births and deaths is also eliminated. (1)

Having inculcated the love of the lotus-feet of the Lord in my heart, I have been imbued with the love and devotion of the Lord both in body and mind. O Nanak ! Once I have sought the support of the Lord, I have been helped and protected by the Lord with His personal care in all my efforts. (2 - 7 - 11)

Mala'r Mahala - 5 (*Bichharat kiun jeevai oiai jivan.....*)

O Lord ! How could we exist and live this life having been separated from You ? The holy saints are always longing for Your glimpse and taking refuge at the lotus-feet of the Lord, they are always craving for partaking the nectar of Your True Name. (Pause -1)

O beloved Lord! The persons, who are pining for a glimpse of Your vision, do not feel any gap (distance) between You and themselves. (They always live in Your Presence). Whereas the persons, who have forsaken and forgotten my beloved Lord, are as good as dead, as they cannot exist without Him and face death in His separation. (1)

In fact, I always perceive the Lord's Presence within me, as I have been immersed in the love of the Lord both in body and soul. O Nanak ! The Lord pervades the whole world, being omni-present, and His presence is felt within all the beings equally. (2 - 8 - 12)

Mala'r Mahala - 5 (*Har kai bhajan kaun kaun na ta'rai...*)

Is there anyone, who has not been able to cross this ocean of life, with the support of the True Name of the Lord ? Everyone has attained salvation in the company of the holy saints, including the bodies of birds, fish, deer and even the pigs. (Pause -1)

All the clans of gods and demons, including the musicians

ਕੁਲ ਜਪੁ ਕਿੰਨਰ ਨਰ ਸਾਗਰ ਉਤਰੇ ਪਾਰੇ ॥ ਜੋ

ਜੋ ਭਜਨੁ ਕਰੈ ਸਾਧੂ ਸੰਗਿ ਤਾ ਕੇ ਦੂਖ ਬਿਦਾਰੇ ॥

੧ ॥ ਕਾਮ ਕਰੋਧ ਮਹਾ ਬਿਖਿਆ ਰਸ ਇਨ ਤੇ

ਭਏ ਨਿਰਾਰੇ ॥ ਦੀਨ ਦਇਆਲ ਜਪਹਿ ਕਰੁਣਾ

ਮੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥ ੨ ॥ ੯ ॥ ੧੩ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਆਜੁ ਮੈ ਬੈਸਿਓ ਹਰਿ ਹਾਟ ॥ ਨਾਮੁ ਰਾਸਿ ਸਾਝੀ

ਕਰਿ ਜਨ ਸਿਉ ਜਾਉ ਨ ਜਮ ਕੈ ਘਾਟ ॥ ੧ ॥

ਰਹਾਉ ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮਿ ਰਾਖੇ ਭ੍ਰਮ

ਕੇ ਖੁਲ੍ਹੇ ਕਪਾਟ ॥ ਬੇਸੁਮਾਰ ਸਾਹੁ ਪ੍ਰਭੁ ਪਾਇਆ

ਲਾਹਾ ਚਰਨ ਨਿਧਿ ਖਾਟ ॥ ੧ ॥ ਸਰਨਿ ਗਹੀ

ਅਚੁਤ ਅਬਿਨਾਸੀ ਕਿਲਬਿਖ ਕਾਢੇ ਹੈ ਛਾਂਟਿ ॥

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦਾਸ ਨਾਨਕ ਬਹੁਰਿ ਨ ਜੋਨੀ

ਮਾਟ ॥ ੨ ॥ ੧੦ ॥ ੧੪ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਹੁ ਬਿਧਿ ਮਾਇਆ ਮੋਹ ਹਿਰਾਨੇ ॥ ਕੋਟਿ ਮਧੇ

ਕੋਊ ਬਿਰਲਾ ਸੇਵਕੁ ਪੂਰਨ ਭਗਤੁ ਚਿਰਾਨੇ ॥

੧ ॥ ਰਹਾਉ ॥ ਇਤ ਉਤ ਡੋਲਿ ਡੋਲਿ ਸਮੁ

ਪਾਇਓ ਤਨੁ ਧਨੁ ਹੋਤ ਬਿਰਾਨੇ ॥ ਲੋਗ ਦੁਰਾਇ

ਕਰਤ ਠਗਿਆਈ ਹੋਤੋ ਸੰਗਿ ਨ ਜਾਨੇ ॥ ੧ ॥

ਮ੍ਰਿਗ ਪੰਖੀ ਮੀਨ ਦੀਨ ਨੀਚ ਇਹ ਸੰਕਟ ਫਿਰਿ

ਆਨੇ ॥ ਕਹੁ ਨਾਨਕ ਪਾਹਨ ਪ੍ਰਭ ਤਾਰਹੁ

of the gods and all other beings of the world have been helped to cross this ocean successfully; infact, whosoever has recited Lord's True Name in the company of holy saints, has attained salvation, ridding them of all suffering. (1)

Even the sexual desires and anger, including all vicious thoughts or awful sinful actions, have been cast away through the company of holy saints.

O Nanak ! I offer myself as a sacrifice to such persons, who have recited the True Name of the Lord-benefactor, the fountain-head of all bliss. (2 - 9 -13)

Mala'r Mahala - 5 (*Aaj mein baisiou har ha'at....*)

Now I have joined the company of holy saints in remembering the True Lord, (in reciting True Name) as such I have joined and followed the Guru's guidance in amassing the capital investment of True Name (in life) and will not face the onslaughts of the Yama (god of death) any more. (Pause -1)

The Lord-benefactor has protected me through His Grace and benevolence and all my doubts and misgivings (including dual-mindedness) have been set aside, (with His enlightenment). I have been blessed with the glimpse of the limitless Lord-Sublime and earned the pleasure of being at His lotus-feet, for reciting True Name. (1)

Now I have sought refuge at the lotus-feet of the ever-existent and imperishable Lord, who has rid me of all my sins and vicious thoughts. O Nanak ! The Lord has helped me, (his slave), to get rid of all my sins and vices, thus saving me from the torture of the cycle of births and deaths. (2 - 10 - 14)

Mala'r Mahala - 5 (*Boh bidh maya moh hirano....*)

The love of worldly falsehood (Maya) has attracted the human being towards itself. As such there is hardly anyone out of millions, who is engaged in the true service of the Lord since ages. (Pause -1)

The human being wanders all over the world in all directions and undergoes suffering, and finally at the time of death, his body and soul is taken charge of by outsiders. This faithless person gets engrossed in deceitful actions in amassing wealth during his life time, forgetful of the Lord within, so now people start collecting his wealth, taking the body for cremation at the earliest. (1)

Such a person is caught in the cycle of Rebirths, going through various minor forms of life like a deer, fish, bird and undergoes all sorts of sufferings. O Nanak ! May the Lord (bestow salvation) enable this (stone of a) sinner to cross this

ਸਾਧਸੰਗਤਿ ਸੁਖ ਮਾਨੇ ॥ ੨ ॥ ੧੧ ॥ ੧੫ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਦੁਸਟ ਮੁਏ ਬਿਖੁ ਖਾਈ ਰੀ ਮਾਈ ॥ ਜਿਸ ਕੇ
ਜੀਅ ਤਿਨ ਹੀ ਰਖਿ ਲੀਨੇ ਮੇਰੇ ਪ੍ਰਭ ਕਉ ਕਿਰਪਾ
ਆਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰਜਾਮੀ ਸਭ ਮਹਿ
ਵਰਤੈ ਤਾਂ ਭਉ ਕੈਸਾ ਭਾਈ ॥ ਸੰਗਿ ਸਹਾਈ
ਛੋਡਿ ਨ ਜਾਈ ਪ੍ਰਭੁ ਦੀਸੈ ਸਭਨੀ ਠਾਈ ॥ ੧
॥ ਅਨਾਥਾ ਨਾਥੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਆਪਿ ਲੀਏ
ਲੜਿ ਲਾਈ ॥ ਹਰਿ ਕੀ ਓਟ ਜੀਵਹਿ ਦਾਸ
ਤੇਰੇ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥ ੨ ॥ ੧੨ ॥ ੧੬ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਕੇ ਚਰਨ ਰਵੀਜੈ ॥ ਦਰਸ
ਪਿਆਸ ਮੇਰੇ ਮਨੁ ਮੋਹਿਓ ਹਰਿ ਪੰਖ ਲਗਾਇ
ਮਿਲੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਖੋਜਤ ਖੋਜਤ ਮਾਰਗੁ
ਪਾਇਓ ਸਾਧੂ ਸੇਵ ਕਰੀਜੈ ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ
ਸੁਆਮੀ ਮੇਰੇ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਜੈ ॥ ੧ ॥
ਤ੍ਰਹਿ ਤ੍ਰਹਿ ਕਰਿ ਸਰਨੀ ਆਏ ਜਲਤਉ ਕਿਰਪਾ
ਕੀਜੈ ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਾਸ ਅਪੁਨੇ ਕਉ
ਨਾਨਕ ਅਪੁਨੇ ਕੀਜੈ ॥ ੨ ॥ ੧੩ ॥ ੧੭ ॥

ਮਲਾਰ ਮ: ੫ ॥

ਪ੍ਰਭ ਕੇ ਭਗਤਿ ਬਛਲੁ ਬਿਰਦਾਇਓ ॥ ਨਿੰਦਕ
ਮਾਰਿ ਚਰਨ ਤਲ ਦੀਨੇ ਅਪੁਨੇ ਜਸੁ ਵਰਤਾਇਓ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈ ਜੈ ਕਾਰੁ ਕੀਨੇ ਸਭ ਜਗ
ਮਹਿ ਦਇਆ ਜੀਅਨ ਮਹਿ ਪਾਇਓ ॥ ਕੀਨੇ

ocean of life, by enjoying a blissful life in the company of
holy saints. (2- 11 -- 15)

Mala'r Mahala - 5 (*Dust moiai bikh kha'iee ri ma'iee....*)

O dear mother ! The devils of sexual desires and anger
have been destroyed by their own poison, with the help of
True Name. Thus the Lord, through His Grace and benevolence,
has saved this human being, who basically belonged to the
Lord alone.

O Brother ! The omni-scient Lord pervades all the beings
in equal measure, so why should we have any fear-complex..
(of death). Infact, the Lord is our companion everywhere, who
does not desert us under any circumstances and is perceived
all over. (1)

The Lord is ever benevolent to this helpless man, casting
away his afflictions and ills, and protects him from all difficulties
or hurdles. O Nanak ! The person, who has sought the Lord's
support and His protection being His disciple (slave), find
solace in His lotus-feet only. (2- 12-16)

Mala'r Mahala - 5 (*Ma'n merai har ke' charan raveejai...*)

O my mind ! Let us serve the lotus-feet of the True Lord
(through reciting True Name). O Lord ! I am enamoured and
longing for a glimpse of Your vision. Pray enable we to untie
with Yourself, by providing me the wings of knowledge and
detachment. (Pause -1)

In my efforts to attain the Lord, I have found the best
mode of approaching the Lord through the service of the holy
saints. O Lord-benefactor ! May You bless me with Your Grace
so that I could partake the nectar of True Name. (1)

O Lord ! We are burning in the fire of worldly desires.
May You save us through Your benevolence, as we have sought
refuge at You lotus-feet in this predicament ! O Nanak ! May
the Lord bless us with His benign protection and save us through
bestowing the boon of His True Name. (2 - 13 -17)

Mala'r M: 5 (*Prabh ko bhagat bachha'l birda'iou.....*)

The Lord loves His saints and protects them as a matter of
His duty or normal functions. The Lord destroys the vilifiers,
bringing them under the control of His saints, and brings to light
His Greatness and acclaim throughout the world. (Pause -1)

The Lord is honoured and offered salutations throughout
the universe, while His benevolence and kindness is revealed
through all the beings in the world. The Lord has protected

ਲਾਇ ਅਪੁਨੇ ਦਾਸੁ ਰਾਖਿਓ ਤਾਤੀ ਵਾਉ ਨ
 ਲਾਇਓ ॥ ੧ ॥ ਅੰਗੀਕਾਰੁ ਕੀਓ ਮੇਰੇ ਸੁਆਮੀ
 ਕ੍ਰਮੁ ਭਉ ਮੇਟਿ ਸੁਖਾਇਓ ॥ ਮਹਾ ਅਨੰਦ ਕਰਹੁ
 ਦਾਸ ਹਰਿ ਕੇ ਨਾਨਕ ਬਿਸਾਸੁ ਮਨਿ ਆਇਓ ॥
 ੨ ॥ ੧੪ ॥ ੧੮ ॥
 ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨
 ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਗੁਰਮੁਖਿ ਦੀਸੈ ਬ੍ਰਹਮ ਪਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਤ੍ਰੈ
 ਗੁਣੀਆਂ ਬਿਸਥਾਰੁ ॥ ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ
 ਬੀਚਾਰੁ ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਘੋਰ ਅੰਧਾਰੁ ॥ ੧ ॥
 ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ॥
 ਗੁਰ ਉਪਦੇਸਿ ਹਰਿ ਹਿਰਦੈ ਵਸਿਓ ਸਾਸਿ
 ਗਿਰਾਸਿ ਅਪਣਾ ਖਸਮੁ ਧਿਆਈਐ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਗੁਰ ਕੇ ਚਰਣ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥
 ਗੁਰ ਕੇ ਗੁਣ ਅਨਦਿਨੁ ਨਿਤ ਗਾਉ ॥ ਗੁਰ ਕੀ
 ਧੂੜਿ ਕਰਉ ਇਸਨਾਨੁ ॥ ਸਾਚੀ ਦਰਗਹ ਪਾਈਐ
 ਮਾਨੁ ॥ ੨ ॥ ਗੁਰੁ ਬੋਹਿਥੁ ਭਵਜਲ ਤਾਰਣਹਾਰੁ
 ॥ ਗੁਰਿ ਭੋਟਿਐ ਨ ਹੋਇ ਜੋਨਿ ਅਉਤਾਰੁ ॥ ਗੁਰ
 ਕੀ ਸੇਵਾ ਸੋ ਜਨੁ ਪਾਏ ॥ ਜਾ ਕਉ ਕਰਮਿ
 ਲਿਖਿਆ ਧੁਰਿ ਆਏ ॥ ੩ ॥ ਗੁਰੁ ਮੇਰੀ ਜੀਵਨਿ
 ਗੁਰੁ ਆਧਾਰੁ ॥ ਗੁਰੁ ਮੇਰੀ ਵਰਤਣਿ ਗੁਰੁ ਪਰਵਾਰੁ
 ॥ ਗੁਰੁ ਮੇਰਾ ਖਸਮੁ ਸਤਿਗੁਰੁ ਸਰਣਾਈ ॥
 ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਜਾ ਕੀ ਕੀਮਤ ਪਾਈ ॥
 ੪ ॥ ੧ ॥ ੧੯ ॥

His disciples in His embrace and saved them from all sorts of afflictions and sinful actions, with His care. (1)

The True Master has helped His disciples with love and bliss by ridding them of all their fear-complex and whimsical beliefs like dual-mindedness.

O Nanak ! The persons, who have inculcated love and faith of the Lord in the heart, have been blessed with joy and bliss by the Lord. (2 - 14 - 18)

Rag Mala'r Mahala - 5 Choupade Ghar - 2 Ik onkar satgur prasad (Gurmukh deesai braham pasar.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We perceive this universe as an embodiment of the Lord-Sublime, through the Guru's guidance. The Guru-minded person visualises the three-pronged worldly falsehood (Maya) (lust for power, greed and peace) as the Lord's own creation, and realises the Greatness and Vastness of the Lord through the deliberation of the Guru's Word (Sabad). But without the perfect Guru's guidance, there is total darkness in the universe due to man's ignorance. (1)

O my mind ! One could attain bliss and joy of life, by seeking the Guru's guidance. (by reciting True Name of the Lord). By following the Guru's teachings, we could inculcate the love of the Lord in our hearts, and recite True Name of the Lord with every breath and intake of each morsel of food, (every moment of life). (Pause - 1)

I offer myself as a sacrifice to the lotus-feet of the Guru, and sing His praises day and night always. Infact, I would bathe in the dust of the lotus-feet of the Guru, so that I may find favour and an honourable position in the Lord's Presence. (2)

The Guru is like the ship of safety to take us across the tortuous ocean of life successfully. By meeting the Guru, I could escape from going through the cycle of births and deaths (in different forms of life). But the service of the Guru is attained by the person, who is fortunate enough and pre-destined by the Lord's Will through His Grace. (3)

The Guru is my very life and my mainstay in life; and the Guru comprises my family, with whom I could have my dealings of functional relationship. The Guru is my true Master, and I have sought the Guru's support alone. O Nanak! The Guru is the personification of the Lord Himself, whose Greatness cannot be evaluated by us. (4 - 1 - 19)

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ ॥ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ
ਲਏ ਪ੍ਰਭੁ ਲਾਇ ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ
ਜਾਇ ॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਸੁਖਦਾਤੇ ॥
ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੂੰ ਚਿਤਿ ਆਵਹਿ ਆਠ ਪਹਰ
ਤੇਰੇ ਰੀਗਿ ਰਾਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗਾਵਣੁ
ਸੁਨਣੁ ਸਭੁ ਤੇਰਾ ਭਾਣਾ ॥ ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸਾਚਿ
ਸਮਾਣਾ ॥ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਤੇਰਾ ਨਾਉ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥ ੨ ॥ ਦੁਖ ਸੁਖ
ਕਰਤੇ ਹੁਕਮੁ ਰਜਾਇ ॥ ਭਾਣੈ ਬਖਸ ਭਾਣੈ
ਦੇਇ ਸਜਾਇ ॥ ਦੁਹਾਂ ਸਿਰਿਆਂ ਕਾ ਕਰਤਾ ਆਪਿ
॥ ਕੁਰਬਾਣੁ ਜਾਂਈ ਤੇਰੇ ਪਰਤਾਪ ॥ ੩ ॥ ਤੇਰੀ
ਕੀਮਤਿ ਤੁਹੈ ਜਾਣਹਿ ॥ ਤੂੰ ਆਪੇ ਬੂਝਹਿ ਸੁਣਿ
ਆਪਿ ਵਖਾਣਹਿ ॥ ਸੇਈ ਭਗਤ ਜੋ ਤੁਧੁ ਭਾਣੇ
॥ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਣੇ ॥ ੪ ॥ ੨ ॥
੨੦ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪਰਮੇਸਰੁ ਹੋਆ ਦਇਆਲੁ ॥ ਮੇਘੁ ਵਰਸੈ
ਅੰਮ੍ਰਿਤ ਧਾਰ ॥ ਸਗਲੇ ਜੀਅ ਜੰਤ ਤ੍ਰਿਪਤਾਸੇ ॥
ਕਾਰਜ ਆਏ ਪੂਰੇ ਰਾਸੇ ॥ ੧ ॥ ਸਦਾ ਸਦਾ ਮਨ
ਨਾਮੁ ਸਮਾਲਿ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸੇਵਾ ਪਾਇਆ
ਐਥੈ ਓਥੈ ਨਿਬਹੈ ਨਾਲਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਖੁ
ਭੰਨਾ ਭੈ ਭੰਜਨਹਾਰ ॥ ਆਪਣਿਆ ਜੀਆ ਕੀ
ਕੀਤੀ ਸਾਰ ॥ ਰਾਖਨਹਾਰ ਸਦਾ ਮਿਹਰਵਾਨ ॥
ਸਦਾ ਸਦਾ ਜਾਈਐ ਕੁਰਬਾਨ ॥ ੨ ॥ ਕਾਲੁ

Mala'r Mahala - 5 (*Gur ke charan hirdai vasa'ie'.....*)

The Lord, through His Grace, has enabled us to unite with the Guru, whose love we have inculcated in our heart. (whose lotus-feet are enshrined in the heart). O True Master ! You have enabled us to serve the Guru Yourself, whose Greatness and Grandeur cannot be evaluated by us. (1)

O Lord-benefactor of eternal bliss ! May You bestow Your Grace on us, so that we may recite Your True Name through Your benevolence, and remain imbued with Your love and devotion all the twenty-four hours. (Pause - 1)

O Lord ! We could sing Your praises and listen to Your True Name through Your Will alone. Whosoever has realised Your Will, gets merged with Truth. Such Guru-minded persons lead this life in reciting Your True Name, as there is no other support or solace for us, except the Lord's support. (2)

O Lord-Creator ! We enjoy the eternal bliss or undergo sufferings according to Your Will alone; and it is through Your Will alone; that we get pardoned or punished for our sins. You are the creator of both the worlds, here and hereafter. I offer myself as a sacrifice to Your Greatness and grandeur. (3)

O Lord ! You alone know Your Greatness or its evaluation (of limits). You alone know Your Greatness being a follower and describe it as the Guru even. O Nanak ! Infact, the saints are loved by You, and I offer myself as a sacrifice to them, who follow Your Will. (4 - 2 - 20)

Mala'r Mahala - 5 (*Parmesar hoa' dayal.....*)

The Lord has been very kind to us and blessed us with the (rain) shower of the nectar of True Name, as the Guru's Message. The whole world (all the beings) gets satiated with it, as their functions are completed fully or their desires fulfilled. (1)

O my mind ! Let us take care to remember the Lord's True Name all the time, which has been attained through the service of the Guru, which supports us here and hereafter. (in this world and the next). (Pause - 1)

The Lord sustains all the beings, created by Him, and casts away all their ills and afflictions, ridding them of all the fear-complex. The Lord-protector has always been benevolent and kind to us, as such we should always surrender ourselves

ਗਵਾਇਆ ਕਰਤੈ ਆਪਿ ॥ ਸਦਾ ਸਦਾ ਮਨ
ਤਿਸ ਨੋ ਜਾਪਿ ॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਰਾਖੇ ਸਭਿ ਜੰਤ
॥ ਗੁਣ ਗਾਵਹੁ ਨਿਤ ਨਿਤ ਭਗਵੰਤ ॥ ੩ ॥
ਏਕੋ ਕਰਤਾ ਆਪੇ ਆਪ ॥ ਹਰਿ ਕੇ ਭਗਤ
ਜਾਣਹਿ ਪਰਤਾਪ ॥ ਨਾਵੈ ਕੀ ਪੈਜ ਰਖਦਾ
ਆਇਆ ॥ ਨਾਨਕੁ ਬੋਲੈ ਤਿਸ ਕਾ ਬੋਲਾਇਆ
॥ ੪ ॥ ੩ ॥ ੨੧ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਰ ਸਰਣਾਈ ਸਗਲ ਨਿਧਾਨ ॥ ਸਾਚੀ
ਦਰਗਾਹਿ ਪਾਈਐ ਮਾਨੁ ॥ ਭ੍ਰਮੁ ਭਉ ਦੂਖ ਦਰਦੁ
ਸਭੁ ਜਾਇ ॥ ਸਾਧਸੰਗਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਇ
॥ ੧ ॥ ਮਨ ਮੇਰੇ ਗੁਰ ਪੂਰਾ ਸਾਲਾਹਿ ॥ ਨਾਮੁ
ਨਿਧਾਨੁ ਜਪਹੁ ਦਿਨੁ ਰਾਤੀ ਮਨ ਚਿੰਦੇ ਫਲ ਪਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਇ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸੋਇ ॥
ਜਨਮ ਮਰਣ ਦੂਖ ਤੇ ਰਾਖੈ ॥ ਮਾਇਆ ਬਿਖੁ
ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਾਖੈ ॥ ੨ ॥ ਗੁਰ ਕੀ ਮਹਿਮਾ
ਕਥਨੁ ਨ ਜਾਇ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਸਾਚੈ ਨਾਇ
॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸਭੁ ਸਾਚੀ ॥ ਸੋ ਮਨੁ
ਨਿਰਮਲੁ ਜੋ ਗੁਰ ਸੰਗਿ ਰਾਚੀ ॥ ੩ ॥ ਗੁਰੁ
ਪੂਰਾ ਪਾਈਐ ਵਡ ਭਾਗਿ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
ਮਨ ਤੇ ਤਿਆਗਿ ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਚਰਣ
ਨਿਵਾਸਿ ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਸਚੁ ਅਰਦਾਸਿ ॥
੪ ॥ ੪ ॥ ੨੨ ॥

to His Will. (offer ourselves as a sacrifice to Him). (2)

O my mind ! Let us always recite the True Name of the Lord-creator, who has eliminated our fear of death even. All the beings have been offered His protection through His Grace and benevolence. Let us therefore, sing the praises of the Lord-benefactor. (3)

The Lord-creator is self-effulgent (created by Himself) and the holy-saints alone realise His Greatness and vastness. O Nanak ! The Lord always honours those persons, who are engaged in His True Name, and the whole world functions according to His dictates. (as per His Will). (4 - 3 -21)

Mala'r Mahala - 5 (Gur sarnaiee sagal nidha'n.....)

All the treasures of the world are attainable by taking refuge at the lotus-feet of the Guru, thus being received with honour in the Lord's Presence. (Lord's Court). By singing the praises of the Lord in the company of the holy saints always, we could get rid of all our whims, fear (of death), ills and sufferings. (1)

O my mind ! Let us sing the praises of the perfect Guru, and get all our desires fulfilled by reciting the treasure of True Name by day and night. (Pause -1)

There is no other power equivalent to the True Guru (in Greatness), as the Guru is an embodiment of the Lord Himself and vice versa. The person, who does not get engrossed in the love of the poison of worldly falsehood (Maya), is saved by the Lord from the torture of the cycle of births and deaths. (2)

It is rather impossible to describe the Greatness and praises of the Guru, who guides us towards reciting the True Name of the Lord (through the Guru's guidance we recite Lord's True Name) The mind gets purified by inculcating the love of the Guru, and the person performs his functions with purity of thought and a disciplined mind. (3)

We could attain the perfect Guru through our good fortune and pre-destined Will of the Lord, by getting rid of our sexual desires, anger and greed from the mind.

O Lord ! May I be blessed with abiding at the lotus-feet of the Guru through Your Grace! O Nanak ! This is my earnest prayer to the Lord. (4 - 4 - 22)

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਪੜਤਾਲ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ ਮਨਾਰਿ ਪ੍ਰਿਅ ਦਇਆਰ ਸਿਉ ਰੰਗੁ ਕੀਆ
॥ ਕੀਨੋ ਰੀ ਸਗਲ ਸੰਗਿਰਾਰ ॥ ਤਜਿਓ ਰੀ
ਸਗਲ ਬਿਕਾਰ ॥ ਧਾਵਤੋ ਅਸਥਿਰੁ ਥੀਆ ॥ ੧
॥ ਰਹਾਉ ॥ ਐਸੇ ਰੋ ਮਨ ਪਾਇ ਕੈ ਆਪੁ ਗਵਾਇ
ਕੈ ਕਰਿ ਸਾਧਨ ਸਿਉ ਸੰਗੁ ॥ ਬਾਜੇ ਬਜਹਿ
ਮ੍ਰਿਦੰਗ ਅਨਾਹਦ ਕੋਕਿਲ ਰੀ ਰਾਮ ਨਾਮੁ ਬੋਲੈ
ਮਧੁਰ ਬੈਨ ਅਤਿ ਸੁਹੀਆ ॥ ੧ ॥ ਐਸੀ ਤੇਰੇ
ਦਰਸਨ ਕੀ ਸੋਭ ਅਤਿ ਅਪਾਰ ਪ੍ਰਿਅ ਅਮੋਘ
ਤੈਸੇ ਹੀ ਸੰਗਿ ਸੰਤ ਬਨੇ ॥ ਭਵ ਉਤਾਰ ਨਾਮ
ਭਨੇ ॥ ਰਮ ਰਾਮ ਰਾਮ ਮਾਲ ॥ ਮਨਿ ਫੇਰਤੇ
ਹਰਿ ਸੰਗਿ ਸੰਗੀਆ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰੀਤਮੁ
ਥੀਆ ॥ ੨ ॥ ੧ ॥ ੨੩ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਮਨੁ ਘਨੈ ਭ੍ਰਮੈ ਬਨੈ ॥ ਉਮਕਿ ਤਰਸਿ ਚਾਨੈ ॥
ਪ੍ਰਭ ਮਿਲਬੇ ਕੀ ਚਾਹ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤ੍ਰੈ ਗੁਨ
ਮਾਈ ਮੋਹਿ ਆਈ ਕਹੰਉ ਬੇਦਨ ਕਾਹਿ ॥ ੧ ॥
ਆਨ ਉਪਾਵ ਸਗਰ ਕੀਏ ਨਹਿ ਦੂਖ ਸਾਕਹਿ
ਲਾਹਿ ॥ ਭਜੁ ਸਰਨਿ ਸਾਧੂ ਨਾਨਕਾ ਮਿਲੁ ਗੁਨ
ਗੋਬਿੰਦਹਿ ਗਾਹਿ ॥ ੨ ॥ ੨ ॥ ੨੪ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪ੍ਰਿਅ ਕੀ ਸੋਭ ਸੁਹਾਵਨੀ ਨੀਕੀ ॥ ਹਾਹਾ ਹੂਹੁ
ਗੰਧ ਅਪਸਰਾ ਅਨੰਦ ਮੰਗਲ ਰਸ ਗਾਵਨੀ

**Rag Mala'r Mahala - 5 Par'tal Ghar - 3 Ik onkar satgur
prasad (Gur mana'r pir diya'r siun rung kia.....)**

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

O friend ! I have developed the love of the Lord-
benefactor in my heart through the Grace and acceptance of
the Guru. The wandering mind has thus been stabilised by
embellishing myself with the ornaments of True Name, and
ridding myself of all the vicious thoughts or sinful actions.
(Pause -1)

O my mind ! Let us enjoy the eternal bliss by ridding us
of our egoism and attaining the Lord in the company of holy
saints.

O friend ! The person, who listens to the unstrung music
of Nature by singing the praises of the Lord like the sweet
musical song of the koel (bird) appears beautiful with reciting
True Name. (1)

O Lord ! The honour and grandeur of Your glimpse
(Vision) is as great as the company of Your holy saints and is
limitless, like the Lord Himself. By reciting True Name, we
have crossed this ocean of life successfully, as the repeating of
True Name is like a beautiful rosary, being recited in the
company of holy saints. O Nanak ! The beloved Lord has been
so kind as to bestow His love on us. (His disciples). (2 - 1 - 23)

Mala'r Mahala - 5 (Ma'n ghanai bharamai banai.....)

O my mind ! We have been wandering aimlessly in the
jungle of this life, and then felt an urge of joy and thrill (for
uniting with the Lord) and have felt an earnest desire for uniting
with the Lord, in the company of the holy saints. (Pause -1)

The three-pronged worldly falsehood has been enchanting
the world all along. Whom should I explain the afflictions of
my mind ? (1)

I have tried all my (efforts) means to eliminate this
suffering, but this affliction has not been alleviated so far. O
Nanak ! Let us take the support of the holy saints and sing the
praises of the Lord in their company. (2 - 2 - 24)

Mala'r Mahala - 5 (Pir (a) ki sobh suhavani niki.....)

The praises of the Lord-spouse appear beautiful and
pleasant, and the beautiful fairies sing the praises of the Lord
with love and devotion leading to bliss and joy, making lot of
fun and frolic. The learned persons, with lot of virtues, express

ਨੀਕੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧੁਨਿਤ ਲਲਿਤ ਗੁਨਗ,
ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਬਿਧਿ ਰੂਪ ਦਿਖਾਵਨੀ ਨੀਕੀ
॥ ੧ ॥ ਗਿਰਿ ਤਰ ਬਲ ਜਲ ਭਵਨ ਭਰਪੂਰਿ
ਘਟਿ ਘਟਿ ਲਾਲਨ ਛਾਵਨੀ ਨੀਕੀ ॥ ਸਾਧਸੰਗਿ
ਰਾਮਈਆ ਰਸੁ ਪਾਇਓ ਨਾਨਕ ਜਾ ਕੈ ਭਾਵਨੀ
ਨੀਕੀ ॥ ੨ ॥ ੩ ॥ ੨੫ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਰ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਚਰਨ ਕਮਲ ਰਿਦ ਅੰਤਰਿ
ਧਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਰਸੁ ਸਫਲਿਓ ਦਰਸੁ
ਪੇਖਿਓ ਗਏ ਕਿਲਬਿਖ ਗਏ ॥ ਮਨ ਨਿਰਮਲ
ਉਜੀਆਰੇ ॥ ੧ ॥ ਬਿਸਮ ਬਿਸਮੈ ਬਿਸਮ ਭਈ
॥ ਅਘ ਕੋਟਿ ਹਰਤੇ ਨਾਮ ਲਈ ॥ ਗੁਰ ਚਰਨ
ਮਸਤਕੁ ਡਾਰਿ ਪਹੀ ॥ ਪ੍ਰਭ ਏਕ ਤੂੰਹੀ ਏਕ
ਤੂੰਹੀ ॥ ਭਗਤ ਟੇਕ ਤੁਹਾਰੇ ॥ ਜਨ ਨਾਨਕ ਸਰਨਿ
ਦੁਆਰੇ ॥ ੨ ॥ ੪ ॥ ੨੬ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਰਸੁ ਸਰਸੁ ਆਗਿਆ ॥ ਹੋਹਿ ਆਨੰਦ ਸਗਲ
ਭਾਗ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਸੰਗੇ ਮਨੁ ਪਰਫੜੈ
ਮਿਲਿ ਮੇਘ ਧਰ ਸੁਹਾਗ ॥ ੧ ॥ ਘਨਘੋਰ ਪ੍ਰੀਤਿ
ਮੋਰ ॥ ਚਿਤੁ ਚਾਤ੍ਰਕ ਬੂੰਦ ਓਰ ॥ ਐਸੇ ਹਰਿ
ਸੰਗੇ ਮਨ ਮੋਹ ॥ ਤਿਆਗਿ ਮਾਇਆ ਧੋਹ ॥
ਮਿਲਿ ਸੰਤ ਨਾਨਕ ਜਾਗਿਆ ॥ ੨ ॥ ੫ ॥ ੨੭ ॥

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਨ ਗੋਪਾਲ ਗਾਉ ਨੀਤ ॥ ਰਾਮ ਨਾਮ ਧਾਰਿ

the praises of the wonderful Lord in many ways, including His beautiful and eternal status, and make a very nice show of His personification. (1)

The praises of the Lord-Sublime are spread over the whole world in an honourable fashion and pervade the mountains, trees, lands and oceans, including all the human beings. O Nanak ! They have attained the love (of the singing) of Lord's praises in the company of holy saints, having full faith of the Lord in their hearts. (2 - 3 -25)

Mala'r Mahala - 5 (Gur preet piarai charan kamal.....)

The persons, who have inculcated the love of the Guru in their hearts, have sought refuge at an lotus-feet of the Guru. (Pause -1)

We have attained the glimpse of the Guru, leading to our success in life, which has cast away all our sins from the body and mind, purifying our heart and enlightening the innerself with light and knowledge. (1)

By perceiving the wonderful form of the Lord, our heart is thrilled with joy and wonder, and by reciting True Name all our sins (millions of them) have been washed away. I have placed my head at the lotus-feet of the Guru. O True Master ! You are our only protector in this world and hereafter. O Nanak! The saints have sought the support of the Lord, and I have taken the support of such saints with complete self-surrender. (2 - 4 - 26)

Mala'r Mahala - 5 (Baras saras a'gya.....)

The Guru's message has been bestowed on us through the Lord's Will (like the shower of rainfall). We have been made fortunate and enjoyed the eternal bliss. (Pause -1)

The (mind) heart gets thrilled in the company of holy saints, just as the Earth gets enriched with rainfall and blossoms with greenery all around. (1)

I feel the joy and bliss of life by attaining the love of the Lord just as the peacock loves the bursting of clouds and is thrilled or the papiya (toad) gets satiated with the rain-drop.

O Nanak ! I have been awakened from my slumber of ignorance (with Lord's knowledge) in the company of the holy saints, having rid myself of the love of worldly falsehood (Maya). (2 - 5 - 27)

Mala'r Mahala - 5 (Gunn Gopal ga'ou meet.....)

(O Brother !) Let us always sing the praises of the Lord-Creator by inculcating the love of the Lord's True Name in our

ਚੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛੇਡਿ ਮਾਨੁ ਤਜਿ ਗੁਮਾਨੁ hearts. (Pause -1)

ਮਿਲਿ ਸਾਧੂਆ ਕੈ ਸੰਗਿ ॥ ਹਰਿ ਸਿਮਰਿ ਏਕ (of body and mind) in the company of holy saints, as all our afflictions and ills, could be cast away by reciting Lord's True Name with love and devotion. (1)

ਰੰਗਿ ਮਿਟਿ ਜਾਂਹਿ ਦੇਖ ਮੀਤ ॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮ The person, who is blessed with the Grace and benevolence of the Lord-Almighty, gets rid of all his sins and worldly bondage including vicious thoughts.

ਭਏ ਦਇਆਲ ॥ ਬਿਨਸਿ ਗਏ ਬਿਖੈ ਜੰਜਾਲ ॥ ਸਾਧ ਜਨਾਂ ਕੈ ਚਰਨ ਲਾਗਿ ॥ ਨਾਨਕ ਗਾਵੈ O Nanak ! Let us always sing the praises of the Lord-Sublime, by taking the support of the lotus-feet of the holy saints. (by taking refuge at the lotus-feet of the saint). (2 - 6 - 28)

ਗੋਬਿੰਦ ਨੀਤ ॥ ੨ ॥ ੬ ॥ ੨੮ ॥

Mala'r Mahala - 5 (Ghan garjat Gobind roop.....)

ਮਲਾਰ ਮਹਲਾ ੫ ॥ By singing the praises of the Guru, who is an embodiment of the Lord, who bestows His showers of benevolence (like the cloud), we could enjoy all the bliss and comforts of life. (Pause -1)

ਘਨੁ ਗਰਜਤ ਗੋਬਿੰਦ ਰੂਪ ॥ ਗੁਨ ਗਾਵਤ ਸੁਖ ਸਾਗਰ ਧੁਨਿ ਅਨਹਤਾ ਰਸ ਬੈਨ ॥ ੧ ॥ ਪਬਿਕ By taking the support of the lotus-feet of the Lord, we could cross this ocean of life and enjoy the eternal bliss by singing the Guru's sweet Words (Gurbani) with love and devotion (1)

ਪਿਆਸ ਚਿਤ ਸਰੋਵਰ ਆਤਮ ਜਲੁ ਲੈਨ ॥ ਹਰਿ ਦਰਸ ਪ੍ਰੇਮ ਜਨ ਨਾਨਕ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ The Guru's follower, a traveller on the path of the Truth, is pining to partake of the nectar of True Name (is feeling thirsty of the spiritual bliss) in the company of holy saints. O Nanak ! May the Lord bless us with His glimpse (His Vision) through His Grace ! (2 - 7 -29)

ਦੈਨ ॥ ੨ ॥ ੭ ॥ ੨੯ ॥

Mala'r Mahala - 5 (Hei Gobind hei Gopal hei dayal lal...)

ਮਲਾਰ ਮਹਲਾ ੫ ॥ O Lord-Creator, the ocean of bliss and benevolence ! You are my love, my very (source of) life, the True Master of the helpless people like me, ridding us of all our sufferings. (1)

ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੋਪਾਲ ਹੇ ਦਇਆਲ ਲਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਾਨ ਨਾਥ ਅਨਾਥ ਸਖੇ ਦੀਨ ਦਰਦ ਨਿਵਾਰ ॥ ੧ ॥ ਹੇ ਸਮ੍ਰਥ ਅਗਮ ਪੂਰਨ O Lord-Almighty, limitless, perfect and beyond our comprehension ! May You bless this slave (disciple) of Yours, with Your benevolence and Grace !

ਮੇਹਿ ਮਇਆ ਧਾਰਿ ॥ ੨ ॥ ਅੰਧ ਰੂਪ ਮਹਾ O Nanak ! May the Lord enable me to cross this horrible and tortuous ocean of life (like the blind well) successfully.

ਭਇਆਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥ ੩ ॥ ੮ ॥ ੩੦ ॥

Malar Mahala - 1 Astpadian Ghar - 1 Ik onkar satgur prasad (Chakvi nain neend neh cha'hai.....)

ਮਲਾਰ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੧ "By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

੧ੳਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ The (Chakvi) partridge does not wish to have a wink of sleep as without her beloved partner (spouse), she cannot have any rest or solace, With the sunrise, she is enabled to perceive

ਚਕਵੀ ਨੈਨ ਨੀਦ ਨਹਿ ਚਾਹੈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਈ ॥ ਸੂਰੁ ਚੜੈ ਪ੍ਰਿਉ ਦੇਖੈ ਨੈਨੀ ਨਿਵਿ

ਨਿਵਿ ਲਾਗੈ ਪਾਈ ॥ ੧ ॥ ਪਿਰ ਭਾਵੈ ਪ੍ਰੇਮੁ
ਸਖਾਈ ॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਹੀ ਜਗਿ ਜੀਵਾ
ਐਸੀ ਪਿਆਸ ਤਿਸਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਰਵਰਿ ਕਮਲੁ ਕਿਰਣਿ ਆਕਾਸੀ ਬਿਗਸੈ
ਸਹਜਿ ਸੁਭਾਈ ॥ ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਬਨੀ ਅਭ ਐਸੀ
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥ ੨ ॥ ਚਾੜ੍ਹੁ ਜਲ ਬਿਨੁ
ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਟੈਰੈ ਬਿਲਪ ਕਰੈ ਬਿਲਲਾਈ ॥
ਘਨਹਰ ਘੋਰ ਦਸੋ ਦਿਸਿ ਬਰਸੈ ਬਿਨੁ ਜਲ
ਪਿਆਸ ਨ ਜਾਈ ॥ ੩ ॥ ਮੀਨ ਨਿਵਾਸ ਉਪਜੈ
ਜਲ ਹੀ ਤੇ ਸੁਖ ਦੁਖ ਪੁਰਬਿ ਕਮਾਈ ॥ ਬਿਨੁ
ਤਿਲੁ ਰਹਿ ਨ ਸਕੈ ਪਲੁ ਜਲ ਬਿਨੁ ਮਰਨੁ ਜੀਵਨੁ
ਤਿਸੁ ਤਾਈ ॥ ੪ ॥ ਧਨ ਵਾਂਞੀ ਪਿਰੁ ਦੇਸ
ਨਿਵਾਸੀ ਸਚੇ ਗੁਰ ਪਹਿ ਸਬਦੁ ਪਠਾਏ ॥
ਗੁਣ ਸੰਗ੍ਰਹਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨਿਵਾਸੀ ਭਗਤਿ ਰਤੀ
ਹਰਖਾਈ ॥ ੫ ॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੈ ਸਭੈ ਹੈ ਜੋਤੀ
ਗੁਰ ਭਾਵੈ ਪ੍ਰਿਉ ਪਾਈ ॥ ਪ੍ਰਿਉ ਨਾਲੇ ਸਦ ਹੀ
ਸਚਿ ਸੰਗੇ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਈ ॥ ੬ ॥ ਸਭ
ਮਹਿ ਜੀਉ ਜੀਉ ਹੈ ਸੋਈ ਘਟਿ ਘਟਿ ਰਹਿਆ
ਸਮਾਈ ॥ ਗੁਰ ਪਰਸਾਦਿ ਘਰ ਹੀ ਪਰਗਾਸਿਆ
ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ॥ ੭ ॥ ਅਪਨਾ ਕਾਜੁ
ਸਵਾਰਹੁ ਆਪੇ ਸੁਖਦਾਤੇ ਗੋਸਾਇੰ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਘਰ ਹੀ ਪਿਰੁ ਪਾਇਆ ਤਉ ਨਾਨਕ
ਤਪਤਿ ਬੁਝਾਈ ॥ ੮ ॥ ੧ ॥

her beloved mate, and bows with love to the sun in thanks giving; in the same manner the (sikh) follower meets the (sun) Guru, a personification of the Lord, and pays his obeisance to the Guru with love and devotion. (1)

I would love to perceive the Lord, my beloved Lord-spouse, as I cannot exist without Him even for a moment in this world, and am pining for His love (glimpse) like the thirsty person for water. (Pause -1)

The Sikh blossoms forth with a meeting of the Guru, just as the lotus-flower blossoms forth with the rays of the sun falling on water. Similarly the love of the Lord-spouse is so strong that we are pining to merge with the Prime-soul. (2)

Just as Chatrik (Papiya) pines for a rain-drop, like the craving for the beloved and wails all the time for this attainment. Similarly the, Guru's disciple (Sikh) pines for the 'Guru's Word', whose message is conveyed all over the world, but without the attainment of True Name cannot be satiated, just as the clouds burst all over with the rainfall, but the papiya (toad) is longing for the rain-drop. (which falls in his mouth). (3)

The fish is born in the water, and remains alive in the water only, enjoying or suffering as per Lord's Will and cannot exist without water, even for a moment as its life or death is linked with water only. (4)

The human being has been separated from the Lord-spouse but the Guru has enabled him to perceive the Lord through the Guru's Word and now enjoys the bliss in the worship of the Lord by inculcating His love in the heart. (5)

The whole world is pining for the love of the Lord, but the person, loved by the Guru, attains the Lord. Infact, we could perceive the Lord within us always with faith in mind, but through the Guru's Grace alone we could get united with the Lord through the company of the holy saints. (6)

The Lord provides sustenance to all the beings, being present within them. (provides strength to all the beings). He enlightens all the them through the Guru's Grace, thus providing equipoise and bliss to them. (7)

The Lord-benevolent has enabled all of our functions to be completed successfully through the Guru's guidance. O Nanak ! We have attained the Lord within our inner-selves through the Guru's Grace, which has extinguished the fire of our worldly desires. (8 - 1)

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਜਾਗਤੁ ਜਾਗਿ ਰਹੈ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਹਰਿ ਮੈ ਕੋ
ਨਾਹੀ ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹਣੁ ਨ ਪਾਵੈ
ਆਚੁ ਕਾਚੁ ਢਰਿ ਪਾਂਹੀ ॥ ੧ ॥ ਇਸੁ ਤਨ ਧਨ
ਕਾ ਕਹਹੁ ਗਰਬੁ ਕੈਸਾ ॥ ਬਿਨਸਤ ਬਾਰ ਨ
ਲਾਗੈ ਬਵਰੇ ਹਉਮੈ ਗਰਬਿ ਖਪੈ ਜਗੁ ਐਸਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਜੈ ਜਗਦੀਸ ਪ੍ਰਭੂ ਰਖਵਾਰੇ ਰਾਖੈ
ਪਰਖੈ ਸੇਈ ॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਝ ਹੀ ਤੇ ਤੁਮ੍ਹ
ਸਰਿ ਅਵਰੁ ਨ ਕੋਈ ॥ ੨ ॥ ਜੀਅ ਉਪਾਇ
ਜੁਗਤਿ ਵਸਿ ਕੀਨੀ ਆਪੇ ਗੁਰਮੁਖਿ ਅੰਜਨੁ ॥
ਅਮਰੁ ਅਨਾਥ ਸਰਬ ਸਿਰਿ ਮੋਗਾ ਕਾਲ ਬਿਕਾਲ
ਭਰਮ ਭੈ ਖੰਜਨੁ ॥ ੩ ॥ ਕਾਗਦ ਕੋਟੁ ਇਹੁ ਜਗੁ
ਹੈ ਬਪੁਰੇ ਰੰਗਨਿ ਚਿਹਨ ਚਤੁਰਾਈ ॥ ਨਾਨੀ ਸੀ
ਬੂਦ ਪਵਨੁ ਪਤਿ ਖੇਵੈ ਜਨਮਿ ਮਰੈ ਖਿਨੁ ਤਾਈ
॥ ੪ ॥ ਨਦੀ ਉਪਕੰਠਿ ਜੈਸੇ ਘਰੁ ਤਰਵਰੁ
ਸਰਪਨਿ ਘਰੁ ਘਰ ਮਾਹੀ ॥ ਉਲਟੀ ਨਦੀ ਕਹਾਂ
ਘਰੁ ਤਰਵਰੁ ਸਰਪਨਿ ਡਸੈ ਦੂਜਾ ਮਨ ਮਾਂਹੀ ॥
੫ ॥ ਗਾਰੁਜ ਗੁਰ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਬਚਨੀ
ਬਿਖਿਆ ਗੁਰਮਤਿ ਜਾਰੀ ॥ ਮਨ ਤਨ ਹੋਵ ਭਏ
ਸਚੁ ਪਾਇਆ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਰੀ ॥ ੬ ॥
ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਝ ਜਾਚੈ ਤੂ ਸਰਬ ਜੀਆਂ
ਦਇਆਲਾ ॥ ਤੁਮ੍ਹਰੀ ਸਰਣਿ ਪਰੇ ਪਤਿ ਰਾਖਹੁ
ਸਾਚੁ ਮਿਲੈ ਗੋਪਾਲਾ ॥ ੭ ॥ ਬਾਧੀ ਧੰਧਿ ਅੰਧ

Malar Mahala - 1 (*Jagat jaag rehai Guru seva bin.....*)

I have no other support or solace except the Lord and remain awake (enlightened) with the Lord's love in my heart, through the service of the Guru. In spite of all our efforts, we cannot become immortal (and have to pass through the cycle of Rebirths) just as glass melts in the heat of the fire. (1)

O fool ! Why should we feel proud or egoistic about our body and wealth ? If takes hardly any time to perish, and the world is destroyed just as man perishes, being engrossed in egoism and worldly attachments. (Pause - 1)

O Lord-Protector ! You are the True Master of the whole Universe, and sustainer of the whole world. Our salutations to You, as You have the power to distinguish between (virtuous and evil person) good and evil and perceive everything according to their deeds. O Lord ! The whole universe is Your creation only, and there is no other power equal in greatness to You. (2)

O Lord ! After creating the being, You have controlled the whole world as per Your Will (according to set principles of Nature) and bestowed enlightenment on us through the Guru's guidance. You are eternal, free from death and are the True Master of the whole world, without the control of any other power, and rid us of the fear of death or the cycle of births and deaths. (3)

O Man ! This world is like the fort of paper, which gets rotten in no time, though it appears very clever and full of joy or comforts. But it gets destroyed with a small drop of water even, and in the same manner we lose our joy and cleverness with a little bit of suffering, and go through the cycle of births and deaths in no time. (4)

The persons staying near the bank of a river, like the house or tree on its banks, or with the snake's hole in a house, no one could be safe and has to face death. With the man living on the banks of the river of death is like the tree on its banks, which gets uprooted When it moves inwards, or even the snake of dual-mindedness is equally fatal for the human being. (5)

The persons, who have attained enlightenment and knowledge through the Guru's Word, have burnt the poison of vices or sins through the Guru's guidance. They have attained peace and tranquillity of mind, including Truth through the reciting of Lord's True Name. (6)

O Lord ! You are benevolent to the whole world, bestowing Your Grace to all the beings created by You,

ਨਹੀ ਸੂਝੈ ਬਧਿਕ ਕਰਮ ਕਮਾਵੈ ॥ ਸਤਿਗੁਰ
ਮਿਲੈ ਤ ਸੁਝਸਿ ਬੁਝਸਿ ਸਚ ਮਨਿ ਗਿਆਨੁ
ਸਮਾਵੈ ॥ ੮ ॥ ਨਿਰਗੁਣ ਦੇਹ ਸਾਚ ਬਿਨੁ
ਕਾਚੀ ਮੈ ਪੂਛਉ ਗੁਰੁ ਅਪਨਾ ॥ ਨਾਨਕ ਸੋ
ਪ੍ਰਭੁ ਪ੍ਰਭੁ ਦਿਖਾਵੈ ਬਿਨੁ ਸਾਚੇ ਜਗੁ ਸੁਪਨਾ ॥
੯ ॥ ੨ ॥

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਚਾਤ੍ਰਿਕ ਮੀਨ ਜਲ ਹੀ ਤੇ ਸੁਖ ਪਾਵਹਿ ਸਾਰਿੰਗ
ਸਬਦਿ ਸੁਹਾਈ ॥ ੧ ॥ ਰੈਨਿ ਬਬੀਹਾ ਬੋਲਿਓ
ਮੇਰੀ ਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਿਅ ਸਿਉ
ਪ੍ਰੀਤਿ ਨ ਉਲਟੈ ਕਬਹੂ ਜੋ ਤੈ ਭਾਵੈ ਸਾਈ ॥
੨ ॥ ਨੀਦ ਗਈ ਹਉਮੈ ਤਨਿ ਥਾਕੀ ਸਚ
ਮਤਿ ਰਿਦੈ ਸਮਾਈ ॥ ੩ ॥ ਰੂਖੀ ਬਿਰਖਾਧੀ
ਉਡਉ ਭੂਖਾ ਪੀਵਾ ਨਾਮੁ ਸੁਭਾਈ ॥ ੪ ॥
ਲੋਚਨ ਤਾਰ ਲਲਤਾ ਬਿਲਲਾਤੀ ਦਰਸਨ
ਪਿਆਸ ਰਜਾਈ ॥ ੫ ॥ ਪ੍ਰਿਅ ਬਿਨੁ ਸੀਗਾਰੁ
ਕਰੀ ਤੇਤਾ ਤਨੁ ਤਾਪੈ ਕਾਪਰੁ ਅੰਗਿ ਨ ਸੁਹਾਈ
॥ ੬ ॥ ਅਪਨੇ ਪਿਆਰੇ ਬਿਨੁ ਇਕੁ ਖਿਨੁ ਰਹਿ
ਨ ਸਕਾਉ ਬਿਨ ਮਿਲੇ ਨਾਨੀਦ ਨ ਪਾਈ ॥ ੭
॥ ਪਿਰੁ ਨਜੀਕਿ ਨ ਬੂਝੈ ਬਪੁੜੀ ਸਤਿਗੁਰਿ
ਦੀਆ ਦਿਖਾਈ ॥ ੮ ॥ ਸਹਜਿ ਮਿਲਿਆ

including their sustenance. O Lord -creator ! May You protect my honour as I have sought Your support. (7)

The World is engrossed in worldly bondage without appreciating Truth and is engaged in falsehood, but could attain self-realisation through the Guru, along with attainment of the True Lord. (8)

I have realised through the Guru's guidance that this body is temporary and perishable without Truth. O Nanak ! Without the True Lord, the whole world is false like a dream, and the Guru has made me realise Truth and attain the True Lord through His Grace ! (9 - 2)

Malar Mahala - 1 (*Chatrik meen jal hi te sukh pa'veh....*)

O my mother ! (O my friend) ! The heart and the mind gets thrilled by reciting True Name just as the papiya and the fish enjoy the bliss in (meeting) getting the touch of water or the deer enjoys hearing the sound of the drum, similarly the ears long to hear the Guru's Word. (1)

Just as the papiya (toad) makes a certain note at night, Similarly the human being recites the True Name of the Lord in this short span of life. (Pause - 1)

Normally the love with the Lord-spouse never diminishes but whatever pleases the Lord, is to be accepted as worthwhile, and pleasant. (2)

Once the slumber of ignorance ends, and the egoism is got rid of by the mind, the Truth is dawned on the human (mind) heart through the Guru's guidance. (3)

By wandering in the jungles or moving in the trees and the gardens (when the mind wanders in all the four directions), The mind does not find any peace or solace, but gets satiated by reciting True Name and feels peaceful. (4)

The eyes are longing to perceive a glimpse of the Lord, while the tongue is crying (in thirst) to partake the nectar of True Name. (5)

The human being burns in the fire of separation from the Lord-spouse, and all the beautification (embellishments) without the presence of the Lord-spouse has no value; even the beautiful clothes are not liked by the body. (In the absence of her spouse, the woman does not like to adorn herself with ornaments or beautiful clothes). (6)

I cannot live even for a moment without meeting the Lord-spouse and do not get a wink of sleep without meeting the beloved Lord. (7)

The True Guru has enabled us to perceive (realise) the Lord within, through His guidance, though He was not realised by us with all our intelligence, being so near. (8)

Having perceived the Lord we have enjoyed the eternal bliss in the state of Equipose and the burning desires for

ਤਬ ਹੀ ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ

worldly possessions have been satiated through the Guru's Word (sabad). (9)

॥ ੯ ॥ ਕਹੁ ਨਾਨਕ ਤੁਝ ਤੇ ਮਨੁ ਮਾਨਿਆ

O Nanak ! The Lord has enabled us to attain self-realisation through His Grace, and now we cannot express our satisfaction or evaluate the Greatness of the Lord or the experience of meeting Him. (10 -3)

ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਈ ॥ ੧੦ ॥ ੩ ॥

ਮਲਾਰ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨

Mala'r Mahala - 1 Astpadian Ghar - 2 Ik onkar satgur prasad (Akhli u'ndi jal bhar naal.....)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਅਖਲੀ ਊਂਡੀ ਜਲੁ ਭਰ ਨਾਲਿ ॥ ਡੁਗਰੁ ਊਚਉ

The persons, who have deliberated on the Guru's Word (Sabad), have found solace in this ocean of life, just as the animal with a long neck, carries a pocket filled with water and flies over mountains and forts and comes down (on Earth) when water is finished. Such persons, who have got rid of their egoism or worldly attachments, have found the road to (success) salvation. (1)

ਗੜੁ ਪਾਤਾਲਿ ॥ ਸਾਗਰੁ ਸੀਤਲੁ ਗੁਰ ਸਬਦ

ਵੀਚਾਰਿ ॥ ਮਾਰਗੁ ਮੁਕਤਾ ਹਉਮੈ ਮਾਰਿ ॥ ੧ ॥

ਮੈ ਅੰਧੁਲੇ ਨਾਵੈ ਕੀ ਜੋਤਿ ॥ ਨਾਮ ਅਧਾਰਿ ਚਲਾ

Being an ignorant man (blind person) I have found the light of knowledge by reciting True Name, and now I have taken the support of the Lord's True Name through the Guru's love (fear) having realised the secrets of Nature. (Pause -1)

ਗੁਰ ਕੈ ਭੈ ਭੇਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰ

ਸਬਦੀ ਪਾਧਰੁ ਜਾਣਿ ॥ ਗੁਰ ਕੈ ਤਕੀਐ ਸਾਚੈ

The persons, who have followed the Guru's Message, (teachings) have found the right path (towards attainment of Truth), as they have attained the power of the True Lord through the support of the Guru (through the Guru's guidance). They have taken care to realise True Name through the beautiful Word of the Guru. Infact such persons, who are approved and accepted by the Lord, have found the vision (glimpse) of the Lord, and the path to His attainment. (2)

ਤਾਣਿ ॥ ਨਾਮੁ ਸਮਾਲਸਿ ਰੂੜੀ ਬਾਣਿ ॥ ਥੈ ਭਾਵੈ

ਦਰੁ ਲਹਸਿ ਪਿਰਾਣਿ ॥ ੨ ॥ ਊਡਾ ਬੈਸਾ ਏਕ

ਲਿਵ ਤਾਰ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮ ਆਧਾਰ ॥

ਨਾ ਜਲੁ ਡੁੰਗਰੁ ਨ ਊਚੀ ਧਾਰ ॥ ਨਿਜ ਘਰਿ

The persons, who have taken the support of the True Name (as their mainstay) by following the Guru's Word, are always immersed in the love of the Lord sublime in all walks of life (whether in sitting, standing or moving posture). They do not get obstructed in their search for Truth, even by the rivers of Yama's fear or the high mountains (of egoism) and have attained self-realisation and do not follow the path of worldly falsehood in life. (3)

ਵਾਸਾ ਤਹ ਮਗੁ ਨ ਚਾਲਣਹਾਰ ॥ ੩ ॥ ਜਿਤੁ

ਘਰਿ ਵਸਹਿ ਤੂਹੈ ਬਿਧਿ ਜਾਣਹਿ ਬੀਜਉ ਮਹਲੁ

ਨ ਜਾਪੈ ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਸਮਝ ਨ ਹੋਵੀ ਸਭੁ

ਜਗੁ ਦਬਿਆ ਛਾਪੈ ॥ ਕਰਣ ਪਲਾਵ ਕਰੈ

ਬਿਲਲਾਤਉ ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਜਾਪੈ ॥ ਪਲ

ਪੰਕਜ ਮਹਿ ਨਾਮੁ ਛਡਾਏ ਜੇ ਗੁਰ ਸਬਦੁ ਸਿਵਾਪੈ

The persons, who are imbued with the love of the Lord in their hearts, have realised the mode of Lord's attainment, as there is no other source of His realisation. Infact, without the Guru's guidance, there is no other source of realising Truth, as the whole world is engrossed in the pursuit of worldly falsehood. No one could ever attain the True Name without the Guru's support even though some one were to wail or pine for its attainment otherwise. The reciting of True Name even for (the period of the twinkling of the eye) a moment, could save us

॥ ੪ ॥ ਇਕਿ ਮੂਰਖ ਅੰਧੇ ਮੁਗਧ ਗਵਾਰ ॥

ਇਕਿ ਸਤਿਗੁਰ ਕੈ ਭੈ ਨਾਮ ਅਧਾਰ ॥ ਸਾਚੀ

ਬਾਣੀ ਮੀਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ ॥ ਜਿਨਿ ਪੀਤੀ ਤਿਸੁ

ਮੇਖ ਦੁਆਰ ॥ ੫ ॥ ਨਾਮੁ ਭੈ ਭਾਇ ਰਿਦੈ ਵਸਾਹੀ

ਗੁਰ ਕਰਣੀ ਸਚੁ ਬਾਣੀ ॥ ਇੰਦੁ ਵਰਸੈ ਧਰਤਿ

ਸੁਹਾਵੀ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮਾਣੀ ॥ ਕਾਲਹਿ

ਬੀਜਸਿ ਦੁਰਮਤਿ ਐਸੀ ਨਿਗੁਰੇ ਕੀ ਨੀਸਾਣੀ ॥

ਸਤਿਗੁਰ ਬਾਝਹੁ ਘੋਰ ਅੰਧਾਰਾ ਡੂਬਿ ਮੁਏ ਬਿਨੁ

ਪਾਣੀ ॥ ੬ ॥ ਜੇ ਕਿਛੁ ਕੀਨੋ ਸੁ ਪ੍ਰਭੁ ਰਜਾਇ ॥

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਇ ॥ ਹੁਕਮੇ

ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥ ਏਕ ਸਬਦਿ ਰਾਚੈ ਸਚਿ

ਸਮਾਇ ॥ ੭ ॥ ਚਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ

ਤੇਰਾ ਚਹੁ ਦਿਸਿ ਨਾਮ ਪਤਾਲੰ ॥ ਸਭ ਮਹਿ

ਸਬਦੁ ਵਰਤੈ ਪ੍ਰਭੁ ਸਾਚਾ ਕਰਮਿ ਮਿਲੈ ਬੈਆਲੰ

॥ ਜਾਮਣੁ ਮਰਣਾ ਦੀਸੈ ਸਿਰਿ ਊਭੈ ਖੁਧਿਆ ਨਿਦ੍ਰਾ

ਕਾਲੰ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ ਸਾਚੀ

ਨਦਰਿ ਰਸਾਲੰ ॥ ੮ ॥ ੧ ॥ ੪ ॥

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਮਰਣ ਮੁਕਤਿ ਗਤਿ ਸਾਰ ਨ ਜਾਨੈ ॥ ਕੰਠੈ ਬੈਠੀ

ਗੁਰ ਸਬਦਿ ਪਛਾਨੈ ॥ ੧ ॥ ਤੂ ਕੈਸੇ ਆਇ

ਫਾਥੀ ਜਾਲਿ ॥ ਅਲਖੁ ਨ ਜਾਚਹਿ ਰਿਦੈ ਸਮਾਲਿ

॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕ ਜੀਅ ਕੈ ਜੀਆ ਖਾਹੀ ॥

from all suffering or afflictions, provided one understands and follows the Guru's Word. (sabad) (4)

There are a few person, who are like the blind foolish person, without any knowledge, whereas there are some others, who have sought the support of True Name through the Guru's guidance. The Guru's Word (Gurbani) is sweet like the nectar (of True Name) and whosoever partakes of it, attains salvation. (5)

The persons, who has inculcated (the love of) the True Name in his heart through the love (fear) of the Guru, leads a life of Truth with virtuous actions and sweet tongue. The persons, who have followed the Guru's Message, have been enlightened with the knowledge and light of the Lord-Sublime, just as the Earth blossoms with greenery with the rainfall. On the other hand, the person, without following the Guru's guidance, is engrossed in vicious and sinful actions, like the barren land which cannot arrange for the seed to sprout. In fact, without the True Guru's guidance, the faithless person is lost in utter ignorance and darkness like the person being drowned without the presence of water. (Just as the false world is realised by man as true and real and wastes this life without True Name). (6)

Whatever happens in the world is as per Lord's Will and whatever is destined for us, cannot be altered by anyone. The human being functions under the directions of the Lord's Will, and gets merged with Truth by following the Guru's Word. (7)

O Lord ! Your Will prevails in all the four corners, and ten directions including the sky and the Earth, along with Your True Name. The Lord pervades the whole universe in the form of the Guru Word, a personification of the Lord; and the persons, enlightened due to their virtues merge with Him. Without True Name, we have to pass through the cycle of Rebirths under the fear complex of hunger, sleep and death. O Nanak ! The True Name of the blissful Lord is loved by me. May the Lord bless me with True Name through His Grace! (8 - 2 - 4)

Mala'r Mahala - 1 (Mara'n mukat ga't saar na ja'nai.....)

O Man ! Why are you sitting aloof (on the edge of death) without realising and following the Guru's Word (Sabad), having no idea of attaining salvation or the secret of death ? (What happens after death) ? O foolish human being ! Why are you engrossed in worldly bondage, without any effort at realising the limitless and indescribable Lord and inculcating His love in Your heart. (Pause - 1)

O Man ! Why do you kill and eat other beings just for your sustenance ? Infact, you are destroying yourself (drowning yourself) in enjoying the vicious and sinful actions,

ਜਲਿ ਤਰਤੀ ਬੂਡੀ ਜਲ ਮਾਹੀ ॥ ੨ ॥ ਸਰਬ

ਜੀਅ ਕੀਏ ਪ੍ਰਤਪਾਨੀ ॥ ਜਬ ਪਕੜੀ ਤਬ ਹੀ

ਪਛੁਤਾਨੀ ॥ ੩ ॥ ਜਬ ਗਲਿ ਫਾਸ ਪੜੀ ਅਤਿ

ਭਾਰੀ ॥ ਊਡਿ ਨ ਸਾਕੈ ਪੰਖ ਪਸਾਰੀ ॥ ੪ ॥

ਰਸਿ ਚੁਗਹਿ ਮਨਮੁਖਿ ਗਾਵਾਰਿ ॥ ਫਾਥੀ

ਛੂਟਹਿ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ ॥ ੫ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਤੂਟੈ ਜਮਕਾਲੁ ॥ ਹਿਰਦੈ ਸਾਚਾ

ਸਬਦੁ ਸਮਾਲੁ ॥ ੬ ॥ ਗੁਰਮਤਿ ਸਾਚੀ ਸਬਦੁ

ਹੈ ਸਾਰੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਊਰਿ ਧਾਰਿ ॥

੭ ॥ ਸੇ ਦੁਖ ਆਗੈ ਜਿ ਭੋਗ ਬਿਲਾਸੇ ॥ ਨਾਨਕ

ਮੁਕਤਿ ਨਹੀ ਬਿਨੁ ਨਾਵੈ ਸਾਚੇ ॥ ੮ ॥ ੨ ॥ ੫ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੧ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਪਾਈਐ ਵਿਣੁ ਕਰਮੈ

ਪਾਇਆ ਨ ਜਾਇ ॥ ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਕੰਚਨੁ

ਹੋਈਐ ਜਾਂ ਹਰਿ ਕੀ ਹੋਇ ਰਜਾਇ ॥ ੧ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ ਸਾਚਾ ਹਰਿ ਸਿਉ

ਰਹੈ ਸਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰ ਤੇ

ਗਿਆਨੁ ਊਪਜੈ ਤਾਂ ਇਹ ਸੰਸਾ ਜਾਇ ॥

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਬੁਝੀਐ ਗਰਭ ਜੋਨੀ ਨਹ

being engrossed in vices. (and then drowning in the waters of sins). (2)

You have killed so many other beings by catching hold of them with your own hands, but you will repent (to no avail) when you will be caught by the onslaughts of Yama. (god of death). (3)

O Man ! When you will be entangled by the snare of Yama's strong-hold (at the time of death), then you will not be able to get out of this situation, inspite of all your efforts and clever moves. (in spite of your fluttering of wings you will not be able to fly out of this snare). (4)

O foolish faithless person ! You are always engrossed in enjoying the vicious and sinful worldly pleasures (during your life span), but you could get free from this strangle hold (of Yama) only by inculcating virtues of deliberating the Guru's Word with full knowledge. (5)

O Man ! Let us serve the True Guru to break open this hold of Yama's noose, and inculcate the love of the Lord in our hearts, through the Guru's guidance. (Guru's Word). (6)

The persons, who have followed the Guru's teachings (Guru's guidance), have realised the true value of the Guru's Word. Such persons have recited True Name of the Lord by imbibing His love in the heart. (7)

The persons, who are engrossed in worldly pleasures (in life) have to face sufferings later on (in the next world). O Nanak ! If is definite that no one could attain salvation without reciting (the support of) True Name of the Lord. (8 - 2 - 5)

Malar Mahala - 3 Astpadian Ghar - 1 Ik onkar satgur prasad (Karam hovai ta satgur paiye vin karmai paiya.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

When the Lord bestows His Grace on us, then only we get the company of the True Guru, as without His benevolence, we cannot attain the Lord's love. It is only through the Guru's guidance that we become purified like the (purity of) gold, provided the Lord's Will favours us with this unity of the Guru's company. (1)

O my mind ! Let us inculcate the love of the Lord's True Name in our hearts. We could attain the True Lord only through the Guru's guidance, and then attain unison with the Lord through the Guru's Grace (Pause -1)

It is only through the Guru's guidance and teachings that we gain the knowledge about the Lord, and get rid of our doubts or misgivings. It is through the company of the Guru alone, that we realise the Lord's secrets and then get rid of the cycle of births and deaths. (2)

The person, who follows the Guru's Word (sabad), through the Guru's Grace, then attains selflessness (attain death in life

ਪਾਇ ॥ ੨ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ
ਮਰਿ ਜੀਵੈ ਸਬਦੁ ਕਮਾਇ ॥ ਮੁਕਤਿ ਦੁਆਰਾ
ਸੋਈ ਪਾਏ ਜਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ੩ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਿਵ ਘਰਿ ਜੰਮੈ ਵਿਚਹੁ ਸਕਤਿ
ਗਵਾਇ ॥ ਅਚਰੁ ਚਰੈ ਬਿਬੇਕ ਬੁਧਿ ਪਾਏ ਪੁਰਖੈ
ਪੁਰਖੁ ਮਿਲਾਇ ॥ ੪ ॥ ਧਾਤੁਰ ਬਾਜੀ ਸੰਸਾਰੁ
ਅਚੇਤੁ ਹੈ ਚਲੈ ਮੂਲੁ ਗਵਾਇ ॥ ਲਾਹਾ ਹਰਿ
ਸਤਸੰਗਤਿ ਪਾਈਐ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥ ੫ ॥
॥ ਸਤਿਗੁਰ ਵਿਣੁ ਕਿਨੈ ਨ ਪਾਇਆ ਮਨਿ
ਵੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥ ਵਡਭਾਗੀ ਗੁਰੁ
ਪਾਇਆ ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥ ੬ ॥ ਹਰਿ
ਨਾਮਾਂ ਹਰਿ ਟੇਕ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥
ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਹਰਿ ਜੀਉ ਪਾਵਉ
ਮੋਖ ਦੁਆਰੁ ॥ ੭ ॥ ਮਸਤਕਿ ਲਿਲਾਇ
ਲਿਖਿਆ ਧੁਰਿ ਠਾਕੁਰਿ ਮੇਟਣਾ ਨ ਜਾਇ ॥
ਨਾਨਕ ਸੇ ਜਨ ਪੂਰਨ ਹੋਏ ਜਿਨ ਹਰਿ ਭਾਣਾ
ਭਾਇ ॥ ੮ ॥ ੧ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਬੇਦ ਬਾਣੀ ਜਗੁ ਵਰਤਦਾ ਤ੍ਰੈ ਗੁਣ ਕਰੇ ਬੀਚਾਰੁ
॥ ਬਿਨੁ ਨਾਵੈ ਜਮ ਡੰਡੁ ਸਹੈ ਮਰਿ ਜਨਮੈ ਵਾਰੇ
ਵਾਰ ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਹੋਇ ਪਾਏ ਮੋਖ
ਦੁਆਰੁ ॥ ੧ ॥ ਮਨ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਇ

itself) and then becomes immortal (lives for ever) by uniting with the Lord. Such a person, ridding himself of his egoism, then attains the path towards salvation. (The knowledge of salvation) (3)

It is through the Guru's Grace that one gets stability of mind and bliss of life (enjoying peace and bliss) by getting rid of the love of worldly falsehood (Maya). Then one eliminates the vicious thoughts of sexual desires from his mind, through the enlightenment of true knowledge, and gets merged with the Lord, through His Grace. (4)

The worldly drama (of this life) is perishable, but the human being is unaware of it and finally leaves this world, losing the battle of life. (losing even the capital investment of this life). However, we could attain the profit of True Name (in the business of life) in the company of holy saints, which is available to us, provided we are pre-destined by Lord's Will. (through His Grace) (5)

If one ponders in one's mind, it would be clear that no one has attained the True Lord without the Guru's guidance and support, and it is through great fortune that we get the company of the Guru and then cross this ocean of life successfully, through the Guru's guidance. (6)

O Lord-benefactor ! It is only through Your Grace and benevolence that we take the support of True Name (through Your Grace), and then Your True Name is the mainstay of our life. O Lord ! May I be blessed through Your Grace, with the company of the Guru, to attain unison (with Your Grace), with the company of the Guru to attain unison with You and finally achieve salvation. (7)

The Lord has bestowed us with certain destiny through His Will (we are pre-destined as per Lord's Will) from the very beginning, which cannot be altered, whether good or bad. O Nanak ! The persons, who have followed and accepted the Lord's Will with pleasure, attain perfection in life, through the Lord's Grace. (8 -1)

Mala'r Mahala - 3 (Beid ba'ni jag vartada trai gu'nn...)

The whole world is engrossed in good or evil actions (in deliberations of Vedas) and the three-pronged worldly falsehood (lust for power, greed or peace), but without reciting True Name is passed through the cycle of births and deaths, facing suffering at the hands of the Yama (god of death). It is only through the Guru's guidance that one could attain salvation by being enlightened with the Lord's knowledge. (1)

O my mind ! Try to remain engaged in the service of the

॥ ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਆਪਣੈ
ਭਾਣੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹਰਿ ਆਪੇ ਦੇਇ ਅਧਾਰੁ
॥ ਹਰਿ ਆਪਣੈ ਭਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਕੀਆ ਹਰਿ
ਸਿਉ ਲਾਗਾ ਪਿਆਰੁ ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੁ
ਭੇਟਿਆ ਸਭੁ ਜਨਮੁ ਸਵਾਰਣਹਾਰੁ ॥ ੨ ॥ ਵਾਹੁ
ਵਾਹੁ ਬਾਣੀ ਸਤਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਿ ਪ੍ਰਭੁ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ
ਅਵਰੁ ਨ ਕੋਇ ॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਕਰਮਿ
ਪਰਾਪਤਿ ਹੋਇ ॥ ੩ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਮਾਹਰੇ
ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥ ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਮਨੁ
ਸੰਤੋਖੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਹਰਿ ਕੈ
ਨਾਇ ਸਦਾ ਹਰੀਆਵਲੀ ਫਿਰਿ ਸੁਕੈ ਨਾ
ਕੁਮਲਾਇ ॥ ੪ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੈ ਨ
ਪਾਇਓ ਮਨਿ ਵੇਖਹੁ ਕੋਪਤੀਆਇ ॥ ਹਰਿ ਕਿਰਪਾ
ਤੇ ਸਤਿਗੁਰੁ ਪਾਈਐ ਭੇਟੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਇਆ ਬਿਨੁ ਭਾਗਾ ਹਰਿ
ਧਨੁ ਨ ਪਾਇ ॥ ੫ ॥ ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ
ਪੜਿ ਪੜਿ ਕਰਹਿ ਵੀਚਾਰੁ ॥ ਮੁਕਤਿ ਕਦੇ ਨ
ਹੋਵਈ ਨਹੁ ਪਾਇਨ੍ ਮੋਖ ਦੁਆਰੁ ॥ ਬਿਨੁ
ਸਤਿਗੁਰੁ ਬੰਧਨ ਨ ਤੁਟਹੀ ਨਾਮਿ ਨ ਲਗੈ
ਪਿਆਰੁ ॥ ੬ ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਬਰੇ

True Guru. The persons, who are fortunate enough and predestined by the Lord's Will, recite the Lord's True Name in the company of the perfect Guru. (Pause - 1)

The Lord has created this universe as per His Will and then sustains it with all the facilities (of food) and requirements. The persons, who have been blessed with a pure heart through His Will (dictates), are imbued with the love of the True Lord. They have then lived a fruitful life by serving the True Guru through the ordains of the Lord. (as per Lord's Will.) (2)

How blessed and wonderful is the Guru's Word which is Truth personified, but is realised and followed by few Guruminded persons alone. Let us, therefore, sing the praises of the wonderful and beloved Lord, who has no other power equal in Greatness to Him. He enables us to unite with Him through His Grace, when we are blessed with His benevolence and pardon. (3)

The True Guru has helped us to perceive the True Lord, who is all powerful and Prime-soul, and then we attain peace and tranquillity of mind, with the (shower of) nectar of True Name, being imbued with the love of the Lord. The thrill and bliss of heart, attained through the Lord's True Name, remains afresh all the time, without withering or diminishing any time. (4)

If you were to ponder and deliberate (on it), it would be amply clear that no one has attained True Name without the True Guru's guidance. It is only through the Lord's Grace that we are enabled to acquire the company of the Guru, which gives us peace of mind in the state of Equipoise (in the routine effortlessly). But the faithless (self-willed) person is totally lost in whims and doubts (of dual-mindedness), as no one could attain the wealth of True Name without good fortune or Lord's Will. (5)

The whole world is engrossed in the three-pronged worldly falsehood (Maya), which is transient, but with all the knowledge and studies (of books) everyone thinks only of these three functions of life (lust for power, greed and peace). They can never attain salvation, without gaining access to the door of deliverance (without attaining True Lord) as without the Guru's guidance, we can never break open the shackles of worldly bondage and imbibe the love of the True Name. (6)

The pandits have tired themselves out with all their studies of Vedas and other books of lore, and the persons engaged in silent meditation have also failed to realise the Truth, inspite

ਬੇਦਾਂ ਕਾ ਅਭਿਆਸੁ ॥ ਹਰਿ ਨਾਮੁ ਚਿਤਿ ਨ
ਆਵਈ ਨਹ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੁ ॥ ਜਮਕਾਲੁ
ਸਿਰਹੁ ਨ ਉਤਰੈ ਅੰਤਰਿ ਕਪਟ ਵਿਣਾਸੁ ॥ ੭ ॥

ਹਰਿ ਨਾਵੈ ਨੋ ਸਭੁ ਕੋ ਪਰਤਾਪਦਾ ਵਿਣੁ ਭਾਗਾਂ
ਪਾਇਆ ਨ ਜਾਇ ॥ ਨਦਰਿ ਕਰੇ ਗੁਰੁ ਭੇਟੀਐ
ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ਨਾਨਕ ਨਾਮੇ ਹੀ
ਪਤਿ ਉਪਜੈ ਹਰਿ ਸਿਉ ਰਹਾਂ ਸਮਾਇ ॥ ੮ ॥ ੨ ॥

ਮਲਾਰ ਮਹਲਾ ੩ ਅਸਟਪਦੀ ਘਰੁ ੨ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰ ਕੀ ਕਾਰੈ ਲਾਏ ॥
ਦੁਖੁ ਪਲਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ ॥ ਸਾਚੀ ਗਤਿ
ਸਾਚੈ ਚਿਤੁ ਲਾਏ ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਸਬਦਿ
ਸੁਣਾਏ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਮੇਰੇ ਨਿਧਾਨੁ
॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਨੁ ਪਾਈਐ ਅਨਦਿਨੁ
ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਨੁ
ਪਿਰ ਕਾਮਣਿ ਕਰੇ ਸਾਂਗਾਰੁ ॥ ਦੁਹਚਾਰਣੀ
ਕਹੀਐ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ ਮਨਮੁਖ ਕਾ ਇਹੁ
ਬਾਦਿ ਆਚਾਰੁ ॥ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਵਹਿ ਨਾਮੁ
ਵਿਸਾਰਿ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਕਾਮਣਿ ਬਣਿਆ
ਸੀਗਾਰੁ ॥ ਸਬਦੇ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥
ਏਕੁ ਪਛਾਣੈ ਹਉਮੈ ਮਾਰਿ ॥ ਸੋਭਾਵੰਤੀ ਕਹੀਐ
ਨਾਰਿ ॥ ੩ ॥ ਬਿਨੁ ਗੁਰ ਦਾਤੇ ਕਿਨੈ ਨ ਪਾਇਆ

॥ ਮਨਮੁਖ ਲੋਭਿ ਦੂਜੈ ਲੋਭਾਇਆ ॥ ਐਸੇ
ਗਿਆਨੀ ਬੂਝਹੁ ਕੋਇ ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮੁਕਤਿ

of all their study of literature (religious). They have neither attained self-realisation nor have they recited True Name by inculcating its love in the heart. (They have not perceived the Lord within their inner-selves). They have not been able to shake off the fear of the god of death and perish finally engrossed in the cycle of births and death, filled with deceit and falsehood. (7)

Everyone longs and pines for the attainment of the True Name of the Lord, but no one can attain (the love of the) True Name without good fortune or Lord's pre-destined Will. Infact, one could attain the love of the Lord's True Name in one's heart, through the Guru's guidance only when one is bestowed with the Lord's Grace. O Nanak ! It is only through the recitation of True Name that one gets honoured and acclaimed (in the Lord's Presence) and united with the True Lord. (8 - 2)

Mala'r Mahala - 3 Astapadi Ghar - 2 Ik onkar satgur prasad (Har har kirpa karai Gur ki ka'rai la'ie.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

When the disciple is bestowed with the Lord's Grace, (the Sikh) he is engaged in the service of the Guru and made to recite True Name, ridding him of all afflictions and ills. By inculcating the love of the True Lord in one's heart, one attains (the) Truth, thus engaging oneself in singing the Guru's Word (Gurbani) and making others listen to it as well. (1)

O my mind ! Let us (serve) recite the Lord's treasure of True Name, which is attained through the Guru's Grace, thus getting immersed in the Lord's love by day and night in the state of Equipoise. (Pause -1)

The faithless (self-willed) person is engrossed in his lustful efforts of worldly pleasures and wastes this life being busy in worldly chores, having forsaken the Lord's True Name; just as a woman beautifies (embellishes) herself in the absence of her beloved spouse (due to her love for someone else) and is known as characterless and gets disgraced for her involvements (in sinful actions). (2)

The Guru-minded persons, have embellished themselves with the Guru's Word and inculcated the love of the Lord in their hearts, which is fruitful like the beautification of the wedded woman for her spouse. Such a person realises the True Lord, having cast away his egoism; and gets honoured in the Lord's Presence like the wedded woman getting the love and regard of her spouse. (3)

No one has ever attained the Lord-benefactor without the Guru's guidance, as the faithless persons is always engrossed in dual-mindedness and worldly pleasures. If you were to seek the advice of some learned person (gyani) you will realise that no

ਨ ਹੋਇ ॥ ੪ ॥ ਕਹਿ ਕਹਿ ਕਹਣੁ ਕਹੈ ਸਭੁ

ਕੋਇ ॥ ਬਿਨੁ ਮਨ ਮੂਏ ਭਗਤਿ ਨ ਹੋਇ ॥

ਗਿਆਨ ਮਤੀ ਕਮਲ ਪਰਗਾਸੁ ॥ ਤਿਤੁ ਘਟਿ

ਨਾਮੈ ਨਾਮਿ ਨਿਵਾਸੁ ॥ ੫ ॥ ਹਉਮੈ ਭਗਤਿ ਕਰੇ

ਸਭੁ ਕੋਇ ॥ ਨਾ ਮਨੁ ਭੀਜੈ ਨਾ ਸੁਖੁ ਹੋਇ ॥ ਕਹਿ

ਕਹਿ ਕਹਣੁ ਆਪੁ ਜਾਣਾਏ ॥ ਬਿਰਥੀ ਭਗਤਿ

ਸਭੁ ਜਨਮੁ ਗਵਾਏ ॥ ੬ ॥ ਸੇ ਭਗਤ ਸਤਿਗੁਰ

ਮਨਿ ਭਾਏ ॥ ਅਨਦਿਨੁ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਏ

॥ ਸਦ ਹੀ ਨਾਮੁ ਵੇਖਹਿ ਹਜੂਰਿ ॥ ਗੁਰ ਕੈ ਸਬਦਿ

ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੭ ॥ ਆਪੇ ਬਖਸੇ ਦੇਇ

ਪਿਆਰੁ ॥ ਹਉਮੈ ਰੋਗੁ ਵਡਾ ਸੰਸਾਰਿ ॥ ਗੁਰ

ਕਿਰਪਾ ਤੇ ਏਹੁ ਰੋਗੁ ਜਾਇ ॥ ਨਾਨਕ ਸਾਚੇ

ਸਾਚਿ ਸਮਾਇ ॥ ੮ ॥ ੧ ॥ ੩ ॥ ੫ ॥ ੮ ॥

ਰਾਗੁ ਮਲਾਰ ਛੰਤ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰੀਤਮ ਪ੍ਰੇਮ ਭਗਤਿ ਕੇ ਦਾਤੇ ॥ ਅਪਨੇ ਜਨ ਸੰਗਿ

ਰਾਤੇ ॥ ਜਨ ਸੰਗਿ ਰਾਤੇ ਦਿਨਸੁ ਰਾਤੇ ਇਕ ਨਿਮਖ

ਮਨਹੁ ਨ ਵੀਸਰੈ ॥ ਗੋਪਾਲ ਗੁਣ ਨਿਧਿ ਸਦਾ

ਸੰਗੇ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ ॥ ਮਨੁ ਮੋਹਿ ਲੀਨਾ

ਚਰਨ ਸੰਗੇ ਨਾਮ ਰਸਿ ਜਨ ਮਾਤੇ ॥ ਨਾਨਕ

ਪ੍ਰੀਤਮ ਕ੍ਰਿਪਾਲ ਸਦਹੂੰ ਕਿਨੈ ਕੋਟਿ ਮਧੇ ਜਾਤੇ ॥

੧ ॥ ਪ੍ਰੀਤਮ ਤੇਰੀ ਗਤਿ ਅਗਮ ਅਪਾਰੇ ॥ ਮਹਾ

ਪਤਿਤ ਤੁਮ ਤਾਰੇ ॥ ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੁਆਮੀਆ ॥ ਸੰਤਸੰਗੇ ਭਜੁ ਨਿਸੰਗੇ

one could attain salvation without the Guru's guidance. (4)

Everyone talks a lot about the Lord based on hearsay, but without controlling the mind, one could really worship or recite His True Name. Whosoever has attained knowledge (about the Lord), gets his heart blossomed like the lotus flower, and inculcates the love of the Lord in the heart through the recitation of True Name. (5)

Everyone worships the Lord with egoism (at heart), which neither satiates the heart nor gives any peace or bliss of life. The person, who relates the stories (about the Lord) just to make himself known or acclaimed, finally wastes his life in spite of all his prayers or worship. (6)

The persons, who are loved by the Lord, are real saints and remain immersed in True Name day and night. They always perceive the Lord close (within) by reciting True Name, and find the Lord pervading everywhere through the Guru's (word) guidance. (7)

This world is beset with the great malady of egoism, but the Lord bestows His love on us through His Grace. This malady of egoism could be got rid of through the Guru's Grace. O Nanak ! This human being gets merged with the True Lord by reciting the True Name. (Truth) (8 - 1 - 3 - 5 - 8)

Rag Malar Chhant Mahala - 5 Ik onkar satgur prasad
(Pritam prem bhagat ke da'tai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O beloved Lord ! You are the benefactor of Your love, (and) devotion and worship to us, and are always present within or beside Your disciples. You are so much immersed in the love of Your disciples day and night, so that You cannot forget Your disciples even for a moment. (cannot forsake them from your mind).

The Lord-creator, fountain-head of all the virtues, and a treasure of benevolence for the whole world, always remains beside His disciples (for their support). He has enamoured His saints so much that they always remain attached to His lotus-feet by reciting True Name with devotion all the time. O Nanak ! The beloved Lord is ever benevolent to His disciples but only a few persons out of millions have realised His Greatness or attained His love. (1)

O beloved Lord ! Your Greatness and Vastness is limitless and beyond our comprehension. O True Master ! You are the beloved Lord of Your saints and purify the hearts of all the

ਰਹਿੰ ਸਦਾ ਅੰਤਰਜਾਮੀਆ ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮੰਤ
ਜੋਨੀ ਤੇ ਨਾਮ ਸਿਮਰਤ ਤਾਰੇ ॥ ਨਾਨਕ ਦਰਸ
ਪਿਆਸ ਹਰਿ ਜੀਉ ਆਪਿ ਲੇਹੁ ਸਮ੍ਹਾਰੇ ॥ ੨ ॥
ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਲੀਨਾ ॥ ਪ੍ਰਭ ਜਲ ਜਨ
ਤੇਰੇ ਮੀਨਾ ॥ ਜਲ ਮੀਨ ਪ੍ਰਭ ਜੀਉ ਏਕ ਭੂਹੈ
ਭਿੰਨ ਆਨ ਨ ਜਾਨੀਐ ॥ ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ
ਨਾਮੁ ਦੇਵਹੁ ਤਉ ਪ੍ਰਸਾਦੀ ਮਾਨੀਐ ॥ ਭਜੁ
ਸਾਧਸੰਗੇ ਏਕ ਰੰਗੇ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਦੀਨਾ ॥
ਅਨਾਥ ਨੀਚ ਸਰਣਾਇ ਨਾਨਕ ਕਰਿ ਮਇਆ
ਅਪੁਨਾ ਕੀਨਾ ॥ ੩ ॥ ਆਪਸ ਕਉ ਆਪੁ
ਮਿਲਾਇਆ ॥ ਭ੍ਰਮ ਭੰਜਨ ਹਰਿ ਰਾਇਆ ॥
ਆਚਰਜ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਿਲੇ ਗੁਣ ਨਿਧਿ
ਪਿਆਰਿਆ ॥ ਮਹਾ ਮੰਗਲ ਸੂਖ ਉਪਜੇ ਗੋਬਿੰਦ
ਗੁਣ ਨਿਤ ਸਾਰਿਆ ॥ ਮਿਲਿ ਸੰਗਿ ਸੇਰੇ ਦੇਖਿ
ਮੇਰੇ ਪੁਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਸਰਨਿ ਤਿਨ ਕੀ ਜਿਨ੍ਹੀ ਹਰਿ ਹਰਿ
ਪਿਆਇਆ ॥ ੪ ॥ ੧ ॥
ਵਾਰ ਮਲਾਰ ਕੀ ਮਹਲਾ ੧ ਰਾਣੇ ਕੈਲਾਸ
ਤਥਾ ਮਾਲਦੇ ਕੀ ਧੁਨਿ ॥ ੧ੳ ਸਤਿਗੁਰ
ਪ੍ਰਸਾਦਿ ॥ ਸਲੋਕ ਮਹਲਾ ੩ ॥
ਗੁਰਿ ਮਿਲਿਐ ਮਨੁ ਰਹਸੀਐ ਜਿਉ ਵੂਠੈ ਧਰਣਿ
ਸੀਗਾਰੁ ॥ ਸਭ ਦਿਸੈ ਹਰੀਆਵਲੀ ਸਰ ਭਰੇ
ਸੁਭਰ ਤਾਲ ॥ ਅੰਦਰੁ ਰਚੈ ਸਚ ਰੰਗਿ ਜਿਉ

sinner, being the ocean of Grace and benevolence. O omni-scient Lord ! You have enabled the persons, who have been wandering in various forms of life during their sojourn in the cycle of births and deaths, to cross this ocean successfully by reciting True Name. O Nanak ! May the Lord protect me with His support, as I have been longing to perceive His Glimpse or vision all the time. (2)

I am completely imbued with the love of the lotus-feet of the Lord (in my heart) O True Master ! We are just like the fish, while You are the ocean of virtues, when we are enjoying Your Presence. O Lord ! Whether the fish or the ocean of vast waters, is all your own personification, as You are everything, being omni-present, and there is none else known to us (equal to You) in the universe. O Lord ! May You hold my hand and support me with Your True Name as it is through Your Grace alone that Your saint (disciple) is known in this world. O Lord-benefactor ! You are the support of helpless people (like us) and I always remain immersed in reciting Your True Name in the company of holy saints. O Nanak ! The Lord, through His Grace and benevolence has endeared this helpless and poor man like me to His lotus-feet as my main-stay and support. (3)

The Lord Himself has helped us to unite with Himself. O Lord ! You are the destroyer of all our whimsical beliefs and fear-complex (of death) ! The omni-scient and wonderful True Lord has united us with Himself. Being the ocean of virtues. We have enjoyed the bliss and joy of life by singing the praises of the Lord all the time. Being fortunate enough and predestined by Lord's Will, we got united with the Lord being enamoured with His Presence (within) and perceiving His glimpse. O Nanak ! I have taken refuge at the lotus-feet of those persons, who have recited Lord's True Name always. (4 -1)

Vaar Malar Ki Mahala - 1 Rane' Kaila's tatha malde' ki dhuni Ik onkar satgur prasad Slok Mahala -3 (Gur miliai ma'n rehshai jiun vuthai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

By meeting the Guru, we enjoy the thrill and bliss of life just as the Earth gets satiated (embellished) with the shower of rain. The whole land blossoms with greenery all around with all the ponds or tanks overflowing with water, similarly the minds of human beings get satiated with the teachings of the Guru, being filled with virtues.

The heart gets thrilled with the joy of the love of the Lord

ਮੰਜੀਠੈ ਲਾਲੁ ॥ ਕਮਲੁ ਵਿਗਸੈ ਸਚੁ ਮਨਿ ਗੁਰੁ
ਕੇ ਸਬਦਿ ਨਿਹਾਲੁ ॥ ਮਨਮੁਖ ਦੂਜੀ ਤਰਫ ਹੈ
ਵੇਖਹੁ ਨਦਰਿ ਨਿਹਾਲਿ ॥ ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ
ਜਿਉ ਸਿਰਿ ਦੀਸੈ ਜਮਕਾਲੁ ॥ ਖੁਧਿਆ ਤ੍ਰਿਸਨਾ
ਨਿੰਦਾ ਬੁਰੀ ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਕਰਾਲੁ ॥ ਏਨੀ ਅਖੀ
ਨਦਰਿ ਨ ਆਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ
ਬੀਚਾਰੁ ॥ ਤੁਧੁ ਭਾਵੈ ਸੰਤੋਖੀਆਂ ਚੁਕੈ ਆਲ
ਜੰਜਾਲੁ ॥ ਮੂਲੁ ਰਹੈ ਗੁਰੁ ਸੇਵਿਐ ਗੁਰੁ ਪਉੜੀ
ਬੋਹਿਬੁ ॥ ਨਾਨਕ ਲਗੀ ਤਤੁ ਲੈ ਤੂੰ ਸਚਾ ਮਨਿ
ਸਚੁ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਹੇਕੋ ਪਾਧਰੁ ਹੇਕੁ ਦਰੁ ਗੁਰੁ
ਪਉੜੀ ਨਿਜ ਥਾਨੁ ॥ ਰੂੜਉ ਠਾਰੁ ਨਾਨਕਾ
ਸਭਿ ਸੁਖ ਸਾਚਉ ਨਾਮੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ
ਪਛਾਣਿਆ ॥ ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ
ਤਾਣਿਆ ॥ ਵਿਣੁ ਬੀਮਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ
ਨੀਸਾਣਿਆ ॥ ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ
ਸਮਾਣਿਆ ॥ ਕੀਏ ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜ
ਵਿਡਾਣਿਆ ॥ ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ
ਪੁਰਬਾਣਿਆ ॥ ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ
ਆਖਿ ਵਖਾਣਿਆ ॥ ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ
ਆਵਣ ਜਾਣਿਆ ॥ ੧ ॥

(instilled within) and becomes overjoyed like the fast red colour of majeeth. By listening to the Guru's Message, the heart gets thrilled and blissful like the lotus-flower blossoming with the sun's rays, with the Truth being realised. If you look around carefully, it will be seen that the faithless person is engrossed in the love of worldly pleasures only, just as the deer caught in the hunter's noose and the Yama (god of death) is seen (hanging) looming large over his head. The (maladies) ills of hunger, worldly desires, vilification (of others) are all evil things, including the vices of sexual desires or wrath (anger) (which make the human being look dreadful) but these ills are not realised normally (not seen with the naked eye), unless one deliberates on the Guru's Word (Sabad) with love and devotion. O Lord ! If it pleases You, this man could become contented (and full of peace of mind) getting rid of all worldly bondage (and ignorance).

By serving the Guru, we could lead a fruitful life (save the capital investment of this life) as the Lord's worship is the ladder and the True Name as the ship of safety for crossing this ocean of life, available with the Guru. (through the Guru's guidance). O Nanak ! If one realises the basic Truth or the true value of life, then one should recite True Name of the Lord with love and devotion. (1)

Mahala - 1: There is only one true path of love and knowledge (of Lord's Secrets) of the Lord, which could help us attain our ideal of life and the Guru is the ladder to attain self-realisation. O Nanak ! All the pleasures and bliss of life are available to us by reciting the True Name of the beautiful and wonderful Lord. (2)

Pour'i : The Lord has created the whole universe (world) Himself and looks after its sustenance as well, and created the Earth and sky as two distinct elements, with the sky as the cover for the Earth. The beauty and wonderful worldly drama consists of keeping the sky in position without any support. The Sun and Moon have been created by the Lord as an embodiment of His own Grace and Greatness; with the days and nights created through His wonderful skill and magic. The creation of holy places, religions, thoughtful and philosophical deliberations, including bathing at holy places of pilgrimage are all embodiments of the Lord Himself. There is none else, like the Lord Almighty, so what can we say (about His Greatness) ? The persons, who are merged with the Lord, have obtained stability in His unison, while the rest of the beings pass through the cycle of births and deaths. (1)

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਓਮਾਹਾ ਹੋਇ ॥ ਨਾਗਾਂ
ਮਿਰਗਾਂ ਮਛੀਆਂ ਰਸੀਆਂ ਘਰਿ ਧਨੁ ਹੋਇ ॥ ੧ ॥
ਮ: ੧ ॥ ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਵੇਛੋੜਾ
ਹੋਇ ॥ ਗਾਈ ਪੁਤਾ ਨਿਰਧਨਾ ਪੰਥੀ ਚਾਕਰੁ ਹੋਇ
॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂ ਸਚਾ ਸਚਿਆਰੁ ਜਿਨਿ ਸਚੁ
ਵਰਤਾਇਆ ॥ ਬੈਠਾ ਤਾੜੀ ਲਾਇ ਕਵਲੁ
ਛਪਾਇਆ ॥ ਬ੍ਰਹਮੈ ਵਡਾ ਕਹਾਇ ਅੰਤੁ ਨ
ਪਾਇਆ ॥ ਨਾ ਤਿਸੁ ਬਾਪੁ ਨ ਮਾਇ ਕਿਨਿ ਤੂ
ਜਾਇਆ ॥ ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਵਰਨ ਸਬਾਇਆ
॥ ਨਾ ਤਿਸੁ ਭੁਖ ਪਿਆਸ ਰਜਾ ਧਾਇਆ ॥ ਗੁਰ
ਮਹਿ ਆਪੁ ਸਮੇਇ ਸਬਦੁ ਵਰਤਾਇਆ ॥ ਸਚੇ
ਹੀ ਪਤੀਆਇ ਸਚਿ ਸਮਾਇਆ ॥ ੨ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਢੇਲੇ ਬਾਂਹ
॥ ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ ॥
੧ ॥

ਮ: ੨ ॥ ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ
ਪਛਾਣੁ ॥ ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੈਦੁ
ਰੋਗਾ ਘਾਣਿ ॥ ਜਿਤੁ ਦਾਰੂ ਰੋਗੁ ਉਠਿਅਹਿ ਤਨਿ
ਸੁਖੁ ਵਸੈ ਆਇ ॥ ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ
ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਦੇਵ
ਉਪਾਇਆ ॥ ਬ੍ਰਹਮੇ ਦਿਤੇ ਬੇਦ ਪੂਜਾ ਲਾਇਆ

Slok M-1 (*Nanak sa'van je' vasai choh oma'ha hoiai...*)

O Nanak ! When it rains during the month of Sa'van (July/August), all the four beings like snakes, deer, fish, and vicious (sinful) beings enjoy the bliss of their mates being present alongwith them. (1)

M - 1: O Nanak ! During the month of Sa'van (July) when it rains, the four categories of beings like the bulls, (cow's off springs), penniless persons, travellers, and servants (slaves) undergo sufferings (are far removed from bliss). (2)

Pour'i : O True Lord ! You are an embodiment of Truth, who has spread Truth only all over the world. You are abiding within the lotus of our hearts in a hidden form in constant meditation. Even the god Brahma, who calls himself great, has not been able to decipher Your limits or secrets. O Lord ! Neither You have any mother nor father, then who has given birth to Your existence. Neither You have any form, colour figure, caste or creed, infact pervading everywhere; moreover You are neither hungry nor thirsty but moving around fully satiated all over. You are present within the Guru Himself and pervading all over the world in the form of the Guru's Word (Sabad). Whosoever has found solace in the True Lord, is imbued with the love of the True Name and is mingled with Truth being Truthful. (2)

Slok M-1 (*Vaid bula'ya vaidgi pakar' dhandholai bah....*)

The Vaid (physician) was called in to find out my malady, who was watching my pulse to find out the nature of illness, but the unexperienced Vaid (Physician) did not know that my illness was deep rooted in my heart, due to my separation form the True Lord, so how could he diagnose it ? (1)

M-2 : O Vaid ! You will be considered a good physician only if you could diagnose (your own) illness (malady) first, and find out the treatment which could be the panacea for all ills or maladies within. You should find out such a (treatment) remedy which could eliminate the disease completely bringing (complete) full peace and joy to the (being) body. O Nanak ! You would be called a good physician only if you were to know your own illness (of ignorance) and find its treatment first. (2)

Pour'i : The Lord has created the three gods, Brahma Vishnu and Shiva; then Brahma produced the Vedas and taught humanity to worship (the Lord); then the ten incarnations of the Lord (Ram) came into existence (like Brah, Narsingh,

॥ ਦਸ ਅਵਤਾਰੀ ਰਾਮੁ ਰਾਜਾ ਆਇਆ ॥ ਦੈਤਾ
ਮਾਰੇ ਧਾਇ ਹੁਕਮਿ ਸਬਾਇਆ ॥ ਈਸ ਮਹੇਸ਼ੁਰੁ
ਸੇਵ ਤਿਨ੍ਹੀ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ਸਚੀ ਕੀਮਤਿ
ਪਾਇ ਤਖਤੁ ਰਚਾਇਆ ॥ ਦੁਨੀਆ ਧੰਧੈ ਲਾਇ
ਆਪੁ ਛਪਾਇਆ ॥ ਧਰਮੁ ਕਰਾਏ ਕਰਮ ਧੁਰੁ
ਫੁਰਮਾਇਆ ॥ ੩ ॥

ਸਲੋਕ ਮ: ੨ ॥

ਸਾਵਨੁ ਆਇਆ ਹੇ ਸਖੀ ਕੰਤੈ ਚਿਤਿ ਕਰੇਹੁ ॥
ਨਾਨਕ ਬੂਰਿ ਮਰਹਿ ਦੋਹਾਗਣੀ ਜਿਨ੍ਹ ਅਵਰੀ
ਲਾਗਾ ਨੇਹੁ ॥ ੧ ॥

ਮ: ੨ ॥ ਸਾਵਨੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ
ਬਰਸਨਹਾਰੁ ॥ ਨਾਨਕ ਸੁਖਿ ਸਵਨੁ ਸੋਹਾਗਣੀ
ਜਿਨ੍ਹ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਛਿੰਝ ਪਵਾਇ ਮਲਾਖਾੜਾ
ਰਚਿਆ ॥ ਲਥੇ ਭੜਥੁ ਪਾਇ ਗੁਰਮੁਖਿ ਮਚਿਆ
॥ ਮਨਮੁਖ ਮਾਰੇ ਪਛਾੜਿ ਮੂਰਖ ਕਚਿਆ ॥ ਆਪਿ
ਭਿੜੈ ਮਾਰੇ ਆਪਿ ਆਪਿ ਕਾਰਜੁ ਰਚਿਆ ॥ ਸਭਨਾ
ਖਸਮੁ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ॥ ਹੁਕਮੀ ਲਿਖੈ
ਸਿਰਿ ਲੇਖੁ ਵਿਣੁ ਕਲਮ ਮਸਵਾਣੀਐ ॥
ਸਤਸੰਗਤਿ ਮੇਲਾਪੁ ਜਿਥੈ ਹਰਿ ਗੁਣ ਸਦਾ
ਵਖਾਣੀਐ ॥ ਨਾਨਕ ਸਚਾ ਸਬਦੁ ਸਲਾਹਿ ਸਚੁ
ਪਛਾਣੀਐ ॥ ੪ ॥

Bavan, Parsuram, Machh, Kachh, Rama, Krishna, Bodh and Kalki). Then You have killed all the demons as per Your Will and according to Your dictates. O Lord ! Even the three gods viz. Inshar, Maheshar and Shiva could not find Your limits or Greatness. Infact, You have created the whole universe through Your Will, with True Name as the main source of creation. Then the whole world has been engrossed by Your Will, in various worldly activities, but keeping Yourself hidden within this creation. O Lord ! It is only through Your Will that the human beings perform good or bad actions, as pre-destined (for them) by Your Will. (3)

Slok M-2 (Sa'van a'ya hei sakhi kantai chit kareoh....)

O Friends ! This human form has come (been given) like the monsoon month of Sa'van, so that we could remember and worship the Lord-spouse. O Nanak ! The faithless persons who are devoted to some other powers (gods) than the Lord Himself, perish in disgust and disappointment, being engrossed in dual-mindedness. (1)

M-2 : O friend ! This human form has been given to us in the form of Savan month, when the Guru's teachings are like the cloud bursts in this month. (life). O Nanak ! The faithful (Guru-minded) persons enjoy the bliss of life by imbibing the love of the Lord-spouse. (2)

Pouri : The Lord has created this universe as the (ground prepared for wrestling) place of action for the Guru-minded persons, where both the faithful and faithless persons have joined the fray (wrestling) but the Guru-minded persons have really enjoyed the fun of this (exercise) worldly performance. Finally the foolish (faithless) persons have been conquered by the Guru-minded persons and thrown on the ground annihilated. The fact remains that the Lord Himself is controlling everything, being responsible for this wrestling exercise taking part Himself and conquering Himself in the exercise. (worldly drama) (He Himself enacts the whole worldly drama). The Guru-minded persons only have realised that the Lord is the True Master of the whole universe, where the Lord Himself (writes) decides destinies of various beings as per His Will, with different fortunes, though without the pen and ink. The Lord could be attained only in the company of the holy saints where the praises of the Lord are being sung continuously.

O Nanak ! Let us realise Truth (the True Lord) by reciting the True Name of the Lord. (through the Guru's Word). (4)

ਸਲੋਕ ਮ: ੩ ॥

ਉਨਵਿ ਉਨਵਿ ਆਇਆ ਅਵਰਿ ਕਰੋਦਾ ਵੰਨ
॥ ਕਿਆ ਜਾਣਾ ਤਿਸੁ ਸਾਹੁ ਸਿਉ ਕੇਵ ਰਹਸੀ
ਰੰਗੁ ॥ ਰੰਗੁ ਰਹਿਆ ਤਿਨੁ ਕਾਮਣੀ ਜਿਨੁ ਮਨਿ
ਭਉ ਭਾਉ ਹੋਇ ॥ ਨਾਨਕ ਭੈ ਭਾਇ ਬਾਹਰੀ
ਤਿਨ ਤਨਿ ਸੁਖੁ ਨ ਹੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਉਨਵਿ ਉਨਵਿ ਆਇਆ ਵਰਸੈ
ਨੀਰੁ ਨਿਪੰਗੁ ॥ ਨਾਨਕ ਦੁਖੁ ਲਾਗਾ ਤਿਨੁ ਕਾਮਣੀ
ਜਿਨੁ ਕੰਤੈ ਸਿਉ ਮਨਿ ਭੰਗੁ ॥ ੨ ॥
ਪਉੜੀ ॥ ਦੋਵੈ ਤਰਫਾ ਉਪਾਇ ਇਕੁ ਵਰਤਿਆ
॥ ਬੇਦ ਬਾਣੀ ਵਰਤਾਇ ਅੰਦਰਿ ਵਾਦੁ ਘਤਿਆ
॥ ਪਰਵਿਰਤਿ ਨਿਰਵਿਰਤਿ ਹਾਠਾ ਦੋਵੈ ਵਿਚਿ
ਧਰਮੁ ਫਿਰੈ ਰੈਬਾਰਿਆ ॥ ਮਨਮੁਖ ਕਚੇ ਕੂੜਿਆਰ
ਤਿਨੀ ਨਿਹਚਉ ਦਰਗਹ ਹਾਰਿਆ ॥ ਗੁਰਮਤੀ
ਸਬਦਿ ਸੂਰ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਨੀ ਮਾਰਿਆ ॥
ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਬਦਿ ਸਵਾਰਿਆ ॥ ਸੇ
ਭਗਤ ਤੁਧੁ ਭਾਵਦੇ ਸਚੈ ਨਾਇ ਪਿਆਰਿਆ ॥
ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤਿਨੁ ਵਿਟਹੁ ਹਉ
ਵਾਰਿਆ ॥ ੫ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਉਨਵਿ ਉਨਵਿ ਆਇਆ ਵਰਸੈ ਲਾਇ ਝੜੀ ॥
ਨਾਨਕ ਭਾਣੈ ਚਲੈ ਕੰਤ ਕੈ ਸੁ ਮਾਣੇ ਸਦਾ ਰਲੀ
॥ ੧ ॥

ਮ: ੩ ॥ ਕਿਆ ਉਠਿ ਉਠਿ ਦੇਖਹੁ ਬਪੁੜੇ ਇਸੁ
ਮੇਘੈ ਹਥਿ ਕਿਛੁ ਨਾਹਿ ॥ ਜਿਨਿ ਏਹੁ ਮੇਘੁ

Slok M-3 (*Unav unav a'ya avar karenda van.....*)

During the old age, the body becomes weak and dilapidated and give a different (ugly) appearance. How would I continue my love for the Lord-spouse in this condition (of weakness) ?

The persons, who had continued to imbibe the love of the Lord-spouse (like the woman with love and respect (fear) for the Lord) with the wonder-awe in their heart, were still immersed in His love. O Nanak ! The persons, who had forsaken thier love for the Lord-spouse, could never have peace and comforts. (1)

M-3 : The Guru's company has blessed us with His noble message of love, like the clouds bursting into a shower of clear and pure water. O Nanak ! The person, who has defected from the company (love of) of the True Lord undergoes suffering like the wedded woman separated from her spouse. (2)

Pour'i : The Lord is pervading equally among His creation of the Guru-minded and self-willed persons. (faithful and faithless persons) Having created and spread the message of Vedas, He has brought the mankind engrossed in wrangles. The Lord has created faithless (self-willed) and the (Guru-minded) faithful ones, two types of people and religious or irreligious actions are, the modes of working of these with Himself as their intermediary (or go between). The faithless persons are transient and untruthful and have lost the battle of life in the world. On the other hand the persons following the Guru's guidance, have cast away sexual desires and wrath (anger) from their hearts like brave people. They have found peace and blissfull life within themselves by following the Guru's Word (sabab). O Lord ! The saints , who have recited True Name, are loved and accepted by You. I am a sacrifice to those persons, who are serving the True Guru. (5)

Slok M - 3 (*Unav unav a'ya varsai laie jhar'i.....*)

O Nanak ! The cloud of Guru's Message (Word) bursts in a continuous shower of His teachings, available for everyone to benefit. Whosoever follows the Lord's Will, without a murmur, always enjoys the bliss of His unison. (1)

M - 3 : O helpless People ! Let us inculcate the love of the lord-Almighty in our hearts, as nothing is in the hands of the cloud and remember the Lord who has directed it to bless us with a shower. What are you trying to decipher with lot of

ਪਠਾਇਆ ਤਿਸੁ ਰਾਖਹੁ ਮਨ ਮਾਂਹਿ ॥ ਤਿਸ ਨੇ
ਮੰਨਿ ਵਸਾਇਸੀ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥
ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੀ ਸਭ ਕਰਣ ਪਲਾਹ
ਕਰੇਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੋ ਹਰਿ ਸਦਾ ਸਰੇਵੀਐ ਜਿਸੁ ਕਰਤ
ਨ ਲਾਗੈ ਵਾਰ ॥ ਆਡਾਣੇ ਆਕਾਸ ਕਰਿ ਖਿਨ
ਮਹਿ ਢਾਹਿ ਉਸਾਰਣਹਾਰ ॥ ਅਪੇ ਜਗਤੁ ਉਪਾਇ
ਕੈ ਕੁਦਰਤਿ ਕਰੇ ਵੀਚਾਰ ॥ ਮਨਮੁਖ ਅਗੈ ਲੇਖਾ
ਮੰਗੀਐ ਬਹੁਤੀ ਹੋਵੈ ਮਾਰ ॥ ਗੁਰਮੁਖਿ ਪਤਿ
ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥
ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥
ਓਥੈ ਸਤਿਗੁਰੁ ਬੋਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰ
॥ ਏਨਾ ਜੰਤਾ ਨੋ ਹੋਰ ਸੇਵਾ ਨਹੀ ਸਤਿਗੁਰੁ ਸਿਰਿ
ਕਰਤਾਰ ॥ ੬ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਜਿਸ ਨੋ ਤੂ ਪੁਕਾਰਦਾ ਤਿਸ ਨੋ ਲੋਚੈ
ਸਭੁ ਕੋਇ ॥ ਅਪਣੀ ਕਿਰਪਾ ਕਰਿ ਕੈ ਵਸਸੀ
ਵਣੁ ਤ੍ਰਿਣੁ ਹਰਿਆ ਹੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਪਾਈਐ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥ ਬਹਦਿਆ
ਉਠਦਿਆ ਨਿਤ ਧਿਆਈਐ ਸਦਾ ਸਦਾ ਸੁਖੁ
ਹੋਇ ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਸਦ ਹੀ ਵਰਸਦਾ
ਗੁਰਮੁਖਿ ਦੇਵੈ ਹਰਿ ਸੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਕਲਮਲਿ ਹੋਈ ਮੇਦਨੀ ਅਰਦਾਸਿ
ਕਰੇ ਲਿਵ ਲਾਇ ॥ ਸਚੈ ਸੁਣਿਆ ਕੰਨੁ ਦੇ ਧੀਰਕ
ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਇੰਦ੍ਰ ਨੇ ਫੁਰਮਾਇਆ

efforts, as these are of no avail ?

O Nanak ! The Lord bestows the nectar of True Name on the person, who is blessed with His Grace and benevolence. But the persons, devoid of Lord's Grace and bliss, wails and cries in vain like the wedded woman who is bereft of the love of her spouse in spite of her wailings. (2)

Pour'i : Let us serve the True Lord, who does not take long to create this world, and has supported the sky without any pillars or support. He could create and destroy this whole universe in a moment.

The Lord, after creating this universe, through His Nature, sustains it with full care. The self-willed person has to account for his (misdeeds) actions in this life and gets punished for his sins, whereas the Guru-minded persons, who are blessed with the treasure of True Name by singing Lord's praises, are received with honour in the Lord's Presence, and their account is cleared without any check. In the next world, no help or efforts could be made to save us, and there is none to listen to our wailing or cries. The True Guru alone could render us help and save us from the burning fire of hell. The service of the Lord alone could be of some help there, as such the human beings should serve the True Guru, without wasting time in other efforts. (6)

Slok M - 3 (Babiha jisnu tu pukarda tisnu.....)

O Man ! The bliss of Lord's True Name, like the rain-drop for the pa'piya, which you are pining for, is being longed for (wanted) by every human being. But this bliss of True Name will be bestowed on you through the Grace of the Lord alone which will satiate all the beings, like the rain shower which brings greenery all around. Hardly any one appreciates the fact, that this nectar of True Name is attained through the Guru's Grace alone. They would (those who attain True Name) enjoy the bliss of life, by reciting True Name all the time, whether in sitting or standing postures. O Nanak ! The nectar of Lord's True Name is available all the time but this bliss of True Name is bestowed by the Lord only on the Guru-minded persons. (1)

M - 3: The whole world is beset with and made impure with the (bundle of) sins all around, and prays to the Lord for His protection, with love and devotion. The Lord listens to our prayers with full attention (with His ears) and bestows His Grace and loving care automatically and effortlessly. (in a state of equipoise). Then the Lord dictated to the god Indra for

ਵੁਠਾ ਛਹਬਰ ਲਾਇ ॥ ਅਨੁ ਧਨੁ ਉਪਜੈ ਬਹੁ
ਘਣਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮੁ
ਸਲਾਹਿ ਤੂ ਸਭਨਾ ਜੀਆ ਦੇਦਾ ਰਿਜਭੁ ਸੰਬਾਹਿ
॥ ਜਿਤੁ ਖਾਧੈ ਸੁਖੁ ਉਪਜੈ ਫੇਰਿ ਦੂਖੁ ਨ ਲਾਗੈ
ਆਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੁ ਤੂ ਸਚੇ ਲੈਹਿ
ਮਿਲਾਇ ॥ ਦੂਜੈ ਦੂਜੀ ਤਰਫ ਹੈ ਕੂੜਿ ਮਿਲੈ ਨ
ਮਿਲਿਆ ਜਾਇ ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜਿਐ ਆਪੇ
ਕੁਦਰਤਿ ਦੇਇ ਦਿਖਾਇ ॥ ਮੇਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ਹੈ
ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥ ਹਉ ਬਲਿਹਾਰੀ
ਤਿਨ ਕਉ ਜੋ ਹਰਿ ਚਰਣੀ ਰਹੇ ਲਿਵ ਲਾਇ ॥
ਜਿਉ ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਖੁ ਹੈ ਐਸੀ
ਬਣਤ ਬਣਾਇ ॥ ਸੇ ਸੁਖੀਏ ਸਦਾ ਸੋਹਣੇ ਜਿਨ੍ਹ
ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ਤਿਨ੍ਹ ਸੋਗੁ ਵਿਜੋਗੁ
ਕਦੇ ਨਹੀ ਜੋ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥ ੧ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਨਾਨਕ ਸੇ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਸਿ ਸਭੁ ਕਿਛੁ
ਹੋਇ ॥ ਤਿਸੈ ਸਰੋਵਿਹੁ ਪ੍ਰਾਣੀਹੋ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਵਸੈ ਤਾਂ
ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ
ਸਭ ਚਿੰਤਾ ਵਿਚਹੁ ਜਾਇ ॥ ਜੋ ਕਿਛੁ ਹੋਇ ਸੁ
ਸਹਜੇ ਹੋਇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥ ਸਚਾ
ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਾਂ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ
॥ ਨਾਨਕ ਤਿਨ ਕਾ ਆਖਿਆ ਆਪਿ ਸੁਣੇ ਜਿ
ਲਇਅਨੁ ਪੰਨੈ ਪਾਇ ॥ ੧ ॥

arranging the shower of rain continuously, in the form of Guru's message for giving solace to the world. With this rainfall, there was too much production of crops, and the Guru's Word (Message) was conveyed to the beings continuously, whose value cannot be estimated, being invaluable, giving peace and solace to the whole humanity. O Nanak ! Let us recite the True Name of the Lord, which brings the wealth of bliss and joy, to the whole world, which is a source of joy and bliss, so that there is no trace of suffering any where. (2)

Pour'i : O Lord ! You are a personification of Truth and unite all the truthful persons with Yourself on the other hand, the faithless persons, are engrossed in dual mindedness and falsehood; as such they do not get united with the Lord. The Lord Himself enables us to unite with Him or get separated from Him, as He controls everything through Nature as per His Will. Whatever is pre-destined for man, as per His will, as attained by Him; and suffer the pangs of of separation (from the Lord) due to his love for worldly falsehood and pleasures. I would offer myself as a sacrifice to those persons, who have imbibed the Lord's love with complete self-surrender. O Lord! Such Guru-minded persons remains aloof from worldly falsehood (Maya) just as the lotus-flower remains unaffected by-water, though blossoming in the water. The persons, who have got rid of their egoism, enjoy the bliss of life and appear beautiful in this love. Such persons, who are united with the Lord, never suffer the pangs of Lord's separation anytime. (7)

Slok M - 3 (Nanak so sa'lahiai jis vas sabh kichh)

O Nanak ! Let us sing the praises of the Lord, who controls everything in the world. O Human beings ! Let us recite the True Name of the Lord, as without Him, there is no other power; the Guru-minded persons, have been imbued with the love of the Lord in their hearts, and enjoy all the bliss of life always. All the worries cease and there is no doubt about Lord's Greatness. What ever happens is as per the Will of the Lord in the normal course (automatically) and we have no say in the whole affair. If we inculcate the love of the True Lord in the heart, we would get all our desires fulfilled. O Nanak ! The Lord listens to the prayers of those persons, whom He has Himself lent His support, and brought them to His fold. (1)

M - 3: Some fortunate and wise persons only realise that the shower of the nectar of Lord's True Name is always (falling) available in the form of the Guru's Message. The Guru-minded

ਮ: ੩ ॥ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਵਰਸਦਾ ਬੂਝਨਿ
ਬੂਝਣਹਾਰ ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਬੁਝਿਆ ਹਰਿ
ਅੰਮ੍ਰਿਤੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ
ਪੀਵਹਿ ਸਦਾ ਰੀਗਿ ਰਾਤੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ
॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਵਰਸੈ ਕਿਰਪਾ ਧਾਰਿ
॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ
ਆਤਮ ਰਾਮੁ ਮੁਰਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਅਤੁਲੁ ਕਿਉ ਤੋਲੀਐ ਵਿਣੁ ਤੋਲੇ
ਪਾਇਆ ਨ ਜਾਇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀਐ
ਗੁਣ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥ ਅਪਣਾ ਆਪੁ ਆਪਿ
ਤੋਲਸੀ ਆਪੇ ਮਿਲੈ ਮਿਲਾਇ ॥ ਤਿਸ ਕੀ ਕੀਮਤਿ
ਨਾ ਪਵੈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥ ਹਉ ਬਲਿਹਾਰੀ
ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਸਚੀ ਬੂਝ ਦਿਤੀ ਬੁਝਾਇ ॥
ਜਗਤੁ ਮੁਸੈ ਅੰਮ੍ਰਿਤੁ ਲੁਟੀਐ ਮਨਮੁਖ ਬੂਝ ਨ
ਪਾਇ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਜਾਸੀ
ਜਨਮੁ ਗਵਾਇ ॥ ਗੁਰਮਤੀ ਜਾਗੇ ਤਿਨੀ ਘਰੁ
ਰਖਿਆ ਦੂਤਾ ਕਾ ਕਿਛੁ ਨ ਵਸਾਇ ॥ ੮ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਨਾ ਬਿਲਲਾਇ ਨਾ ਤਰਸਾਇ ਏਹੁ ਮਨੁ
ਖਸਮ ਕਾ ਹੁਕਮੁ ਮੰਨਿ ॥ ਨਾਨਕ ਹੁਕਮਿ ਮੰਨਿਐ
ਤਿਖ ਉਤਰੈ ਚੜੈ ਚਵਗਲਿ ਵੰਨੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਬਾਬੀਹਾ ਜਲ ਮਹਿ ਤੇਰਾ ਵਾਸੁ ਹੈ
ਜਲ ਹੀ ਮਾਹਿ ਫਿਰਾਹਿ ॥ ਜਲ ਕੀ ਸਾਰ ਨ
ਜਾਣਹੀ ਤਾਂ ਤੂੰ ਕੂਕਣ ਪਾਹਿ ॥ ਜਲ ਬਲ ਚਹੁ

persons, who have appreciated this fact, have imbibed the love of the Lord's True Name in their hearts. Such persons always partake of the nectar of True Name and are always immersed in the Lords' (His) love having cast away their egoism and worldly desires. The Lord's True Name is the only nectar available, which is being (showered) delivered to us in the form of the Guru's Word (Guru's teachings) through the Guru's Grace. O Nanak ! The Guru-minded persons have perceived the Lord (his glimpse), who is the Prime-soul and the destroyer of sins, and the devil of ego. (Mur Demon). (2)

Pour'i : How could we evaluate the (Greatness of the) invaluable Lord, and without appreciating His Greatness and Vastness, how could we attain Him ? If we were to deliberate and meditate on the Lord, through the Guru's Word, then we could attain Him alongwith all the virtues of the Lord. Infact, the Lord alone could evaluate His limits and Greatness Himself, and enable us to unite with Him. Neither we could evaluate His Greatness nor could we discuss His Greatness and limits. I would offer myself as a sacrifice to the Guru, who has enabled me to realise Truth and the Greatness of the True Lord. The self-willed (faithless) persons, however, do not realise that the whole world is lost in (worldly) falsehood and the nectar-like life is being wasted (in fruitless efforts). They do not appreciate that except True Name nothing else (worldly possessions) will accompany them at the time of death, and this human life has been spent to no purpose. The persons, who have been enlightened (woken from their slumber of ignorance), have saved themselves (from the onslaught of falsehood) and the vicious devils of sexual desires or greed have had no effects on them. (8)

Slok M - 3 : (ba'bhia na bil laie' na tarsi'ie'.....)

O Man ! Why do you not follow the Will of the Lord, without involving yourself in the pursuit of vicious and sinful actions and wailing like the papiya (toad) for the rain-drop ? O Nanak ! By following the Lord's Will, we could get our thirst for worldly desires quenched thus gaining the bliss of life and joy in the fourth state of Equipoise. (1)

M-3 : O human being ! Your existence has sprung up from the Lord-Creator and you live always with the Lord abiding within you, like the papiya pining for rain-drop while living in water. You are wailing and pining for the Lord without knowing His secrets, just like the papiya pining for water, without knowing the value of water. The whole world,

ਦਿਸਿ ਵਰਸਦਾ ਖਾਲੀ ਕੇ ਥਾਉ ਨਾਹਿ ॥ ਏਤੈ
ਜਲਿ ਵਰਸਦੈ ਤਿਖ ਮਰਹਿ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਹਿ
॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਿਨ ਸੋਝੀ ਪਈ ਜਿਨ
ਵਸਿਆ ਮਨ ਮਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਥ ਜਤੀ ਸਿਧ ਪੀਰ ਕਿਨੈ ਅੰਤੁ ਨ
ਪਾਇਆ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ਤੁਝੈ
ਸਮਾਇਆ ॥ ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਤਿਸ ਹੀ
ਭਾਇਆ ॥ ਜਲਾ ਬਿੰਬੁ ਅਸਰਾਲੁ ਤਿਨੈ
ਵਰਤਾਇਆ ॥ ਨੀਲੁ ਅਨੀਲੁ ਅਗੰਮੁ ਸਰਜੀਤੁ
ਸਥਾਇਆ ॥ ਅਗਨਿ ਉਪਾਈ ਵਾਦੁ ਭੁਖ
ਤਿਹਾਇਆ ॥ ਦੁਨੀਆ ਕੈ ਸਿਰਿ ਕਾਲੁ ਦੂਜਾ
ਭਾਇਆ ॥ ਰਖੈ ਰਖਣਹਾਰੁ ਜਿਨਿ ਸਬਦੁ
ਬੁਝਾਇਆ ॥ ੯ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਇਹੁ ਜਲੁ ਸਭ ਤੈ ਵਰਸਦਾ ਵਰਸੈ ਭਾਇ ਸੁਭਾਇ
॥ ਸੇ ਬਿਰਖਾ ਹਰੀਆਵਲੇ ਜੇ ਗੁਰਮੁਖਿ ਰਹੇ
ਸਮਾਇ ॥ ਨਾਨਕ ਨਦਰੀ ਸੁਖੁ ਹੋਇ ਏਨਾ ਜੰਤਾ
ਕਾ ਦੁਖੁ ਜਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਭਿੰਨੀ ਰੈਣਿ ਚਮਕਿਆ ਵੁਠਾ ਫਰਬਰ
ਲਾਇ ॥ ਜਿਤੁ ਵੁਠੈ ਅਨੁ ਧਨੁ ਬਹੁਤੁ ਊਪਜੈ ਜਾ
ਸਹੁ ਕਰੇ ਰਜਾਇ ॥ ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ
ਜੀਆਂ ਜੁਗਤਿ ਸਮਾਇ ॥ ਇਹੁ ਧਨੁ ਕਰਤੇ ਕਾ
ਖੇਲੁ ਹੈ ਕਦੇ ਆਵੈ ਕਦੇ ਜਾਇ ॥ ਗਿਆਨੀਆ

including lands and oceans, is being offered the Guru's guidance with His Message and there is no place without His Presence (or His Word). But there are some unfortunate persons, who are not pre-destined to attain the Guru's Message (Guru's guidance) and die without attaining the Lord inspite of the Guru's message being available to the whole world. (just as the papiya dies with thirst, while there is rainfall all over the place). O Nanak ! The Guru-minded persons who have inculcated the love of the Lord in the heart, have realised the True Lord (and the secrets of the Lord). (2)

Pour'i : No one, including all the Naths, (mendicants), celibates, sidhas or Pirs (with occult powers) have been able to evaluate the limits of the limitless Lord. But the Guru-minded persons, in the company of holy saints are united with the Lord, by reciting True Name. For ages, there was complete darkness, as it would please the Lord, and He pervaded the whole universe with torrential water (oceans) all around. The Lord was pervading in a formless, countless, beyond anyone's comprehension, and ever-existent posture; then He created the fire of worldly desires, wrangles, hunger and thirst, along with the god of death Yama, over the head of the whole world, engrossed in dual-mindedness. But the persons, who were made to realise the Guru's Word, have been saved and protected by the Lord-Protector. (9)

Slok M - 3 (*Eh jal sabh tai varsada varsai bhaie.....*)

The Guru's message is conveyed to everyone, but the persons, who have developed love for the teachings, have been honoured, like the rain water falling equally everywhere. But the persons, who love to accept the company of the Guru-minded persons, have developed love for the (True) Lord's True Name. O Nanak ! When the Guru's Grace brings joy to few persons, they get rid of all their sufferings. (1)

M - 3: When the clouds of the Guru's Message burst into lightning and showers, the Guru's Word was received with continuous love and devotion (like the continuous shower bringing greenery all around), resulting in the wealth of True Name being spread out in the form of Lord's virtues as per His Will. Thus the mind gets engrossed in a continuous (worship) meditation of the True Name, which brings satisfaction to the heart, leading to a unison with the Lord. But this treasure of True Name is bestowed on us as part of the Lord's worldly

ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥ ਨਾਨਕ
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਤਾਂ ਇਹੁ ਧਨੁ ਪਲੈ ਪਾਇ
॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ
ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥ ਆਪੇ ਲੇਖਾ ਮੰਗਸੀ ਆਪਿ
ਕਰਾਏ ਕਾਰ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਹੁਕਮੁ
ਕਰੇ ਗਾਵਾਰੁ ॥ ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਆਪੇ
ਬਖਸਣਹਾਰੁ ॥ ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪਿ ਸਭਸੈ ਦੇ
ਆਧਾਰੁ ॥ ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਿਰਿ ਸਿਰਿ
ਕਰੇ ਬੀਚਾਰੁ ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਵੀਚਾਰੀਐ ਲਗੈ
ਸਚਿ ਪਿਆਰੁ ॥ ਨਾਨਕ ਕਿਸ ਨੇ ਆਖੀਐ ਆਪੇ
ਦੇਵਣਹਾਰੁ ॥ ੧੦ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਏਹੁ ਜਗਤੁ ਹੈ ਮਤ ਕੇ ਭਰਮਿ ਭੁਲਾਇ
॥ ਇਹੁ ਬਾਬੀਹਾ ਪਸੂ ਹੈ ਇਸ ਨੇ ਬੂਝਣੁ ਨਾਹਿ
॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ
ਜਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਿਨ੍ ਪੀਆ ਤਿਨ੍
ਬਹੁੜਿ ਨ ਲਾਗੀ ਆਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਲਾਰੁ ਸੀਤਲ ਰਾਗੁ ਹੈ ਹਰਿ
ਧਿਆਇਐ ਸਾਂਤਿ ਹੋਇ ॥ ਹਰਿ ਜੀਉ ਅਪਣੀ
ਕ੍ਰਿਪਾ ਕਰੇ ਤਾਂ ਵਰਤੈ ਸਭ ਲੋਇ ॥ ਵੂਨੈ ਜੀਆ
ਜੁਗਤਿ ਹੋਇ ਧਰਣੀ ਨੇ ਸੀਗਾਰੁ ਹੋਇ ॥ ਨਾਨਕ
ਇਹੁ ਜਗਤੁ ਸਭੁ ਜਲੁ ਹੈ ਜਲ ਹੀ ਤੇ ਸਭ ਕੋਇ
॥ ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਵਿਰਲਾ ਬੂਝੈ ਸੋ ਜਨੁ ਮੁਕਤੁ

drama, which is received or lost at times as per His Will. The learned persons value this treasure of True Name and remain imbued with the love of the True Name. O Nanak ! The persons, who are blessed with His Grace, are bestowed with the treasures of True Name. (2)

Pour'i : Whom should I approach with my problems, when the Lord is the cause and effect of everything, responsible for doing or making us function accordingly. The Lord alone makes us functions as per His Will and then we have to account for our actions. Whatever pleases the Lord, is to happen as per His Will, whereas the foolish person questions His Will and dictates. The Lord alone pardons our sins, and can get rid of our bondage, if it pleases Him. (as per His will.) The Lord listens to our prayers and perceives our actions while sustaining the whole world. The Lord alone pervades all the beings and everywhere, being omni-present, and looks after the welfare of each individual. If we deliberate on our own actions in the company of the Guru-minded persons, then we develop love for the True Lord. O Nanak ! Whom should we ask for any favours, as the Lord Himself is bestowing all benedictions and blessings on us ? (10)

Slok M - 3 : (Ba'biha' eh jagat hai mat ko bharm)

O Nanak ! This human being, like the papiya, is like an animal who does not realise the Truth about the Lord or the secrets of this life and the whole world behaves like the papiya (toad), about which no one should have any misgivings. The True Name of the Lord is the nectar (of life) by partaking which our thirst (for worldly desires) is satiated. The Guru-minded persons, who drink this nectar of True Name, get fully satisfied and their thirst (for Truth) is quenched. (1)

M - 3: By singing the praises of the Lord in this Mala'r Rag (rhythm) one attains peace of mind, as this Rag is very soothing. When someone is bestowed with the Lord's Grace, he perceives the Lord pervading everywhere in equal measure. When the Guru's Message (Guru's Word) percolates the whole world, the mankind gets attuned to the Lord's True Name and love and embellishes itself with great virtues just as with the rainfall the whole Earth blossoms with greenery all around. O Nanak ! This world is like the water, which is the source of life for everything (in the world), but this fact is realised by few persons through the Guru's Grace only, who attain salvation

ਸਦਾ ਹੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਚਾ ਵੇਪਰਵਾਹੁ ਇਕੋ ਤੂ ਧਣੀ ॥ ਤੂ
ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਦੂਜੇ ਕਿਸੁ ਗਣੀ ॥ ਮਾਣਸ
ਕੂੜਾ ਗਰਬੁ ਸਚੀ ਤੁਧੁ ਮਣੀ ॥ ਆਵਾ ਗਉਣੁ
ਰਚਾਇ ਉਪਾਈ ਮੇਦਨੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ
ਆਪਣਾ ਆਇਆ ਤਿਸੁ ਗਣੀ ॥ ਜੇ ਹਉਮੈ
ਵਿਚਹੁ ਜਾਇ ਤ ਕੇਹੀ ਗਣਤ ਗਣੀ ॥ ਮਨਮੁਖ
ਮੋਹਿ ਗੁਬਾਰਿ ਜਿਉ ਭੁਲਾ ਮੰਝਿ ਵਣੀ ॥ ਕਟੇ
ਪਾਪ ਅਸੰਖ ਨਾਵੈ ਇਕ ਕਣੀ ॥ ੧੧ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਨ ਜਾਣਹੀ ਮਹਲੁ
ਦੇਖਿ ਅਰਦਾਸਿ ਪਾਇ ॥ ਆਪਣੈ ਭਾਣੈ ਬਹੁਤਾ
ਬੋਲਹਿ ਬੋਲਿਆ ਥਾਇ ਨ ਪਾਇ ॥ ਖਸਮੁ ਵਡਾ
ਦਾਤਾਰੁ ਹੈ ਜੋ ਇਛੈ ਸੋ ਫਲ ਪਾਇ ॥ ਬਾਬੀਹਾ
ਕਿਆ ਬਪੁੜਾ ਜਗਤੈ ਕੀ ਤਿਖ ਜਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਬਾਬੀਹਾ ਭਿੰਨੀ ਰੈਣਿ ਬੋਲਿਆ ਸਹਜੇ
ਸਚਿ ਸੁਭਾਇ ॥ ਇਹੁ ਜਲੁ ਮੇਰਾ ਜੀਉ ਹੈ ਜਲ
ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ ॥ ਗੁਰ ਸਬਦੀ ਜਲੁ
ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ਨਾਨਕ ਜਿਸੁ
ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਦੀ ਸੋ ਸਤਿਗੁਰਿ ਦੀਆ
ਮਿਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਖੰਡ ਪਤਾਲ ਅਸੰਖ ਮੈ ਗਣਤ ਨ
ਹੋਈ ॥ ਤੂ ਕਰਤਾ ਗੋਵਿੰਦੁ ਤੁਧੁ ਸਿਰਜੀ ਤੁਧੈ
ਗੋਈ ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤੁਝ ਹੀ ਤੇ
ਹੋਈ ॥ ਇਕਿ ਰਾਜੇ ਖਾਨ ਮਲੂਕ ਕਹਹਿ
ਕਹਾਵਹਿ ਕੋਈ ॥ ਇਕਿ ਸਾਹ ਸਦਾਵਹਿ ਸੰਚਿ

in this life. (2)

Pour'i : O Lord ! You are the True Master of the whole world, being care-free (from all worries), and You are controlling every thing as such, we need not depend on any other power. The egoism of the man is all false and temporary whereas Your Greatness and Your worship is the only Truth in this world. You have created this world (universe) engrossed in the cycle of births and deaths. The person, who serves the True Guru, leads a purposeful life in this world and his (life) sojourn is worthwhile. Once man loses his egoism, then there is no need to bother about other vices or sins. The faithless persons grope in the jungle of darkness and ignorance, being engrossed in worldly love and attachment, whereas the recitation of True Name, even for a short while, will cast away all our sins (millions of sins). (11)

Slok M - 3 (*Ba'biha khasmai ka mehal na jan'hi....*)

O Man ! Let us pray to the Lord for blessing us with His glimpse, as we are unaware of Lord's love and His abode, like the papiya, praying for the rain-drop. This human being, following his own (mind's) thinking, talks too much unnecessarily (tall talk), which has no meaning for the Lord. The Lord is our greatest benefactor, and we get all our desires fulfilled. The whole world gets satiated by the Lord's benedictions, what to talk of the small pa'piya. (1)

M - 3: This man, like the papiya, prays to the Lord in the early (morning of his) life, and gets merged with Him automatically (in the state of Equipose) as this True Name is the only mainstay in his life, just as water (rain-drop) is the only source of life for the papiya, who cannot exist without receiving the rain-drop. It is only through the Guru's guidance that we could attain the nectar of True Name, getting rid of our egoism. O Nanak ! The Lord has merged us with the True Name, without which we cannot exist even for a moment. (2)

Pour'i : I cannot even recount the innumerable (millions of) worldly regions and countries in the universe. O Lord ! You have created the whole universe Yourself and You alone destroy it, as it pleases You. The eighty-four lakh forms of life are created by You, out of which there are some known as landlords, masters and kings, whereas some of them go on amassing wealth, and are called Rich people, and lose their honour even, being engrossed in dual-mindedness. There are some benefactors while some others are beggars, but the Lord

ਧਨੂ ਦੂਜੈ ਪਤਿ ਖੋਈ ॥ ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ
ਸਭਨਾ ਸਿਰਿ ਸੋਈ ॥ ਵਿਣੁ ਨਾਵੈ ਬਾਜਾਰੀਆ
ਭੀਹਾਵਲਿ ਹੋਈ ॥ ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਸਚੁ
ਕਰੇ ਸੁ ਹੋਈ ॥ ੧੨ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਗੁਣਵੰਤੀ ਮਹਲੁ ਪਾਇਆ
ਅਉਗਣਵੰਤੀ ਦੂਰਿ ॥ ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ
ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ ॥ ਕੂਕ ਪੁਕਾਰ ਨ ਹੋਵਈ
ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ
ਸਹਜੇ ਮਿਲੇ ਸਬਦਿ ਗੁਰੂ ਕੈ ਘਾਲ ॥ ੧ ॥

ਮ: ੩ ॥ ਬਾਬੀਹਾ ਬੇਨਤੀ ਕਰੇ ਕਰਿ ਕਿਰਪਾ
ਦੇਹੁ ਜੀਅ ਦਾਨ ॥ ਜਲ ਬਿਨੁ ਪਿਆਸ ਨ
ਉਤਰੈ ਛੁਟਕਿ ਜਾਂਹਿ ਮੇਰੇ ਪ੍ਰਾਨ ॥ ਤੂ ਸੁਖਦਾਤਾ
ਬੇਅੰਤੁ ਹੈ ਗੁਣਦਾਤਾ ਨੇਧਾਨੁ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਬਖਸਿ ਲਏ ਅੰਤਿ ਬੇਲੀ ਹੋਇ
ਭਗਵਾਨੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਗੁਣ
ਅਉਗਣ ਕਰੇ ਬੀਚਾਰੁ ॥ ਤ੍ਰੈ ਗੁਣ ਸਰਬ ਜੰਜਾਲੁ
ਹੈ ਨਾਮਿ ਨ ਧਰੇ ਪਿਆਰੁ ॥ ਗੁਣ ਛੋਡਿ ਅਉਗਣ
ਕਮਾਵਦੇ ਦਰਗਹ ਹੋਹਿ ਖੁਆਰ ॥ ਜੂਐ ਜਨਮੁ
ਤਿਨੀ ਹਾਰਿਆ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥ ਸਚੈ
ਸਬਦਿ ਮਨੁ ਮਾਰਿਆ ਅਹਿਨਿਸਿ ਨਾਮਿ ਪਿਆਰਿ
॥ ਜਿਨੀ ਪੁਰਖੀ ਉਰਿ ਧਾਰਿਆ ਸਚਾ ਅਲਖ
ਅਪਾਰੁ ॥ ਤੂ ਗੁਣਦਾਤਾ ਨਿਧਾਨੁ ਹਰਿ ਅਸੀ
ਅਵਗਣਿਆਰ ॥ ਜਿਸੁ ਬਖਸੇ ਸੋ ਪਾਇਸੀ ਗੁਰ
ਸਬਦੀ ਵੀਚਾਰੁ ॥ ੧੩ ॥

is the only Master of all these people. But without attaining True Name, all these persons look horrible with their worldly possessions. O Nanak ! The persons, engrossed in worldly falsehood will be completely lost (eliminated) whereas those persons, engaged in Truth or the love of the True Lord, become immortal in this world, and become stabilised. (12)

Slok M - 3 (*Ba'biha' gu'nwanti mehal pa'ya.....*)

The person, like the pa'piya, who is virtuous in deeds, has attained the love of the Lord, while the sinful person loses sight of the Lord. (does not attain the Lord's love). O Man ! The Lord abides within you, and you could always perceive Him within, by following the Guru's guidance. (like a Guru-minded person). O Nanak ! When the Lord bestows His Grace on us, we get the bliss of life, and there is no more wailing or pining for Him. The persons, who have recited True Name of the Lord, have merged with the Lord in the state of Equipoise by following the Guru's Word. (1)

M - 3 : When this human being prays to the Lord, he is bestowed with True Name by the Lord's Grace, like the papiya (toad) being blessed with rain-drop, who loses his life even, if this water is not received by him, as his thirst is not quenched.

O Lord ! You are the benefactor of all the joy and comforts of life to us and are limitless, being the ocean of virtues. O Nanak ! The Lord pardons and blesses the Guru-minded persons with His Grace, and protects them even at the end of this life. (2)

Pour'i : The Lord, after creating this universe, Himself deliberates over our good and evil actions; as the whole world is engrossed in the three-pronged worldly falsehood (Maya) without reciting True Name and inculcating its love. Such persons are disgraced in the Lord's Presence by getting involved in vicious and sinful actions, leaving aside all their virtues, and they waste this human life in a gamble. What for have they taken birth in this world ? But the Guru-minded persons have controlled the mind through the Guru's Word by developing love for True Name day and night. The persons, who are imbued with the love of the limitless and incomprehensible Lord, have attained the Lord. O Lord ! We are really sinners, whereas You are our benefactor blessing us with all the virtues. Whosoever is bestowed with the Lord's pardon and Grace, would attain Your love by following the Guru's Word. (13)

ਸਲੋਕ ਮ: ੫ ॥

ਰਾਤਿ ਨ ਵਿਹਾਵੀ ਸਾਕਤਾ ਜਿਨ੍ਹਾ ਵਿਸਰੈ ਨਾਉ
॥ ਰਾਤੀ ਦਿਨਸ ਸੁਹੇਲੀਆ ਨਾਨਕ ਹਰਿ ਗੁਣ
ਗਾਉ ॥ ੧ ॥

ਮ: ੫ ॥ ਰਤਨ ਜਵੇਹਰ ਮਾਣਕਾ ਹਭੇ ਮਣੀ
ਮਥੀਨਿ ॥ ਨਾਨਕ ਜੋ ਪ੍ਰਭਿ ਭਾਣਿਆ ਸਚੈ ਦਰਿ
ਸੇਹੀਨਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚੁ ਸਮਾਲਿਆ
॥ ਅੰਤਿ ਖਲੋਆ ਆਇ ਜਿ ਸਤਿਗੁਰ ਅਗੈ
ਘਾਲਿਆ ॥ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਸਚਾ
ਰਖਵਾਲਿਆ ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਜਗਾਇ ਦੀਵਾ
ਬਾਲਿਆ ॥ ਮਨਮੁਖ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰ
ਫਿਰਹਿ ਬੇਤਾਲਿਆ ॥ ਪਸੂ ਮਾਣਸ ਚੰਮਿ ਪਲੇਟੇ
ਅੰਦਰਹੁ ਕਾਲਿਆ ॥ ਸਭੇ ਵਰਤੈ ਸਚੁ ਸਚੈ
ਸਬਦਿ ਨਿਹਾਲਿਆ ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ
ਪੂਰੈ ਗੁਰਿ ਦੇਖਾਲਿਆ ॥ ੧੪ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹੈ ਹੁਕਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੈ ਸਹਜਿ
ਸੁਭਾਇ ॥ ਮੇਘੁ ਵਰਸੈ ਦਇਆ ਕਰਿ ਗੂੜੀ
ਛਹਬਰ ਲਾਇ ॥ ਬਾਬੀਹੈ ਕੂਕ ਪੁਕਾਰ ਰਹਿ
ਗਈ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਨਾਨਕ ਸੋ
ਸਾਲਾਹੀਐ ਜਿ ਦੋਦਾ ਸਭਨਾਂ ਜੀਆ ਰਿਜਰੁ
ਸਮਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਚਾੜ੍ਹਕ ਤੂ ਨ ਜਾਣਹੀ ਕਿਆ ਤੁਧੁ
ਵਿਚਿ ਤਿਆ ਹੈ ਕਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥ ਦੂਜੈ
ਭਾਇ ਭਰੀਮਿਆ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਪਲੈ ਨ ਪਾਇ ॥

Slok M - 5 : (Raas na viha'vi sa'kta'n jina visrai na'ou....)

O Nanak ! The (faithful) persons, who sing the praises of the Lord, spend their lives in joy and bliss (days and nights) whereas the faithless persons spend their nights in distress, (their lives) having forsaken the True Name of the Lord. (1)

M - 5 : O Nanak ! The persons, who have won the favour of the Lord, are given a place of honour in the Lord's Presence (kingdom of heaven) as they have been revealed all the virtues of detachment, knowledge and faith, which are invaluable like the diamonds and jewels. (2)

Pour'i : The persons, who have served the True Guru, have realised Truth, which protects them (against any untoward situations) as a wall of protection (by serving the Guru) so that even the Yama, god of death, cannot approach (touch) them with the True Lord as their protector beside them. They have been enlightened with the light of knowledge through the Guru's guidance whereas the self-willed (faithless) persons wander around like devils due to their falsehood, without reciting True Name. Such faithless persons, though they appear like human beings, are basically behaving like animals with their minds (hearts) blackened due to ignorance and vicious thoughts. But the Guru's Word has clarified that the True Lord pervades everywhere and all beings. O Nanak ! The perfect Guru has made us realise that True Name in the real treasure or wealth to be gained. (14)

Slok M - 3 (Ba'bihai hukam pachha'nia' gur kai sehaj....)

The human being, like the papiya, has accepted and followed the Guru's message (Guru's Word) in the normal routine (in the state of equipoise), thus realising the Lord's Will. Then the Guru's guidance is provided to such persons, like a continuous shower of rainfall, bringing joy and bliss all around. (just like the papiya) Now the pa'piya, having received the rain-drop is enjoying the thrill of bliss like the Guru-minded person, with the Guru's Word, and the wailing and pining has ceased. O Nanak ! Let us sing the praises of the Lord, who sustains all the beings with all their requirements. (1)

M - 3 : Just as the chatrik (Pa'piya) does not know what sort of thirst it is having and what sort of water could quench its thirst; similarly the human being is unaware of his ignorance and the type of spiritual bliss, which could satiate him. Since this human being is engrossed in dual-mindedness, he does not attain the nectar of True Name to satiate him. But when the

ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾਂ ਸਤਿਗੁਰੁ ਮਿਲੈ
ਸੁਭਾਇ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤੇ ਅੰਮ੍ਰਿਤ ਜਲੁ
ਪਾਇਆ ਸਹਜੇ ਰਹਿਆ ਸਮਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਇਕਿ ਵਣ ਖੰਡਿ ਬੈਸਹਿ ਜਾਇ ਸਦੁ
ਨ ਦੇਵਹੀ ॥ ਇਕਿ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲੁ
ਜਲੁ ਹੋਵਹੀ ॥ ਇਕਿ ਭਸਮ ਚੜਾਵਹਿ ਅੰਗਿ
ਮੈਲੁ ਨ ਧੋਵਹੀ ॥ ਇਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ
ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ ॥ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨੁ
ਰਾਤਿ ਨੀਦ ਨ ਸੋਵਹੀ ॥ ਇਕਿ ਅਗਨਿ
ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ ॥ ਵਿਣੁ ਨਾਵੈ
ਤਨੁ ਛਾਕੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ ॥ ਸੋਹਨਿ ਖਸਮ
ਦੁਆਰਿ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਹੀ ॥ ੧੫ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ
ਪੁਕਾਰ ॥ ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ
ਧਾਰਿ ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨੀ ਸਚੁ
ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥ ਨਾਨਕ ਨਾਮੇ ਸਭ
ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ੧ ॥
ਮ: ੩ ॥ ਬਾਬੀਹਾ ਇਵ ਤੇਰੀ ਤਿਖਾ ਨ ਉਤਰੈ
ਜੇ ਸਉ ਕਰਹਿ ਪੁਕਾਰ ॥ ਨਦਰੀ ਸਤਿਗੁਰੁ
ਪਾਈਐ ਨਦਰੀ ਉਪਜੈ ਪਿਆਰੁ ॥ ਨਾਨਕ
ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਿਚਹੁ ਜਾਹਿ ਵਿਕਾਰ ॥ ੨ ॥
ਪਉੜੀ ॥ ਇਕਿ ਜੈਨੀ ਉਝੜ ਪਾਇ ਧੁਰਹੁ
ਖੁਆਇਆ ॥ ਤਿਨ ਮੁਖਿ ਨਾਹੀ ਨਾਮੁ ਨ ਤੀਰਥਿ
ਨਾਇਆ ॥ ਹਥੀ ਸਿਰ ਖੋਹਾਇ ਨ ਭਦੁ ਕਰਾਇਆ

True Lord bestows His Grace on us, He enables us to enjoy the company of the perfect Guru effortlessly. O Nanak ! It is through the Guru's guidance alone that we attain the nectar of True Name in the form of True knowledge, and merge with the Lord in the state of Equipoise. (2)

Pour'i : Various people are involved in penance and austerities. There are some persons, who roam around the jungles to meditate in silence, without making any sound; some others stand in ice cold waters during winter and endure the cold weather, while there are some others who smear their body with ashes without cleaning the dirt from the body as an austerity. There are some who develop a horrible appearance with unshorn long hair, having cut off from their families completely. There are some others, who roam around naked all the time without getting a wink of sleep even, while some others burn their limbs in fire (as a penance), thus spoiling the body.

But all these practices are wasteful efforts, and without True Name this body mingles with dust and they wail in the end for their foolish efforts before the Lord. The persons, who serve the True Guru, are received with honour in the Lord's Presence. (15)

Slok M - 3 (*Ba'biha amrit valai bolia' ta' (n) dar.....*)

When the human being recited the nectar of True Name in the ambrosial hours of the morning, like the (ba'biha) papiya, then the Lord responded to his pining and accepted his call in His court, and directed the Guru to give His message in the form of a shower of rain through His Grace. I would offer myself as a sacrifice to such persons who have inculcated the love of the True Lord in their hearts. O Nanak ! The whole world blossoms forth with (greenery all around) virtues by reciting True Name through the Guru's guidance. (1)

M - 3 : Just as the thirst of the pa'piya cannot be quenched by making loud wailings (except by rain drop), similarly the heart of the human being cannot be satiated unless he is imbued with the love of the Lord's True Name through the Guru's Grace.

O Nanak ! It is only by inculcating the love of the Lord in the heart, that the vicious thoughts are cast away from within. (2)

Pour'i : There are some followers of Jainism, who are led astray and follow the cycle of Rebirths, being pre-destined by Lord's Will, without reciting True Name, nor they are interested in bathing at the holy places. They remove their hair

॥ ਕੁਚਿਲ ਰਹਿ ਦਿਨ ਰਾਤਿ ਸਬਦੁ ਨ ਭਾਇਆ
॥ ਤਿਨ ਜਾਤਿ ਨ ਪਤਿ ਨ ਕਰਮੁ ਜਨਮੁ
ਗਵਾਇਆ ॥ ਮਨਿ ਜੂਠੈ ਵੇਜਾਤਿ ਜੂਠਾ ਖਾਇਆ
॥ ਬਿਨੁ ਸਬਦੈ ਆਚਾਰੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ ॥
ਗੁਰਮੁਖਿ ਓਅੰਕਾਰਿ ਸਚਿ ਸਮਾਇਆ ॥ ੧੬ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ
॥ ਨਾਨਕ ਸਦਾ ਸੁਹਾਗਣੀ ਗੁਰ ਕੈ ਹੋਤਿ ਅਪਾਰਿ
॥ ੧ ॥

ਮ: ੩ ॥ ਸਾਵਣਿ ਦੌੜੈ ਗੁਣ ਬਾਹਰੀ ਜਿਸੁ
ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥ ਨਾਨਕ ਪਿਰ ਕੀ ਸਾਰ ਨ
ਜਾਣਈ ਸਭੁ ਸੀਗਾਰੁ ਖੁਆਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਚਾ ਅਲਖ ਅਭੇਉ ਹਠਿ ਨ
ਪਤੀਜਈ ॥ ਇਕਿ ਗਾਵਹਿ ਰਾਗ ਪਰੀਆ ਰਾਗਿ
ਨ ਭੀਜਈ ॥ ਇਕਿ ਨਚਿ ਨਚਿ ਪੂਰਹਿ ਤਾਲ
ਭਗਤਿ ਨ ਕੀਜਈ ॥ ਇਕਿ ਅੰਨੁ ਨ ਖਾਹਿ ਮੂਰਖ
ਤਿਨਾ ਕਿਆ ਕੀਜਈ ॥ ਤ੍ਰਿਸਨਾ ਹੋਈ ਬਹੁਤੁ
ਕਿਵੈ ਨ ਧੀਜਈ ॥ ਕਰਮ ਵਧਹਿ ਕੈ ਲੋਅ ਖਪਿ
ਮਰੀਜਈ ॥ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜਈ
॥ ਹਰਿ ਭਗਤੀ ਅਸਨੇਹਿ ਗੁਰਮੁਖਿ ਘੀਜਈ ॥
੧੭ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਮਲਾਰ ਰਾਗੁ ਜੈ ਕਰਹਿ ਤਿਨ ਮਨੁ
ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥ ਗੁਰ ਸਬਦੀ ਏਕੁ
ਪਛਾਣਿਆ ਏਕੋ ਸਚਾ ਸੋਇ ॥ ਮਨੁ ਤਨੁ ਸਚਾ

by plucking from the head, and remain dirty day and night without developing love of the Guru's Word. They have wasted this human life losing their respect and honour without any good deeds to their credit, and devoid of the Lord's love, they follow the path of falsehood, begging for alms from others. No one has ever attained the Lord without developing love for the Lord or virtuous actions, whereas the Guru-minded persons are immersed in the Lord's love and merge with Truth. (16)

Slok M - 3 (Sa'van sarsi ka'mni Gur sabdi vichar.....)

O Nanak ! The human being, by imbibing the love of the Guru's Word (Sabad), has enjoyed the bliss of unison with the Lord during this sojourn of life (like the woman enjoying conjugal bliss of her spouse during the month of Savan.) Such a person is always imbued with the love of the Lord, through the Guru's Grace and guidance. (1)

M - 3 : The faithless persons, due to dual-mindedness, burns in the fire of separation, without any virtues in this human life. O Nanak ! The person, without imbibing the love of the Lord feels disgusted as all his efforts except True Name, are useless like the embellishments of the woman without the love of the spouse. (2)

Pour'i : The limitless and fearless Lord is not at all pleased with us by our practising penance (or hath Yog). There are some persons, singing different tunes or rhythms of music (Rag and Ragnis) in His praises, but the Lord is not satisfied, while there are some others, engage in dancing to the tunes of music, but without the worship of the Lord, (without reciting True Name) cannot appease Him. How should we educate those foolish persons, who do not eat food even, as they cannot satisfy their worldly desires (without partaking food) and cannot find solace by such means? There are some others, engrossed in formal rituals or religious observances, and die an ignominious death. (without realising Truth) It is only the Guru-minded persons, who reap the benefit of the nectar of True Name in this life; (by reciting True Name), and such persons win the acceptance of the Lord by reciting True Name and attain Lord's love. (17)

Slok M - 3 (Gurmukh malar Rag jo kare'h.....)

The persons, who sing the praises of the Lord through the Malar Rag, (a musical form) attain peace and tranquillity of body and mind, and realise through the Guru's Word the one Lord, who is pervading everywhere. They have developed the love of the True Lord in the body and should follow the

ਸਚੁ ਮਨਿ ਸਚੇ ਸਚੀ ਸੋਇ ॥ ਅੰਦਰਿ ਸਚੀ
ਭਗਤਿ ਹੈ ਸਹਜੇ ਹੀ ਪਤਿ ਹੋਇ ॥ ਕਲਿਜੁਗ
ਮਹਿ ਘੋਰ ਅੰਧਾਰੁ ਹੈ ਮਨਮੁਖ ਰਾਹੁ ਨ ਕੋਇ ॥
ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨ ਗੁਰਮੁਖਿ ਪਰਗਟੁ
ਹੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਇੰਦੁ ਵਰਸੈ ਕਰਿ ਦਇਆ ਲੋਕਾਂ
ਮਨਿ ਉਪਜੈ ਚਾਉ ॥ ਜਿਸ ਕੈ ਹੁਕਮਿ ਇੰਦੁ
ਵਰਸਦਾ ਤਿਸ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਮਾਲੀਐ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ
॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਨਿਰਮਲੇ ਸਹਜੇ ਸਚਿ
ਸਮਾਉ ॥ ੨ ॥

ਪਉੜੀ ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪੂਰਾ ਪਾਇਆ
॥ ਪੂਰੈ ਕਰਮਿ ਧਿਆਇ ਪੂਰਾ ਸਬਦੁ ਮੰਨਿ
ਵਸਾਇਆ ॥ ਪੂਰੈ ਗਿਆਨਿ ਧਿਆਨਿ ਮੈਲੁ
ਚੁਕਾਇਆ ॥ ਹਰਿ ਸਰਿ ਤੀਰਥਿ ਜਾਣਿ ਮਨੁਆ
ਨਾਇਆ ॥ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰਿ ਧੰਨੁ
ਜਣੇਦੀ ਮਾਇਆ ॥ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ਸਚਾ
ਆਇਆ ॥ ਪੁਛਿ ਨ ਸਕੈ ਕੋਇ ਜਾਂ ਖਸਮੈ
ਭਾਇਆ ॥ ਨਾਨਕ ਸਚੁ ਸਲਾਹਿ ਲਿਖਿਆ
ਪਾਇਆ ॥ ੧੮ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਕੁਲਹਾਂ ਦੋਦੇ ਬਾਵਲੇ ਲੈਦੇ ਵਡੇ ਨਿਲਜ ॥ ਚੂਹਾ
ਖਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨੈ ਫਜ ॥ ਦੇਨਿ
ਦੁਆਈ ਸੇ ਮਰਹਿ ਜਿਨ ਕਉ ਦੇਨਿ ਸਿ ਜਾਹਿ
॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ

Truth, thus serving the True Lord. They have inculcated the love of the Lord in their hearts by reciting True Name, thus gaining honour and acclaim in the world effortlessly. Infact, during this age of Kal-Yug, there is darkness of ignorance all around, so that the faithless persons do not attain anything fruitful without reciting True Name. O Nanak ! The fortunate persons, pre-destined by the Lord's Will, have attained the Lord's love through the Guru's guidance. (1)

M - 3: When the Guru's Message is showered (lik rain) on us through His Grace, then we enjoy the eternal bliss with joy and longing. I would offer myself as a sacrifice to the Lord, with whose Will this shower (of Guru's Word) was bestowed on us. Let us therefore, sing the praises of the Lord in the company of Guru-minded persons, by following the Guru's guidance (Word).

O Nanak ! Such persons are immersed in the love of the Lord with a pure heart, thus attaining Truth in the state of Equipoise. (2)

Pour'i : The persons, who have served the perfect Guru, have attained the True Lord (have attained the perfect knowledge) and have developed the love of the Guru's Word by reciting True Name, being fortunate enough, (and pre-destined). Having attained the knowledge (of the Lord) by meditation (of True Name) we could wash away our filth of vicious thoughts and bathe in the tank of Lord's True Name. Blessed is the mother of the person, who has controlled his mind with the support of the Guru's Word and selflessness ! Such persons have made a success of this life and are received with honour in the Lord's Presence, and no one could question them (about their actions) if the Lord is pleased with them.

O Nanak ! By singing the praises of the Lord, they have attained the Lord, being fortunate and pre-destined by Lord's Will. (18)

Slok M- 1 (Kulha' (n) daindai ba'vlai laindei vadai.....)

The persons, who accept certain others as their followers are fools and those who accept them as their leaders are equally shameful as such Gurus are themselves egoistic and cannot attain salvation themselves (just as a rat cannot enter a hole himself but in the bargain (addition) carries another bigger article with him;) so how could they help their followers ?

O Nanak ! The persons, who do not realise the Lord's Will, cannot attain the Lord themselves or help others, just as

॥ ਫਸਲਿ ਅਹਾੜੀ ਏਕੁ ਨਾਮੁ ਸਾਵਣੀ ਸਚੁ ਨਾਉ
॥ ਮੈ ਮਹਦੂਦੁ ਲਿਖਾਇਆ ਖਸਮੈ ਕੈ ਦਰਿ ਜਾਇ
॥ ਦੁਨੀਆ ਕੇ ਦਰ ਕੇਤੜੇ ਕੇਤੇ ਆਵਹਿ ਜਾਹਿ
॥ ਕੇਤੇ ਮੰਗਹਿ ਮੰਗਤੇ ਕੇਤੇ ਮੰਗਿ ਮੰਗਿ ਜਾਹਿ
॥ ੧ ॥

ਮ: ੧ ॥ ਸਉ ਮਣੁ ਹਸਤੀ ਘਿਉ ਗੁੜੁ ਖਾਵੈ
ਪੰਜਿ ਸੈ ਦਾਣਾ ਖਾਇ ॥ ਡਕੈ ਫੂਕੈ ਖੇਹ ਉਡਾਵੈ
ਸਾਹਿ ਗਇਐ ਪਛੁਤਾਇ ॥ ਅੰਧੀ ਫੂਕਿ ਮੁਈ
ਦੇਵਾਨੀ ॥ ਖਸਮਿ ਮਿਟੀ ਫਿਰਿ ਭਾਨੀ ॥ ਅਪੁ
ਗੁਲਾ ਚਿੜੀ ਕਾ ਚੁਗਣੁ ਗੈਣਿ ਚੜੀ ਬਿਲਲਾਇ
॥ ਖਸਮੈ ਭਾਵੈ ਓਹਾ ਚੰਗੀ ਜਿ ਕਰੇ ਖੁਦਾਇ
ਖੁਦਾਇ ॥ ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਸੈ ਮਿਰਿਆ ਸਭ
ਪਿਛੈ ਪੈ ਖਾਇ ॥ ਹੋਇ ਸਤਾਣਾ ਘੁਰੈ ਨ ਮਾਵੈ
ਸਾਹਿ ਗਇਐ ਪਛੁਤਾਇ ॥ ਅੰਧਾ ਕਿਸ ਨੋ ਬੁਕਿ
ਸੁਣਾਵੈ ॥ ਖਸਮੈ ਮੂਲਿ ਨ ਭਾਵੈ ॥ ਅਕ ਸਿਉ
ਪ੍ਰੀਤਿ ਕਰੇ ਅਕ ਤਿਡਾ ਅਕ ਡਾਲੀ ਬਹਿ ਖਾਇ
॥ ਖਸਮੈ ਭਾਵੈ ਓਹੋ ਚੰਗਾ ਜਿ ਕਰੇ ਖੁਦਾਇ
ਖੁਦਾਇ ॥ ਨਾਨਕ ਦੁਨੀਆ ਚਾਰਿ ਦਿਹਾੜੇ ਸੁਖਿ
ਕੀਤੇ ਦੁਖੁ ਹੋਈ ॥ ਗਲਾ ਵਾਲੇ ਹੈਨਿ ਘਣੇਰੇ
ਛਡਿ ਨ ਸਕੈ ਕੋਈ ॥ ਮਖੀ ਮਿਠੈ ਮਰਣਾ ॥
ਜਿਨ ਤੂ ਰਖਹਿ ਤਿਨ ਨੇੜਿ ਨ ਆਵੈ ਤਿਨ ਭਉ

the incompetent leaders who make others as their followers, will both lose their lives in fruitless efforts. The Lord's True Name is like the crop of the summer and the Lord's True Name is the crop of the monsoon even (True Name is to be gained during all the time). I have pinned my faith in the True Lord as my only mainstay in life, though the world has shown so many paths of approaching the Lord's court (kingdom of heaven) and many people have tried and failed in their efforts. There are many beggars like me, who approach the Lord for attaining His Grace, but go back disappointed without attaining True Name. (1)

M - 1: The foolish world, engrossed in egoism, wastes this human life in the darkness of ignorance, just as an elephant eats so many kilos of ghee and sugar including many loads of grass, and then throws dust all around and makes noise in ego, though later on repents for his wasteful efforts, without having satisfaction (of his appetite); Similarly this human body mingles with dust after death and engulfs man by Lord's Will. The holy saints eat little food (small quantity) and then recite True Name of the Lord with love and are accepted with honour in the Lord's Presence, having attained Lord's love just like the sparrow, who eats little but soars high in the sky (with singing Lord's praises) chirruping songs of satisfaction. The powerful kings, with all the power at their command, bully and pester their poor subjects, alongwith their courtiers and ministers who also wage wars on the common man just as the ferocious lion kills the helpless deer alongwith other smaller animals, being killed by other cannibals, and the king in his ego feels very proud of his actions but repents later on, when faced with death. This foolish and ignorant king issues lot of commands in egoism, but his actions are not approved by the Lord even. Whom is he trying to impress? The person, who is loved and accepted by the Lord, leads a fruitful life by reciting True Name, just as a saint living in humility in the jungle, eating fruit or leaves, is approved by the Lord for imbibing His love. (just as the small bird sitting on a branch of oak tree, enjoys eating the leaves).

O Nanak ! This life is short-loved and the persons, engrossed in worldly pleasures, finally undergo sufferings in the end. There are many people who talk a lot against the worldly falsehood (Maya) but in practical life hardly any one leads a life of detachment, reciting True Name. This human

ਸਾਗਰੁ ਤਰਣਾ ॥ ੨ ॥

ਪਉੜੀ ॥ ਅਗਮ ਅਗੋਚਰੁ ਤੂ ਧਣੀ ਸਚਾ

ਅਲਖ ਅਪਾਰੁ ॥ ਤੂ ਦਾਤਾ ਸਭਿ ਮੰਗਤੇ ਇਕੋ

ਦੇਵਣਹਾਰੁ ॥ ਜਿਨੀ ਸੇਵਿਆ ਤਿਨੀ ਸੁਖੁ ਪਾਇਆ

ਗੁਰਮਤੀ ਵੀਚਾਰੁ ॥ ਇਕਨਾ ਨੋ ਤੁਧੁ ਏਵੈ ਭਾਵਦਾ

ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ

ਸਲਾਹੀਐ ਅੰਤਰਿ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥ ਵਿਣੁ ਪ੍ਰੀਤੀ

ਭਗਤਿ ਨ ਹੋਵਈ ਵਿਣੁ ਸਤਿਗੁਰ ਨ ਲਗੈ

ਪਿਆਰੁ ॥ ਤੂ ਪ੍ਰਭੁ ਸਭਿ ਤੁਧੁ ਸੇਵਦੇ ਇਕ ਢਾਢੀ

ਕਰੇ ਪੁਕਾਰ ॥ ਦੇਹਿ ਦਾਨੁ ਸੰਤੋਖੀਆ ਸਚਾ ਨਾਮੁ

ਮਿਲੈ ਆਧਾਰੁ ॥ ੧੯ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਰਾਤੀ ਕਾਲੁ ਘਟੈ ਦਿਨਿ ਕਾਲੁ ॥ ਛਿਜੈ ਕਾਇਆ

ਹੋਇ ਪਰਾਲੁ ॥ ਵਰਤਣਿ ਵਰਤਿਆ ਸਰਬ

ਜੰਜਾਲੁ ॥ ਭੁਲਿਆ ਚੁਕਿ ਗਇਆ ਤਪ ਤਾਲੁ ॥

ਅੰਧਾ ਝਖਿ ਝਖਿ ਪਇਆ ਝੋਰਿ ॥ ਪਿਛੈ ਰੋਵਹਿ

ਲਿਆਵਹਿ ਫੋਰਿ ॥ ਬਿਨੁ ਬੂਝੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ

॥ ਮੋਇਆ ਰੋਹਿ ਰੋਦੇ ਮਰਿ ਜਾਂਹੀ ॥ ਨਾਨਕ

ਖਸਮੈ ਏਵੈ ਭਾਵੈ ॥ ਸੇਈ ਮੁਏ ਜਿਨ ਚਿਤਿ ਨ

ਆਵੈ ॥ ੧ ॥

ਮ: ੧ ॥ ਮੁਆ ਪਿਆਰੁ ਪ੍ਰੀਤਿ ਮੁਈ ਮੁਆ ਵੈਰੁ

ਵਾਦੀ ॥ ਵੰਨੁ ਗਇਆ ਰੂਪੁ ਵਿਣਸਿਆ ਦੁਖੀ

ਦੇਹੁ ਰੁਲੀ ॥ ਕਿਥਹੁ ਆਇਆ ਕਹ ਗਇਆ

being is bound to face death by enjoying worldly pleasures like the bee, being caught in sweet things unawares.

O Lord ! The person, who is blessed by Your Grace and protection, is saved from the worldly falsehood, and is enabled to cross this ocean of life successfully. (2)

Pour'i : O limitless and incomprehensible Lord ! You are the True Master of all beings and are beyond our comprehension. You are the only Lord-benefactor while the whole world begs of You for favours. The persons, who have served the Lord through the Guru's guidance, have enjoyed the eternal bliss. O Lord ! There are some other faithless persons, who are made to remain engrossed in worldly falsehood, (Maya) as per Your Will, as it pleases You. But the persons, who sing the praises of the Lord, through the Guru's Word, are imbued with the love and devotion of the Lord; as without devotion no one could engage himself in the Lord's worship, and without the Guru's guidance and support, no one could inculcate the love of the Lord. O Lord ! You are the only True Master, and the whole world serves You and I make my obeisance and prayers to the Lord alone. O True Lord ! May I be bestowed with True Name as my mainstay in life, so that I could remain imbued with Your love and sing Your praises alone. (19)

Slok M - 1 (Ra'ti ka'al ghatai din kaal.....)

The time passes on during the night and day, and the human body goes on being (reduced) decapitated, finally being destroyed. (by death). This human being is engrossed in worldly bondage and being forgetful of the Lord, has completely given up the worship of the Lord. This blind foolish man is always engrossed in the worldly wrangles, thus wastes his life. Could the relatives, who are crying and wailing after his death, bring this dead man back to life ? But without realising Truth, one cannot gain anything, and those who are crying over the death of someone else, finally face death themselves. O Nanak ! Whatever happens, is as per the Lord's Will as it pleases Him, and the persons who have forgotten the Lord have faced spiritual death (already in life itself). (1)

M - 1: As soon as man dies, his worldly love finishes, and his devotion (to family) also ceases, alongwith the bickerings and wranglings coming to an end. After death the man's colour (figures) fades and the beautiful body is destroyed so that the individual faces (sufferings) pain or joy in the next world as per his own actions, with the body lying unheeded

ਕਿਹੁ ਨ ਸੀਓ ਕਿਹੁ ਸੀ ॥ ਮਨਿ ਮੁਖਿ ਗਲਾ
ਗੋਈਆ ਕੀਤਾ ਚਾਉ ਰਲੀ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ
ਬਿਨੁ ਸਿਰ ਖੁਰ ਪਤਿ ਪਾਟੀ ॥ ੨ ॥

ਪਉੜੀ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਅੰਤ
ਹੋਇ ਸਖਾਈ ॥ ਬਾਝੁ ਗੁਰੂ ਜਗਤੁ ਬਉਰਾਨਾ
ਨਵੈ ਸਾਰ ਨ ਪਾਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ
ਪਰਵਾਣੁ ਜਿਨ੍ਹ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥ ਸੋ ਸਾਹਿਬੁ
ਸੋ ਸੇਵਕੁ ਤੇਹਾ ਜਿਸੁ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ ॥
ਆਪਣੈ ਭਾਣੈ ਕਹੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ਅੰਧਾ
ਅੰਧੁ ਕਮਾਈ ॥ ਬਿਖਿਆ ਕਦੇ ਹੀ ਰਜੈ ਨਾਹੀ
ਮੂਰਖ ਭੁਖ ਨ ਜਾਈ ॥ ਦੂਜੈ ਸਭੁ ਕੋ ਲਗਿ ਵਿਗੁਣਾ
ਬਿਨੁ ਸਤਿਗੁਰ ਬੂਝ ਨ ਪਾਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ
ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਈ ॥
੨੦ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਨਾਨਕਾ ਜੇ ਧਨੁ ਪਲੈ ਪਾਇ ॥
ਸੋ ਧਨੁ ਮਿਤ੍ਰੁ ਨ ਕਾਢੀਐ ਜਿਤੁ ਸਿਰਿ ਚੋਟਾਂ ਪਾਇ
॥ ਜਿਨ ਕੈ ਪਲੈ ਧਨੁ ਵਸੈ ਤਿਨ ਕਾ ਨਾਉ ਫਕੀਰ
॥ ਜਿਨ੍ਹ ਕੈ ਹਿਰਦੈ ਤੂ ਵਸਹਿ ਤੇ ਨਰ ਗੁਣੀ
ਗਹੀਰ ॥ ੧ ॥

ਮ: ੧ ॥ ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ
ਦੁਖ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਭੀ
ਭੁਖ ॥ ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ ॥
ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ ॥ ੨ ॥
ਮ: ੧ ॥ ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ

like dust. When the human being dies, no one knows from where he had come and where he had gone and what was the (value) worth of the man or was his existence meaningless ?

Infact, the self-willed person had been engrossed in worldly pleasures and vicious and sinful actions. O Nanak! The individual, without the support of True Name, is totally disgusted and has lost all honour and faces disgrace everywhere. (in this world and hereafter). (2)

Pour'i : The nectar of True Name is the harbinger of peace and joy for the individual and renders help to him at the time of death. Infact, without the Guru's guidance, the whole world is behaving like a mad person, as it has no clue about the value of True Name. The persons who have served the True Guru have united with the Prime-soul and are accepted with honour in the Lord's presence. The person, who has developed love and respect for the Lord's Will, is a personification of the True Master Himself, having followed the Lord's dictates, whereas the blind and ignorant persons functioning as per his own mind is completely lost due to his ignorance. Such a foolish person, never gets satiated as his hunger for more of worldly pleasures and possessions never subsides. Being engrossed in dual-mindedness, he never realises the True Guru. But the person, blessed with the Lord's Grace, enjoys the bliss of life, by serving the True Guru. (20)

Slok M - 1 (*Saram dharam doiai Nanka je dhan palai...*)

O Nanak ! If we were to acquire the wealth of True Name in our hearts, then we could have (practise) both religion and prestige (status) in the world. The wealth, which brings the onslaughts of Yama in its train, is not worthwhile. Infact, the persons, who are wealthy, are called penniless (without the wealth of True Name), but the persons, who are imbued with the Lord's love, are truly like the ocean of virtues and wealthy. (1)

M - 1 : It is with lot of sufferings and difficulties that one amasses wealth and if he loses this wealth, then he (feels) suffers more afflictions. O Nanak ! No one feels satiated without the attainment of True Name. By seeing many beautiful faces, one is lured into the pursuit of more beauty and is never satisfied. The more one enjoys the worldly pleasures, one gets engrossed into more ills and difficulties. (2)

M - 1 : By getting engrossed in vicious and sinful actions, the mind becomes blind in ignorance (about Lord) and with an ignorant mind, the body suffers more having blind faith (in

ਅੰਧੁ ॥ ਚਿਕੜਿ ਲਾਇਐ ਕਿਆ ਥੀਐ ਜਾਂ ਤੁਟੈ
ਪਥਰ ਬੰਧੁ ॥ ਬੰਧੁ ਤੁਟਾ ਬੇੜੀ ਨਹੀ ਨਾ ਤੁਲਹਾ
ਨਾ ਹਾਥ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਨੁ ਕੇਤੇ ਡੁਬੇ
ਸਾਥ ॥ ੩ ॥

ਮ: ੧ ॥ ਲਖ ਮਣ ਸੁਇਨਾ ਲਖ ਮਣ ਰੁਪਾ
ਲਖ ਸਾਹਾ ਸਿਰਿ ਸਾਹ ॥ ਲਖ ਲਸਕਰ ਲਖ
ਵਜੇ ਨੇਜੇ ਲਖੀ ਘੋੜੀ ਪਾਤਿਸਾਹ ॥ ਜਿਥੈ ਸਾਇਰੁ
ਲੰਘਣਾ ਅਗਨਿ ਪਾਣੀ ਅਸਗਾਹ ॥ ਕੰਧੀ ਦਿਸਿ
ਨ ਆਵਈ ਧਾਹੀ ਪਵੈ ਕਹਾਹ ॥ ਨਾਨਕ ਓਥੈ
ਜਾਣੀਅਹਿ ਸਾਹ ਕੇਈ ਪਾਤਿਸਾਹ ॥ ੪ ॥

ਪਉੜੀ ॥ ਇਕਨਾ ਗਲੀ ਜੰਜੀਰ ਬੰਦਿ
ਰਬਾਣੀਐ ॥ ਬਧੇ ਛੁਟਹਿ ਸਚਿ ਸਚੁ ਪਛਾਣੀਐ
॥ ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਸੋ ਸਚੁ ਜਾਣੀਐ ॥ ਹੁਕਮੀ
ਹੋਇ ਨਿਬੇੜੁ ਗਇਆ ਜਾਣੀਐ ॥ ਭਉਜਲ
ਤਾਰਣਹਾਰੁ ਸਬਦਿ ਪਛਾਣੀਐ ॥ ਚੋਰ ਜਾਰ
ਜੁਆਰ ਪੀੜੇ ਘਾਣੀਐ ॥ ਨਿੰਦਕ ਲਾਇਤਬਾਰ
ਮਿਲੇ ਹੜਵਾਣੀਐ ॥ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਇ ਸੁ
ਦਰਗਹ ਜਾਣੀਐ ॥ ੨੧ ॥

ਸਲੋਕ ਮ: ੨ ॥

ਨਾਉ ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੁਰਖ ਪੰਡਿਤੁ ਨਾਉ ॥
ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੁ ਏਵੈ ਕਰੇ ਗੁਆਉ ॥
ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ
॥ ੧ ॥

ਮ: ੧ ॥ ਹਰਣਾਂ ਬਾਜਾਂ ਤੈ ਸਿਕਦਾਰਾਂ ਏਨਾ

rituals). The cleavage in a stone cannot be repaired by applying mud, similarly without the boat of Lord's worship, or an oar of True Name (Lord's love) or the raft of knowledge (of Lord's secrets) one cannot cross this ocean of life. O Nanak ! Many persons have been seen lost in this ocean without the support of True Name of the Lord. (3)

M - 1 : If someone were the greatest king of all the kings in the world, with loads of gold and silver in his possession; or if someone were to command huge armies with lakhs of troops, bands and banners, with a huge army of horses and riders, but all these possessions will be of no avail in crossing the unfathomable ocean of life, with deep waters and fires of burning desires. Infact, we cannot locate the limits of such a vast ocean of miseries where there is so much of crying and wailing. O Nanak ! In such a situation only, it will be seen whether anyone is really worth being a true king and such persons, will be taken to task in the Lord's Presence. (4)

Pour'i : There are some persons in the bondage of chains, being taken in captivity, to the Lord's court, and only those persons, who have realised truth and attained the True Lord, will be let off free from this bondage. Such persons, who are fortunate enough, being pre-destined by Lord's Will, have realised the secrets of the Lord, Everything will be decided by the Lord's Will, when produced in the Lord's Court. The Guru's Word alone is recognised as the means of crossing this tortuous ocean of life, but the culprits like thieves, sexual lovers and gamblers will be punished badly like the tils being passed through the grinding mill. The vilifiers and untruthful persons will be punished in chains, whereas the Guru-minded persons are immersed in Truth and enjoy the bliss in the Lord's Presence, being honoured. (21)

Slok M - 2 (Na'ou fakirai patsah moorakh pandit na'o....)

O Nanak ! The secret of this life is known through the Guru's guidance alone, as in this age of Kalyug, it is surprising that a penniless person (without Lord's worship) is called a king and a foolish person is called a Pandit (learned one) or a blind man is known as the evaluator (of one's virtues) and the vicious person with all the flaws and vices is the headman and the person, engrossed in worldly falsehood, controls or manages all the affairs. (of the world). (1)

M - 1: The hordes of deer and birds, which are called as trained and very clever, get caught in the snare of the hunter's net alongwith all their companions, to their dismay, without

ਪੜਿਆ ਨਾਉ ॥ ਫਾਂਧੀ ਲਗੀ ਜਾਤਿ ਫਹਾਇਨਿ
ਅਗੈ ਨਾਹੀ ਥਾਉ ॥ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਤੁ ਬੀਨਾ
ਜਿਨ੍ਹੀ ਕਮਾਣਾ ਨਾਉ ॥ ਪਹਿਲੇ ਦੇ ਜੜ ਅੰਦਰਿ
ਜੰਮੇ ਤਾ ਉਪਰਿ ਹੋਵੈ ਛਾਉ ॥ ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ
ਕੁਤੇ ॥ ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ ॥ ਚਾਕਰ
ਨਹਦਾ ਪਾਇਨਿ ਘਾਉ ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ
ਜਾਹੁ ॥ ਜਿਥੈ ਜੀਆਂ ਹੋਸੀ ਸਾਰ ॥ ਨਕੀ ਵਢੀ
ਲਾਇਤਬਾਰ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪਿ ਉਪਾਏ ਮੇਦਨੀ ਆਪੇ ਕਰਦਾ
ਸਾਰ ॥ ਭੈ ਬਿਨੁ ਭਰਮੁ ਨ ਕਟੀਐ ਨਾਮਿ ਨ
ਲਗੈ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰ ਤੇ ਭਉ ਉਪਜੈ ਪਾਈਐ
ਮੋਖ ਦੁਆਰ ॥ ਭੈ ਤੇ ਸਹਜੁ ਪਾਈਐ ਮਿਲਿ
ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ ॥ ਭੈ ਤੇ ਭੈਜਲੁ ਲੰਘੀਐ
ਗੁਰਮਤੀ ਵੀਚਾਰੁ ॥ ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ
ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਮਨਮੁਖ ਭੈ ਕੀ
ਸਾਰ ਨ ਜਾਣਨੀ ਤ੍ਰਿਸਨਾ ਜਲਤੇ ਕਰਹਿ ਪੁਕਾਰ
॥ ਨਾਨਕ ਨਾਵੈ ਹੀ ਤੇ ਸੁਖ ਪਾਇਆ ਗੁਰਮਤੀ
ਉਰਿ ਧਾਰ ॥ ੨੨ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੁਖੈ ਸਾਢੈ ਗੰਢੁ ॥ ਲਬੈ ਮਾਲੈ
ਘੁਲਿ ਮਿਲਿ ਮਿਚਲਿ ਉਘੈ ਸਉੜਿ ਪਲੰਘੁ ॥
ਭੰਉਕੈ ਕੋਪੁ ਖੁਆਰੁ ਹੋਇ ਫਕਤੁ ਪਿਟੇ ਅੰਧੁ ॥
ਚੁਪੈ ਚੰਗਾ ਨਾਨਕਾ ਵਿਣੁ ਨਾਵੈ ਮੁਹਿ ਗੰਧੁ ॥੧॥
ਮ: ੧ ॥ ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ
ਠਗ ॥ ਏਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ

finding any solace (like the learned pandits engrossed in the worldly falsehood, inspite of their knowledge do not find a place of honour in the Lord's presence)

But the fact remains, that a truly learned person is one, who has meditated and recited Lord's True Name; just as the tree provides shade only, if it has its roots deep in the soil, similarly a person, who has inculcated Truth in his heart, gets peace of mind. In this age, the kings are behaving like lions and their courtiers like dogs, where the kings are woken from their slumber of ignorance to pronounce judgements and the kings pounce upon unarmed subjects like the lion, thus robbing them of their valuables and the remnants of loot were dished out by their courtiers like the dogs licking the blood of the lion's prey. When the beings are produced in the Lord's court and their accounts (doings in life) checked, then the vilifiers and sinful persons will be subjected to disgrace and disrepute. (2)

Pour'i : The Lord has created this world Himself and then sustains it also. Without inculcating the fear and love (wonder awe) of the Lord, one cannot develop the love for True Name. By following the True Guru's teachings, we develop the fear of the Lord and attain salvation. Then one attains the state of Equipose through the Lord's wonder awe (fear of the Lord) and one's soul merges with the Prime-soul. By developing the fear of the Lord and deliberating the Guru's Word, one could cross the ocean of life successfully. By inculcating the fear of the lord, we could attain the fearless Lord, whose Greatness and vastness is beyond our comprehension. The self-willed persons (faithless) do not realise the fear of the Lord and wail burning in the fire of worldly desires. O Nanak ! We could enjoy the eternal bliss by reciting True Name through following the Guru's Word and Guru's guidance. (22)

Slok M - 1 (Roopai ka'mai dosti bhukhai sa'dai.....)

The faithless persons, who are always wailing over vicious actions due to their ignorance, using abusive language and wrath, finally get disgraced, just as the sexual persons are friendly with beautiful faces, and the hungry person enjoys good food only and the greedy person gets involved in worldly possessions or a sleepy person can get good sleep even in a small crowded place, as it if were a comfortable bed.

O Nanak ! The persons, who vomit filth only from their mouth without reciting True Name, and talk about vicious things, should not be communicated with and it is better to remain silent before them. (1)

M- 1 : The five vicious things namely wealth, possessions,

ਲਜ ॥ ਏਨਾ ਠਗਨਿ ਠਗ ਸੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ
ਪਾਹਿ ॥ ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਹੋਰਿ ਕੇਤੇ ਮੁਠੇ
ਜਾਹਿ ॥ ੨ ॥
ਪਉੜੀ ॥ ਪੜਿਆ ਲੇਖੇਦਾਰੁ ਲੇਖਾ ਮੰਗੀਐ ॥
ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰੁ ਅਉਖਾ ਤੰਗੀਐ ॥
ਅਉਘਟ ਰੁਧੇ ਰਾਹ ਗਲੀਆਂ ਰੋਕੀਆਂ ॥ ਸਚਾ
ਵੇਪਰਵਾਹੁ ਸਬਦਿ ਸੰਤੋਖੀਆਂ ॥ ਗਹਿਰ ਗਭੀਰ
ਅਥਾਹੁ ਹਾਥ ਨ ਲਭਈ ॥ ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਹੁ
ਵਿਣੁ ਗੁਰ ਕੋਇ ਨ ਛੁਟਸੀ ॥ ਪਤਿ ਸੇਤੀ ਘਰਿ
ਜਾਹੁ ਨਾਮੁ ਵਖਾਣੀਐ ॥ ਹੁਕਮੀ ਸਾਹ ਗਿਰਾਹੁ
ਦੋਦਾ ਜਾਣੀਐ ॥ ੨੩ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਜੀਉ ਤਿਨ ਕਿਆ ਖੁਸੀਆ
ਕਿਆ ਪੀੜ ॥ ਧਰਤੀ ਪਾਤਾਲੀ ਆਕਾਸੀ ਇਕਿ
ਦਰਿ ਰਹਨਿ ਵਜੀਰ ॥ ਇਕਨਾ ਵਡੀ ਆਰਜਾ
ਇਕਿ ਮਰਿ ਹੋਹਿ ਜਹੀਰ ॥ ਇਕਿ ਦੇਖਾਹਿ ਨਿਖੁਣੈ
ਨਾਹੀ ਇਕਿ ਸਦਾ ਫਿਰਹਿ ਫਕੀਰ ॥ ਹੁਕਮੀ
ਸਾਜੇ ਹੁਕਮੀ ਢਾਹੇ ਏਕ ਚਸੇ ਮਹਿ ਲਖ ॥ ਸਭੁ
ਕੋ ਨਥੈ ਨਥਿਆ ਬਖਸੇ ਤੋੜੇ ਨਥ ॥ ਵਰਨਾ
ਚਿਹਨਾ ਬਾਹਰਾ ਲੇਖੇ ਬਾਝੁ ਅਲਖੁ ॥ ਕਿਉ
ਕਥੀਐ ਕਿਉ ਅਖੀਐ ਜਾਪੈ ਸਚੇ ਸਚੁ ॥ ਕਰਣਾ
ਕਥਨਾ ਕਾਰ ਸਭ ਨਾਨਕ ਆਪਿ ਅਕਥੁ ॥ ਅਕਥ

beauty high caste and youth are all representing falsehood, which have enamoured the whole world in their fold, and do not spare the honour of any individual, but the persons, who take refuge at the lotus-feet of the Guru, are able to over-power even these five false qualities. O Nanak! Infact, many unfortunate persons without the Lord's Will, are being robbed by these five vicious things and lost in the world. (2)

Pour'i : Even if someone is a learned person, with lot of good calculations he is made to account for his actions in the Lord's Court; as without the support of True Name, any person, engrossed in falsehood, will have to suffer. The faithless person, will be obstructed to proceed further in this tortuous path (of life) and even the avenues of their progress will be obstructed. But the Guru-minded persons are saved by the Lord-protector by following the Guru's Word. The limitless Lord cannot be evaluated by us as His Greatness and vastness is beyond our comprehension. No one could escape the onslaughts of the Yama (god of death), as without the Guru's support, no one could be saved. Whosoever recites True Name, proceeds to the Lord's Presence, with honour and respect; as the Lord controls everyone through His Will, including each breath and morsel of food we take. (23).

Slok M - 1 (Paunai pa'ni agni jiu tin kia khusian.....)

This human frame has been created out of the (five) elements like air, water and fire, so it cannot have any control over joy or sorrow. There are some persons, who remain standing at the gates of the King's Court in all the three regions of lands, oceans and skies or netherlands. There are some persons, who live a long life, while some others face death with lot of suffering. There are some wealthy persons, whose wealth has no limits, while some others are wandering in poverty. The Lord creates and destroys millions of people through His Will, in a moment, as everyone is engrossed in worldly falsehood (Maya) but whosoever is blessed with Lord's Grace, gets freed from this bondage. The limitless Lord is without any form, symbol or caste and creed, and is beyond our comprehension. How could we evaluate or describe such a Lord, who is an embodiment of Truth alone. O Nanak ! The Lord is limitless but the world is always engrossed in trying to find the limits or Greatness of the Lord, due to its egoism. O Brother ! Let us hear the details (secrets) of the limitless Lord; as we could always enjoy the eternal bliss through the knowledge of Ridhis, Sidhis (occult powers) and Lord's secrets. (1)

ਕੀ ਕਥਾ ਸੁਣੇਇ ॥ ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਗਿਆਨੁ
ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਅਜਰੁ ਜਰੈ ਤ ਨਉ ਕੁਲ ਬੰਧੁ ॥ ਪੂਜੈ
ਪ੍ਰਾਣ ਹੋਵੈ ਬਿਰੁ ਕੰਧੁ ॥ ਕਹਾਂ ਤੇ ਆਇਆ ਕਹਾਂ
ਏਹੁ ਜਾਣੁ ॥ ਜੀਵਤ ਮਰਤ ਰਹੈ ਪਰਵਾਣੁ ॥
ਹੁਕਮੈ ਬੂਝੈ ਤਤੁ ਪਛਾਣੈ ॥ ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੁ
ਤੇ ਜਾਣੈ ॥ ਹੋਦਾ ਫੜੀਅਗੁ ਨਾਨਕ ਜਾਣੁ ॥ ਨਾ
ਹਉ ਨਾ ਮੈ ਜੂਨੀ ਪਾਣੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਪੜੀਐ ਨਾਮੁ ਸਾਲਾਹ ਹੋਰਿ ਬੁਧੀ
ਮਿਥਿਆ ॥ ਬਿਨੁ ਸਚੇ ਵਾਪਾਰ ਜਨਮੁ ਬਿਰਥਿਆ
॥ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ ॥
ਸਭੁ ਜਗੁ ਗਰਬਿ ਗੁਬਾਰੁ ਤਿਨ ਸਚੁ ਨ ਭਾਇਆ
॥ ਚਲੇ ਨਾਮੁ ਵਿਸਾਰਿ ਤਾਵਣਿ ਤਤਿਆ ॥
ਬਲਦੀ ਅੰਦਰਿ ਤੇਲੁ ਦੁਬਿਧਾ ਘਤਿਆ ॥
ਆਇਆ ਉਠੀ ਖੇਲੁ ਫਿਰੈ ਉਵਤਿਆ ॥ ਨਾਨਕ
ਸਚੈ ਮੇਲੁ ਸਚੈ ਰਤਿਆ ॥ ੨੪ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਪਹਿਲਾਂ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ ॥
ਜੀਉ ਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਡੁ ਚੰਮੁ ਤਨੁ
ਮਾਸੁ ॥ ਮਾਸਹੁ ਬਾਹਰਿ ਕਢਿਆ ਮੰਮਾ ਮਾਸੁ
ਗਿਰਾਸੁ ॥ ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ
ਅੰਦਰਿ ਸਾਸੁ ॥ ਵਡਾ ਹੋਆ ਵੀਆਹਿਆ ਘਰਿ
ਲੈ ਆਇਆ ਮਾਸੁ ॥ ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ

M - 1: The person, who controls (overpowers) the urge for nine vicious and sinful actions, then he is not pestered by sexual desires even and enjoys the eternal bliss. The person (becomes immortal) does not have to go through the cycle of births and deaths, provided he worships the Lord, the bestower of life, so long as he enjoys this life. Moreover, the person, who lives a life of selflessness without egoism (like a dead person), spends this life in a worthwhile manner, and deliberates over the origin of this body and knows where it is being led to (after death). The person, who realises and follows the Lord's Will, attains the Truth, the Lord-Creator, but this Will is appreciated through the Grace of the Guru alone. O Nanak ! If someone is obsessed by his egoism, he will be caught by the god of death (Yama), But the person, devoid of egoism or I-ness, does not undergo the torture of the cycle of Rebirths. (2)

Pour'i : Let us recite the Lord's True Name and sing His praises, as all other cleverness of man is false and worthless, and this human life goes to waste, without dealing in the business of Truth, (reciting True Name).

There is no end to the limitless Lord's Greatness or Vastness, and no one has been able to decipher His limits. The whole world being devoid of Truth, (True Name) is lost in the pitch darkness of ignorance, and the persons, who leave this world without reciting True Name, will be punished in the fire of hell, Infact, the persons, engrossed in dual-mindedness and the fire of worldly desires, will have to undergo sufferings. (just like pouring oil to the burning fire, brings more heat.) O Nanak ! The human being has been engrossed in playing the vicious game of life in this worldly drama and after playing his role, leaves this world in disgust, whereas the persons, imbued with the love of True Name, finally merge with the True Lord. (24)

Slok M - 1 (Pehla' (n) masoh nimia' ma'sai ander vas.....)

In the first instance, this human body came into existence through the father's semen in the mother's womb, both having the origin in human flesh, and later on, when this foetus developed into a breathing frame, it was provided with a tongue, bones, flesh and human body out of flesh only. When this being was born out of the mother's womb, the human being started sucking milk from the mother's breast, which also is (created) out of flesh only then the mouth, tongue, and the human frame was formed out of flesh alone and the being breathes in a frame out of flesh. When the human being grew

ਮਾਸਹੁ ਸਭੋ ਸਾਕੁ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹੁਕਮੁ
ਬੁਝੀਐ ਤਾਂ ਕੋ ਆਵੈ ਰਾਸਿ ॥ ਆਪਿ ਛੁਟੇ ਨਹ
ਛੁਟੀਐ ਨਾਨਕ ਬਚਨਿ ਬਿਣਾਸੁ ॥ ੧ ॥

ਮ: ੧ ॥ ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ
ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥ ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ
ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੈ ॥ ਗੈਡਾ ਮਾਰਿ
ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੈ ॥ ਮਾਸੁ
ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸੁ ਖਾਣੈ ॥
ਫੜੁ ਕਰਿ ਲੋਕਾਂ ਨੋ ਦਿਖਲਾਵਹਿ ਗਿਆਨੁ
ਧਿਆਨੁ ਨਹੀ ਸੂਝੈ ॥ ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ
ਕਹੀਐ ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ ॥ ਅੰਧਾ ਸੋਇ ਜਿ
ਅੰਧੁ ਕਮਾਵੈ ਤਿਸੁ ਰਿਦੈ ਸਿ ਲੋਚਨ ਨਾਹੀ ॥
ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ ਮਛੀ ਮਾਸੁ ਨ
ਖਾਂਹੀ ॥ ਇਸਤ੍ਰੀ ਪੁਰਖੇ ਜਾਂ ਨਿਸਿ ਮੇਲਾ ਓਥੈ
ਮੰਧੁ ਕਮਾਹੀ ॥ ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ
ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ
ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥ ਬਾਹਰ ਕਾ ਮਾਸੁ
ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥ ਜੀਅ
ਜੰਤ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ
॥ ਅਭਖੁ ਭਖਹਿ ਭਖੁ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੁ

ਜਿਨ ਕੇਰਾ ॥ ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ
ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ
ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥ ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ
ਕਤੇਬੀ ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥ ਜਜਿ ਕਾਜਿ

up and got married, he brought his wife, grown from flesh only. It is out of flesh only that another child is formed and all the relations are made out of flesh alone.

O Nanak ! It is through the company of the True Guru that we realise the Lord's Will and all our functions are completed successfully. Then we cannot attain salvation through our egoistic tendencies, rather we face extinction (destruction) only by speaking with egoism and pride in the Lord's Presence. (1)

M - 1 : The foolish persons wrangle over meat (eating) without having the true knowledge about the Lord or His secrets and His meditation. What is meat (eating), and what is (non-meat) Vegetarian (preparation) food and what really causes sinful life (or leads to sins) is not known to them. Even in Yujar Veda it is mentioned that the gods used to perform the Hoam Yag by killing the Gaiandas (animals) as a sacrifice, for such worship. Such persons, who do not touch meat and show their hatred towards meat eating, themselves partake of meat at night (in secret). They have no true knowledge about the Lord or His meditation and only show off to others their false behaviour. O Nanak ! What to say to these (blind) foolish persons, as they do not appreciate even, if they were told the truth ? The person, who commits foolish and sinful actions, is truly a blind man, who does not appreciate truth within his heart. They do not eat fish or meat but themselves they are the product of flesh, from the father's semen and mother's blood, and indulge in all sorts of foolish ac'ts during the meeting of man and wife at night. We, human beings, are a product of flesh only being kept in the mother's womb, and are a result of this flesh only. O Pandit! You call yourself very learned and clever but have no knowledge of the Lord or His meditation. O True Master ! This foolish man considers the meat of animals as bad, while the woman's flesh is considered good (from whom he is born). In fact, all the beings (human and animals) are born out of flesh, and they abide within this flesh only.

The persons, whose Guru (teacher) is blind and ignorant himself, eat bad food, leaving the good food (of True Name), forgetting that we are the product of flesh only, and take birth from flesh only. O Pandit ! You call yourself learned and knowledgeable, without having true knowledge. Infact, both in the Puranas and Katebs (Koran) it is mentioned that meat-eating is allowed, and in all the functions linked with a marriage

ਵੀਆਹਿ ਸੁਹਾਵੈ ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ ॥ ਇਸਤ੍ਰੀ
ਪੁਰਖ ਨਿਪਜਹਿ ਮਾਸਹੁ ਪਾਤਿਸਾਹ ਸੁਲਤਾਨਾਂ ॥
ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ ਤਾਂ ਉਨ੍ਹ ਕਾ
ਦਾਨੁ ਨ ਲੈਣਾ ॥ ਦੋਦਾ ਨਰਕਿ ਸੁਰਗਿ ਲੈਦੇ
ਦੇਖਹੁ ਏਹੁ ਧਿਛਾਣਾ ॥ ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ
ਬੁਝਾਏ ਪਾਂਡੇ ਖਰਾ ਸਿਆਣਾ ॥ ਪਾਂਡੇ ਤੂ ਜਾਣੈ ਹੀ
ਨਾਹੀ ਕਿਥਹੁ ਮਾਸੁ ਉਪਨਾਂ ॥ ਤੋਇਅਹੁ ਅੰਨੁ
ਕਮਾਦੁ ਕਪਾਹਾਂ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ ॥
ਤੋਆ ਆਖੈ ਹਉ ਬਹੁ ਬਿਧਿ ਹਛਾ ਤੇਐ ਬਹੁਤੁ
ਬਿਕਾਰਾ ॥ ਏਤੇ ਰਸ ਛੋਡਿ ਹੋਵੈ ਸੰਨਿਆਸੀ
ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਉ ਕਿਆ ਆਖਾ ਇਕ ਜੀਤ ਤੇਰਾ
ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ ॥ ਸਚਾ ਸਬਦੁ
ਵੀਚਾਰਿ ਸੇ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਇਆ ॥ ਇਕਿ
ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਭਰਮਦੇ ਵਿਣੁ ਸਤਿਗੁਰ ਕਿਨੈ
ਨ ਪਾਇਆ ॥ ਦੇਸ ਦਿਸੰਤਰ ਭਵਿ ਥਕੇ ਤੁਧੁ
ਅੰਦਰਿ ਆਪੁ ਲੁਕਾਇਆ ॥ ਗੁਰ ਕਾ ਸਬਦੁ
ਰਤੰਨੁ ਹੈ ਕਰਿ ਚਾਨਣੁ ਆਪਿ ਦਿਖਾਇਆ ॥
ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ਗੁਰਮਤੀ ਸਚਿ
ਸਮਾਇਆ ॥ ਆਵਾ ਗਉਣੁ ਬਜਾਰੀਆ ਬਾਜਾਰੁ
ਜਿਨੀ ਰਚਾਇਆ ॥ ਇਕੁ ਬਿਰੁ ਸਚਾ ਸਾਲਾਹਣਾ
ਜਿਨ ਮਨਿ ਸਚਾ ਭਾਇਆ ॥ ੨੫ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਮਾਇਆ ਕਰਮ ਬਿਰਖੁ ਫਲ ਅੰਮ੍ਰਿਤੁ

ceremony, meat is used and served. All the men, women including kings and emperors are a product of flesh. When you know that all these kings will be thrown into hell, then why do you take (beg for) alms from such sinners. O Brother! What a funny position that the giver of alms goes to hell, while the person who accepts such alms, is supposed to go to heavens ? O Pandit ! You are so clever that you do not realise Truth yourself but are trying to give discourses on Truth to others. O Pandit ! The fact is that you yourself are not aware of the origin of meat, just as water is the only source of producing the crops of (food) wheat, sugarcane and cotton or the three regions, so how could we say that water is good being the source of life, as this water also suffers from certain bad qualities.

O Nanak ! It is my considered opinion that it is no use becoming a mendicant leaving all worldly pleasures, as it is not correct to believe that meat-eater goes to hell, while the vegetarian goes to heaven. (2)

Pour'i : O Lord ! With one tongue, it is rather impossible for me to evaluate and describe Your Greatness, as You are limitless and no one could ever comprehend Your Greatness. Infact, whosoever has deliberated on the Guru's Word, finally merges with the Lord. There are some persons, who are wandering astray in saffron robes (like sadhus), as without the Guru's guidance no one could attain the Lord.

O Lord ! The worldly beings wander around the whole world, including foreign countries in search of the Lord, whereas You are (present) abiding within each individual in a hidden form. But it is through (the Lord's) Your enlightenment alone that the Guru-minded persons have perceived the Lord through the jewel of the Guru's Word within their innerselves. The person, who has attained self-realisation, merges with the True Lord (Truth) through the Guru's guidance. The persons, who are engrossed in vicious thoughts and sinful actions, are passed through the cycle of births and deaths. The persons, who have realised Truth and appreciated the Guru's message, have sung the praises of the Lord by reciting True Name. (25)

Slok M - 1 (Nanak Maya karam birkh phal amrit phal.....)

O Nanak ! The body created out of worldly falsehood (Maya) is like the tree, with our actions as the (two) fruits of

ਫਲ ਵਿਸੁ ॥ ਸਭ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਜਿਸੁ
ਖਵਾਲੇ ਤਿਸੁ ॥ ੧ ॥

ਮ: ੨ ॥ ਨਾਨਕ ਦੁਨੀਆ ਕੀਆਂ ਵਡਿਆਈਆਂ
ਅਗੀ ਸੇਤੀ ਜਾਲਿ ॥ ਏਨੀ ਜਲੀਈਂ ਨਾਮੁ
ਵਿਸਾਰਿਆ ਇਕ ਨ ਚਲੀਆ ਨਾਲਿ ॥ ੨ ॥
ਪਉੜੀ ॥ ਸਿਰਿ ਸਿਰਿ ਹੋਇ ਨਿਬੇੜੁ ਹੁਕਮਿ
ਚਲਾਇਆ ॥ ਤੇਰੈ ਹਥਿ ਨਿਬੇੜੁ ਤੂਹੈ ਮਨਿ
ਭਾਇਆ ॥ ਕਾਲੁ ਚਲਾਏ ਬੰਨਿ ਕੋਇ ਨ ਰਖਸੀ
॥ ਜਰੁ ਜਰਵਾਣਾ ਕੰਨਿ ਚੜਿਆ ਨਚਸੀ ॥
ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਬੇੜੁ ਸਚਾ ਰਖਸੀ ॥ ਅਗਨਿ
ਭਏ ਭੜਹਾੜੁ ਅਨਦਿਨੁ ਭਖਸੀ ॥ ਫਾਥਾ ਚੁਰੈ
ਚੋਗੁ ਹੁਕਮੀ ਛੁਟਸੀ ॥ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਕੂੜੁ
ਨਿਖੁਟਸੀ ॥ ੨੬ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੇ ਸਤਿਗੁਰੁ ਪੁਰਖੁ
ਸੁਜਾਣੁ ॥ ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ
ਸਬਦੁ ਨੀਸਾਣੁ ॥ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ
ਮੰਡਲ ਹੈਰਾਨੁ ॥ ਤਾਰ ਘੇਰ ਬਾਜੀਤੁ ਤਹ ਸਾਚਿ
ਤਖਤਿ ਸੁਲਤਾਨੁ ॥ ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ
ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥ ਅਕਥ ਕਥਾ
ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥ ਉਲਟਿ
ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ
ਜਾਇ ॥ ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ

this tree; the bliss and joy of life as the nectar-like fruit and suffering or affliction as the poison-like fruit. (depending on our own actions). The Lord is the cause and effect of everything in this world and we undergo suffering or joy as desired by Lord's Will. (1)

M - 2 : O Nanak ! Let us burn (with fire) all the worldly greatness or status, being useless, as it is due to these worldly possessions alone, that we have forsaken the True Name of the Lord, and nothing accompanies us in the end. (after death).(2)

Pour'i : O Lord ! Your Will prevails everywhere and we bear the fruit of our actions as per Your dictates. I have developed Your love, as You alone are controlling everything for us. No one could save us when the god of death (Yama) catches hold of us and we face death. It is only the True Guru, who could save us being the ship (of safety) and the True Name as the boat. Once the old age surrounds us, then it takes charge and we have to function as such, and the fire of worldly desires pesters us like the fire or heat of summer days and nights. O Lord ! This human being is caught in the snare of worldly falsehood (Maya) and can be saved only as per Lord's Will. Whatever the Lord Wills and pleases , comes to pass and finally the falsehood comes to an end. (and truth prevails) (26)

Slok M - 1 (*Ghar meh ghar dekha'iai de'i so satgur*)

The True Guru, who enabled us to perceive the Lord within our innerself (within the soul) is truly a wise perfect person. The Lord is realised within the innerself, where the Guru's Word (the Grand Great Word) is heard with all its grandeur. Thus the person perceives the Lord with wonder, seeing the worldly drama within, due to concentration of the mind, and wanders all over the universe including all the three worlds, (lands, oceans and skies).

The person then hears within his heart, the sweet music of the Lord's Presence in the (dasam duar) tenth outlet of the human body, where the Lord Himself abides. By listening to the all-pervasive (unstrung) music of Nature within his innerself (in the sukhman stage) the individual gets immersed in the Lord with love and devotion. (in dasam duar) The worldly desires are thus curbed within the individual, when he deliberates and meditates on the limitless Lord, by reciting True Name. Thus the individual's heart, like the upside down lotus-flower gets turned away from the worldly falsehood, being

ਸਮਾਇ ॥ ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ
ਨਿਜ ਘਰਿ ਵਾਸੁ ॥ ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ
ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥ ੧ ॥

ਮ: ੧ ॥ ਚਿਲਿਮਿਲਿ ਬਿਸੀਆਰ ਦੁਨੀਆ
ਫਾਨੀ ॥ ਕਾਲੂਬਿ ਅਕਲ ਮਨ ਗੋਰ ਨ ਮਾਨੀ ॥
ਮਨ ਕਮੀਨ ਕਮਤਰੀਨ ਤੂ ਦਰੀਆਉ
ਖੁਦਾਇਆ ॥ ਏਕੁ ਚੀਜੁ ਮੁਝੈ ਦੇਹਿ ਅਵਰ ਜਹਰ
ਚੀਜ ਨ ਭਾਇਆ ॥ ਪੁਰਾਬ ਖਾਮ ਕੂਜੈ ਹਿਕਮਤਿ
ਖੁਦਾਇਆ ॥ ਮਨ ਤੁਆਨਾ ਤੂ ਕੁਦਰਤੀ ਆਇਆ
॥ ਸਗ ਨਾਨਕ ਦੀਬਾਨ ਮਸਤਾਨਾ ਨਿਤ ਚੜੈ
ਸਵਾਇਆ ॥ ਆਤਸ ਦੁਨੀਆ ਖੁਨਕ ਨਾਮੁ
ਖੁਦਾਇਆ ॥ ੨ ॥

ਪਉੜੀ ਨਵੀ ਮ: ੫ ॥ ਸਭੇ ਵਰਤੈ ਚਲਤੁ
ਚਲਤੁ ਵਖਾਣਿਆ ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ
ਗੁਰਮੁਖਿ ਜਾਣਿਆ ॥ ਲਬੇ ਸਭਿ ਵਿਕਾਰ ਸਬਦਿ
ਨੀਸਾਣਿਆ ॥ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਭਏ
ਨਿਕਾਣਿਆ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਦਾਤਾਰੁ ਸਭਿ
ਰੰਗ ਮਾਣਿਆ ॥ ਪਰਗਟੁ ਭਇਆ ਸੰਸਾਰਿ
ਮਿਹਰ ਛਾਵਾਣਿਆ ॥ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ
ਸਦ ਕੁਰਬਾਣਿਆ ॥ ਨਾਨਕ ਲਏ ਮਿਲਾਇ
ਖਸਮੈ ਭਾਣਿਆ ॥ ੨੭ ॥

filled with the nectar of True Name and the mind remains steady in Lord's worship, without wandering any more. The individual then gets imbued with the love of True Name of the Lord in continuous meditation and gets merged with the True Lord, who pervades throughout the ages. The Guru-minded person thus attains self-realisation by perceiving the Lord within his innerself, when the five virtues like Truth and contentment (over power) meet the five vices like sexual desires and anger and the individual attains the fourth state of Equipose and bliss. O Nanak ! I would then offer myself in service to the person, who realises the Lord within, (attains self-realisation) by following the Guru's Word (Sabad) . (1)

M - 1: The glamour and grandeur of the worldly falsehood (maya) is perishable, but my mind has not accepted humility as a virtue worth adoption, having forgotten that death is certain. O Lord ! You are unfathomable like a vast river whereas I am a small and insignificant creature before You. May You bestow we with Your True Name, the only thing I am longing for, as I do not crave for anything else !

O Lord ! You have, through Your magical powers, filled this temporary and perishable human frame with the (water of) life. O my mind ! You might be feeling strong and powerful enough, but it is through the Lord's Nature alone, that you owe your existence in this world.

O Nanak ! This human being should behave like a dog at the door of the holy saints, praying for love and devotion to the Lord, being maintained all along, (like that of the dog for his master) in ascendance. O Lord ! In this burning world (with worldly desires) it is Your True Name alone, which brings (coolness) peace and tranquillity to the mind. (2)

Pour'i Navi M - 5 : The whole world is functioning like the worldly drama which has been explained as Lord's wonderful drama by all, but the Guru-minded persons only have realised the Greatness of the Lord-Almighty Such persons have attained the Lord through the Guru's Word, having cast away all their vicious thoughts. They have attained salvation in the company of holy saints, having got rid of the fear of Yama (the god of death) Thus we could enjoy the eternal bliss by reciting the True Name of the Lord-benefactor, and they have perceived the vision of the Lord's Grace prevailing in the world. O Nanak! I would offer myself as a sacrifice to such a Lord, who pardons our (sins) flaws and unites us with Himself. The Lord enables those persons to merge with Himself, whom He is pleased with. (27)

ਸਲੋਕ ਮ: ੧ ॥

ਧੰਨੁ ਸੁ ਕਾਗੰਦੁ ਕਲਮ ਧੰਨੁ ਧਨੁ ਭਾਂਡਾ ਧਨੁ ਮਸੁ
॥ ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਜਿਨਿ ਨਾਮੁ ਲਿਖਾਇਆ
ਸਚੁ ॥ ੧ ॥

ਮ: ੧ ॥ ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ
ਲੇਖੁ ਭਿ ਤੂੰ ॥ ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ
ਕੂ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪਿ
ਬਣਤ ਬਣਾਈ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਤੂੰ
ਰਹਿਆ ਸਮਾਈ ॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂੰਹੈ ਜਾਣਦਾ
ਤੁਧੁ ਕੀਮਤਿ ਪਾਈ ॥ ਤੂੰ ਅਲਖ ਅਗੋਚਰੁ ਅਗਮੁ
ਹੈ ਗੁਰਮਤਿ ਦਿਖਾਈ ॥ ਅੰਤਰਿ ਅਗਿਆਨੁ ਦੁਖੁ
ਭਰਮੁ ਹੈ ਗੁਰ ਗਿਆਨਿ ਗਵਾਈ ॥ ਜਿਸੁ ਕ੍ਰਿਪਾ
ਕਰਹਿ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਸੇ ਨਾਮੁ ਧਿਆਈ ॥ ਤੂੰ
ਕਰਤਾ ਪੁਰਖੁ ਅਗਮੁ ਹੈ ਰਵਿਆ ਸਭ ਠਾਈ ॥
ਜਿਤੁ ਤੂੰ ਲਾਇਹਿ ਸਚਿਆ ਤਿਤੁ ਕੋ ਲਗੈ ਨਾਨਕ
ਗੁਣ ਗਾਈ ॥ ੨੮ ॥ ੧ ॥ ਸੁਧੁ

ਰਾਗੁ ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ
ਜੀਉ ਕੀ ॥ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸੇਵੀਲੇ ਗੋਪਾਲ ਰਾਇ ਅਕੁਲ ਨਿਰੰਜਨ ॥
ਭਗਤਿ ਦਾਨੁ ਦੀਜੈ ਜਾਚਹਿ ਸੰਤ ਜਨ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਾਂ ਚੈ ਘਰਿ ਦਿਗ ਦਿਸੈ ਸਰਾਇਚਾ
ਬੈਠੁ ਭਵਨ ਚਿਤ੍ਰਸਾਲਾ ਸਪਤ ਲੋਕ ਸਾਮਾਨਿ
ਪੂਰੀਅਲੇ ॥ ਜਾਂ ਚੈ ਘਰਿ ਲਛਮੀ ਕੁਆਰੀ ਚੰਦੁ
ਸੂਰਜੁ ਦੀਵੜੇ ਕਉਤਰੁ ਕਾਲੁ ਬਪੁੜਾ ਕੋਟਵਾਲੁ

Slok M - 1 (Dhan so kagad kalam dhan dhan.....)

O Nanak ! Blessed is the paper, pen, ink and the mind which has got engraved on it, the True Name of the Lord, through the Guru-writer, and the person is equally blessed with Truth. (1)

M -1 : The Lord Himself is the pen, the slate and the writing on it, in the form of the Lord's Will. (Pre-destined for an individual as per Lord's Will).

O Nanak ! There is only one True Master controlling everything, so whom else should we try to deliberate or describe, when there is none else ? (2)

Pour'i : O Lord ! You have created the whole universe as per Your Will, and then pervade the whole world in equal measure. There is no second power on Earth, so You are prevailing everywhere. O Lord ! You alone know the extent of Your Greatness, as You alone could evaluate Your Grandeur and Greatness. The Guru has clarified this fact that the Lord is limitless, unfathomable and beyond our comprehension, and then the knowledge gained through the Guru will dispel all our ignorance and the ills of dual-mindedness and other whimsical beliefs. O Lord ! Whosoever is blessed with Your Grace, gets united with the Guru, and then recites the Lord's True Name.

O Lord! You are the Lord-Creator beyond our comprehension. O Nanak ! I always sing the praises of the Lord. Whereas everyone gets engrossed in the functions dictated by the Lord, as per His Will and as it pleases Him. (28 - 1) (Checked)

Rag Mala'r Ba'ni Bhagat Na'mdev jio ki Ik onkar satgur prasad (Sevilai Gopal rai akul niranjan.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us serve the Lord-creator, the Lord Almighty who is free from the effects of Maya; infact, the saints are always beseeching the Lord to bestow them with the Lord's worship or recitation of True Name. (Pause -1)

The Lord is such an illuminating and Greatest king emperor, favouring all the human beings with His benedictions, whose palace (abode) is embellished with canopies all around (in the directions) and there are beautiful paintings in His heavenly abode with seven regions surrounding it where the

ਸੁ ਕਰਾ ਸਿਰੀ ॥ ਸੁ ਐਸਾ ਰਾਜ ਸ੍ਰੀ ਨਰਹਰੀ ॥
 ੧ ॥ ਜਾਂ ਚੈ ਘਰਿ ਕੁਲਾਲੁ ਬ੍ਰਹਮਾ ਚਤੁਰ ਮੁਖੁ
 ਭਾਂਵੜਾ ਜਿਨਿ ਬਿਸੁ ਸੰਸਾਰੁ ਰਾਚੀਲੇ ॥ ਜਾਂ ਕੈ
 ਘਰਿ ਈਸਰੁ ਬਾਵਲਾ ਜਗਤੁ ਗੁਰੁ ਤਤ ਸਾਰਖਾ
 ਗਿਆਨੁ ਭਾਖੀਲੇ ॥ ਪਾਪੁ ਪੁੰਨੁ ਜਾਂ ਚੈ ਭਾਂਗੀਆ
 ਦੁਆਰੈ ਚਿਤ੍ਰ ਗੁਪਤੁ ਲੇਖੀਆ ॥ ਧਰਮ ਰਾਇ
 ਪਰੁਲੀ ਪ੍ਰਤਿਹਾਰੁ ॥ ਸੁ ਐਸਾ ਰਾਜਾ ਸ੍ਰੀ ਗੋਪਾਲੁ
 ॥ ੨ ॥ ਜਾਂ ਚੈ ਘਰਿ ਗਣ ਰੰਧਰਬ ਰਿਖੀ ਬਪੁੜੇ
 ਢਾਢੀਆ ਗਾਵੰਤ ਆਛੈ ॥ ਸਰਬ ਸਾਸਤ੍ਰ ਬਹੁ
 ਰੂਪੀਆ ਅਨਗਰੂਆ ਆਖਾੜਾ ਮੰਡਲੀਕ ਬੋਲ
 ਬੋਲਹਿ ਕਾਛੈ ॥ ਚਉਰ ਢੂਲ ਜਾਂ ਚੈ ਹੈ ਪਵਣੁ ॥
 ਚੇਰੀ ਸਕਤਿ ਜੀਤਿ ਲੇ ਭਵਣੁ ॥ ਅੰਡ ਟੂਕ ਜਾਂ
 ਚੈ ਭਸਮਤੀ ॥ ਸੁ ਐਸਾ ਰਾਜਾ ਤ੍ਰਿਭਵਣ ਪਤੀ ॥
 ੩ ॥ ਜਾਂ ਚੈ ਘਰਿ ਕੂਰਮਾ ਪਾਲੁ ਸਹਸ੍ਰ ਫਨੀ
 ਬਾਸਕੁ ਸੇਜ ਵਾਲੂਆ ॥ ਅਠਾਰਹ ਭਾਰ
 ਬਨਾਸਪਤੀ ਮਾਲਣੀ ਛਿਨਵੈ ਕਰੋੜੀ ਮੇਘ ਮਾਲਾ
 ਪਾਣੀਹਾਰੀਆ ॥ ਨਖ ਪ੍ਰਸੇਵ ਜਾਂ ਚੈ ਸੁਰਸਰੀ ॥
 ਸਪਤ ਸਮੁੰਦ ਜਾਂ ਚੈ ਘੜਬਲੀ ॥ ਏਤੇ ਜੀਅ ਜਾਂ
 ਚੈ ਵਰਤਣੀ ॥ ਸੁ ਐਸਾ ਰਾਜਾ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥
 ੪ ॥ ਜਾਂ ਚੈ ਘਰਿ ਨਿਕਟ ਵਰਤੀ ਅਰਜਨੁ ਧ੍ਰੁ
 ਪ੍ਰਹਲਾਦੁ ਅੰਬਰੀਕੁ ਨਾਰਦੁ ਨੇਜੈ ਸਿਧ ਬੁਧ ਗਣ
 ਰੰਧਰਬ ਬਾਨਵੈ ਹੋਲਾ ॥ ਏਤੇ ਜੀਅ ਜਾਂ ਚੈ ਹਰਿ
 ਘਰੀ ॥ ਸਰਬ ਬਿਆਪਿਕ ਅੰਤਰ ਹਰੀ ॥ ਪ੍ਰਣਵੈ
 ਨਾਮਦੇਉ ਤਾਂ ਚੀ ਆਣਿ ॥ ਸਗਲ ਭਗਤ ਜਾਂ
 ਚੈ ਨੀਸਾਣਿ ॥ ੫ ॥ ੧ ॥

beautiful virgin (Lachhmi) Maya stays. The lamps of Sun and Moon are shining there, with the god of death performing his drama of death like the police inspector, terrifying everyone with his sword of death (hanging) brandishing over their heads. (1)

The god of creation, Brahma having four faces for moulding different beings like the potter, is busy creating the world in the service of the Lord, where Lord Shiv, as the world teacher with his light of knowledge is also in the Lord's service and at His service are the sins and virtues, standing like watchmen, with chitra Gupta noting the actions of each individual. There is Dharam Raj, the god of justice, in the service of the Lord, who is such a grand king emperor with His courtiers. (2)

In the Lord's Abode, there are the singers of Shiva and other gods alongwith religious men (Rishis) singing with their melodies; and the big arena of those with the knowledge of Shastras, alongwith various gods and demons, all praising the Lord in beautiful Words, are present there. The air is the great fan puller (over the head) for the Lord, with the mighty goddess of Power at His service, who has controlled all the worlds, with the whole universe as the oven, and such is the Lord Almighty, the Lord-spouse of the whole universe. In the Lord's Palace (abode) there is the Grand cot of Kachhu, along with the Python of thousand (tongues) hoods, as the bed cover singing His praises. The whole vegetation (which weighs eighteen loads) as the lady gardener is in the Lord's service, alongwith ninety-six crores of beings, who are there as His water carriers in this chain of slaves.

Such a great Lord is the Master of the three worlds, whose perspiration from the nails flows in the form of the holy river Ganga, or the seven oceans are like His pitcher for water storage and so many slaves are functioning in the service of the Lord. (The Lord is the Greatest of all, in whose service the whole world, with all the holy rivers and oceans, is functioning). (4)

O Nanak ! I swear by the Lord-Almighty in whose Presence His saints are accepted with acclaim, and in whose service are ninety-two crores of persons like Arjun, Dhurav, Prahlad, Ambrik, Narad, Sidhas and Budhas with all their skills and worldly drama, praising Him. (5 - 1)

ਮਲਾਰ ॥

ਮੇ ਕਉ ਤੂੰ ਨ ਬਿਸਾਰਿ ਤੂੰ ਨ ਬਿਸਾਰਿ ॥ ਤੂੰ ਨ
ਬਿਸਾਰੇ ਰਾਮਈਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਲਾਵੰਤੀ
ਇਹੁ ਭ੍ਰਮੁ ਜੋ ਹੈ ਮੁਝ ਊਪਰਿ ਸਭ ਕੋਪਿਲਾ ॥
ਸੂਦੁ ਸੂਦੁ ਕਰਿ ਮਾਰਿ ਉਠਾਇਓ ਕਹਾ ਕਰਉ
ਬਾਧ ਬੀਨੁਲਾ ॥ ੧ ॥ ਮੂਏ ਹੂਏ ਜਉ ਮੁਕਤਿ
ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥ ਏ ਪੰਡੀਆ
ਮੇ ਕਉ ਢੇਢ ਕਹਤ ਤੇਰੀ ਪੈਸ ਪਿਛਿਉਡੀ ਹੋਇਲਾ
॥ ੨ ॥ ਤੂੰ ਜੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਕਹੀਅਤੁ ਹੈ
ਅਤਿਭੁਜ ਭਇਓ ਅਪਾਰਲਾ ॥ ਫੇਰਿ ਦੀਆ
ਦੇਹੁਰਾ ਨਾਮੇ ਕਉ ਪੰਡੀਅਨ ਕਉ ਪਿਛਵਾਰਲਾ
॥ ੩ ॥ ੨ ॥

ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਗਰ ਜਨਾਂ ਮੇਰੀ ਜਾਤਿ ਬਿਖਿਆਤ ਚੰਮਾਰੰ ॥
ਰਿਦੈ ਰਾਮ ਗੋਬਿੰਦ ਗੁਨ ਸਾਰੰ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਰੁਨੀ ਰੇ ਸੰਤ ਜਨ
ਕਰਤ ਨਹੀ ਪਾਨੰ ॥ ਸੁਰਾ ਅਪਵਿਤ੍ਰੁ ਨਤ ਅਵਰ
ਜਲ ਰੇ ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ ॥ ੧
॥ ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰੁ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ
ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥ ਭਗਤਿ ਭਾਗਉਤੁ
ਲਿਖੀਐ ਤਿਹ ਊਪਰੇ ਪੂਜੀਐ ਕਰਿ ਨਮਸਕਾਰੰ
॥ ੨ ॥ ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਂਢਲਾ ਢੇਰ ਢੇਵੰਤਾ

Mala'r (Mo kou tu na bisar.....)

O Lord ! May You never forsake me even for a moment ,
for a while or any time ! (That is my earnest prayer) !

O my Lord-father ! What should I do when everywhere I
am being discarded and disgraced as a low-caste person ? The
owners of the temples bear this malice against me that I belong
to a low-caste and they always are annoyed with me due to
my low-birth. (and do not allow me to enter the temples being
of a low caste, so what should I do ?). (1)

O Lord ! If You were to bestow me with salvation after
death, then who will know that Namdev had attained salvation!
(what is the use of this salvation after death?) O Lord ! These
Pandits are calling me a low-caste washerman, which amounts
to Your own prestige being spoiled and degraded. (vilification
of Your status). (2)

O Lord ! You are called our benefactor and benevolent
Master. The Lord then manifested Himself with all His might
by moving the temple in such a way that the front portion was
(with statues of gods) facing Namdev (Your saint) while the
back portion (away from the gods) was facing the pandits.
(which opened their eyes to reality and (power) love of the
Lord for Namdev). (3-2)

Mala'r Bani Bhagat Ravidas Ji Ki Ik onkar satgur
prasad (Nagar jana meri jaat bikhiat chamarang.....)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

O village folk ! No doubt I belong to the low-caste of a
scavenger, but in my heart I have imbibed the love of the Lord,
singing His praises. (Pause -1)

Just as the holy saints do not partake of the wine, prepared
from the waters of the holy Ganga even; similarly you have
become of a base mentality from a higher status, due to Your
engrossment in sinful actions. Just as the dirty waters (like
wine) mingle with the waters of the river Ganga and get
purified, similarly the saints (even of a low birth) become
(purified) converted into a higher status (high caste) by reciting
True Name. (1)

O Brother ! The Tar' Tree or paper is considered impure
by most of the people but when the Lord's praises are written
on such a paper (or leaves of the tree) it becomes purified and
everyone bows in obeisance, before the same paper. (2)

O Lord ! I belonged to a low caste, dealing with the hides

ਨਿਤਹਿ ਬਾਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥ ਅਬ ਬਿਪ੍ਰ
ਪਰਧਾਨ ਤਿਹਿ ਕਰਹਿ ਡੰਡਉਤਿ ਤੇਰੇ ਨਾਮ
ਸਰਣਾਇ ਰਵਿਦਾਸੁ ਦਾਸਾ ॥ ੩ ॥ ੧ ॥

ਮਲਾਰ ॥

ਹਰਿ ਜਪਤ ਤੇਉ ਜਨਾ ਪਦਮ ਕਵਲਾਸ ਪਤਿ
ਤਾਸ ਸਮ ਤੁਲਿ ਨਹੀ ਆਨ ਕੋਊ ॥ ਏਕ ਹੀ
ਏਕ ਅਨੇਕ ਹੋਇ ਬਿਸਥਰਿਓ ਆਨ ਰੇ ਆਨ
ਭਰਪੂਰਿ ਸੋਊ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਭਾਗਵਤੁ
ਲੇਖੀਐ ਅਵਰੁ ਨਹੀ ਪੇਖੀਐ ਤਾਸ ਕੀ ਜਾਤਿ
ਆਛੇਪ ਛੀਪਾ ॥ ਬਿਆਸ ਮਹਿ ਲੇਖੀਐ ਸਨਕ
ਮਹਿ ਪੇਖੀਐ ਨਾਮ ਕੀ ਨਾਮਨਾ ਸਪਤ ਦੀਪਾ ॥
੧ ॥ ਜਾ ਕੈ ਈਦਿ ਬਕਰੀਦਿ ਕੁਲ ਗਾਊ ਰੇ ਬਪੁ
ਕਰਹਿ ਮਾਨੀਅਹਿ ਸੇਖ ਸਹੀਦ ਪੀਰਾ ॥ ਜਾ ਕੈ
ਬਾਪ ਵੈਸੀ ਕਰੀ ਪੂਤ ਐਸੀ ਸਰੀ ਤਿਹੁ ਰੇ ਲੋਕ
ਪਰਸਿਧ ਕਬੀਰਾ ॥ ੨ ॥ ਜਾ ਕੇ ਕੁਟੰਬ ਕੇ ਢੇਢ
ਸਭ ਢੋਰ ਢੇਵਤ ਫਿਰਹਿ ਅਜਹੁ ਬੰਨਾਰਸੀ ਆਸ
ਪਾਸਾ ॥ ਆਚਾਰ ਸਹਿਤ ਬਿਪ੍ਰ ਕਰਹਿ ਡੰਡਉਤਿ
ਤਿਨ ਤਨੈ ਰਵਿਦਾਸ ਦਾਸਾਨ ਦਾਸਾ ॥ ੩ ॥ ੨ ॥

ਮਲਾਰ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਲਤ ਪਿਆਰੇ ਪ੍ਰਾਨ ਨਾਥੁ ਕਵਨ ਭਗਤਿ ਤੇ ॥
ਸਾਧਸੰਗਤਿ ਪਾਈ ਪਰਮ ਗਤੇ ॥ ਰਹਾਉ ॥ ਮੈਲੇ
ਕਪਰੇ ਕਹਾ ਲਉ ਧੋਵਉ ॥ ਆਵੈਗੀ ਨੀਦ ਕਹਾ
ਲਗੁ ਸੋਵਉ ॥ ੧ ॥ ਜੋਈ ਜੋਈ ਜੋਰਿਓ ਸੋਈ
ਸੋਈ ਫਾਟਿਓ ॥ ਝੂਠੈ ਬਨਜਿ ਉਠਿ ਹੀ ਗਈ
ਹਾਟਿਓ ॥ ੨ ॥ ਕਹੁ ਰਵਿਦਾਸ ਭਇਓ ਜਬ

and skins of dead animals-around Kanshi (Benaras) but now
with the recitation Your True Name and by singing Your praises,
I am being acclaimed by the same brahmins as a Great Saint.

O Ravidas ! I bow to the Lord, whose True Name has
changed my status, and sing the Lord's Praises. (3 - 1)

Mala'r (Har japat taiu jana padam kavlas patai.....)

The lotus-feet of the persons, who recite the Lord's True
Name have no equal (in their status), even the gods Brahama,
Vishnu and Shiva are not as Great as such persons. O Brother!
The same Lord pervades all beings and everywhere, in various
forms. Let us inculcate the love of the Lord in the heart, who
prevails in all the beings in equal measure. (Pause)

The person, in whose heart the Lord abides and the Great
literature of Bhagvad Gita and Puranas is written, does not
perceive anybody other than the Lord, and such a person is
truly not a low-caste person. The repute of True Name is known
all over the world (in seven continents), which is mentioned in
the great books of Vyas and also inculcated in the heart of
saints like Sanak (Brahma's son). (1)

The cow was beheaded during Id-celebrations (called
Bakrid) in the case of the family of Saint Kabir and they would
celebrate their great sheikhs and religious leaders. The father
of Kabir was known for his Muslim beliefs, while the son Kabir,
by reciting Lord's True Name, was acclaimed in all the three
worlds. The (whole) family members of Ravidas continue to
deal in the trade of hides and skins till today around Banares,
whereas their son, Ravidas the Lord's disciple is being
honoured and worshipped by the high-caste brahmins even
to-day. (3 - 2)

Mala'r Ik onkar satgur prasad (Milat piaro na'th)

*"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."*

With what sort of worship (Prayers) could we attain the
Lord? It is through the company of holy saints alone, that we
could attain unison with the True Lord.

How long could we wash our dirty linen? (How long could
we wash away our sins ?)

Once the slumber of ignorance or lack of knowledge
overpowers the individual, how long could one afford to sleep
in ignorance ? (1)

Whatever actions in the world were performed by us, were
of a low level (thus the clothes got torn) and whatever wealth
was amassed by us was lost totally after death. Thus the human
being, an embodiment of falsehood was removed (eliminated)
from this world by death. (like the closure of the shop of

ਲੇਖੇ ॥ ਜੋਈ ਜੋਈ ਕੀਨੋ ਸੋਈ ਸੋਈ ਦੇਖਿਓ ॥

੩ ॥ ੧ ॥ ੩ ॥

ਗੁਰੂ ਕਾਨੜਾ ਚਉਪਦੇ ਮਹਲਾ ੪ ਘਰੁ ੧
੧ੳ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰਾ ਮਨੁ ਸਾਧ ਜਨਾਂ ਮਿਲਿ ਹਰਿਆ ॥ ਹਉ

ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਾਧ ਜਨਾਂ ਕਉ ਮਿਲਿ

ਸੰਗਤਿ ਪਾਰਿ ਉਤਰਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ

ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਅਪਨੀ ਹਮ ਸਾਧ ਜਨਾਂ

ਪਗ ਪਰਿਆ ॥ ਧਨੁ ਧਨੁ ਸਾਧ ਜਿਨ ਹਰਿ ਪ੍ਰਭ

ਜਾਨਿਆ ਮਿਲਿ ਸਾਧੂ ਪਤਿਤ ਉਧਰਿਆ ॥ ੧ ॥

ਮਨੁਆ ਚਲੈ ਚਲੈ ਬਹੁ ਬਹੁ ਬਿਧਿ ਮਿਲਿ ਸਾਧੂ

ਵਸਗਤਿ ਕਰਿਆ ॥ ਜਿਉਂ ਜਲ ਤੰਤੁ ਪਸਾਰਿਓ

ਬਧਕਿ ਗ੍ਰਸਿ ਮੀਨਾ ਵਸਗਤਿ ਖਰਿਆ ॥ ੨ ॥

ਹਰਿ ਕੇ ਸੰਤ ਸੰਤ ਭਲ ਨੀਕੇ ਮਿਲਿ ਸੰਤ ਜਨਾਂ

ਮਲੁ ਲਹੀਆ ॥ ਹਉਮੈ ਦੁਰਤੁ ਗਇਆ ਸਭੁ

ਨੀਕਰਿ ਜਿਉ ਸਾਬਨਿ ਕਾਪਰੁ ਕਰਿਆ ॥ ੩ ॥

ਮਸਤਕਿ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਨਾਕੁਰਿ ਗੁਰ

ਸਤਿਗੁਰ ਚਰਨ ਉਰ ਧਰਿਆ ॥ ਸਭੁ ਦਾਲਦੁ

ਦੂਖ ਭੰਜ ਪ੍ਰਭੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ

ਉਧਰਿਆ ॥ ੪ ॥ ੧ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਮਨੁ ਸੰਤ ਜਨਾਂ ਪਗ ਰੇਨ ॥ ਹਰਿ ਹਰਿ

falsehood) (2)

O Ravidas ! When the account were checked up, so far our actions in the world are concerned, we were made to reap the reward of our own actions. (as you saw so shall you reap). (3-1-3)

Rag Ka'nr'a Choupade' Mahala - 4 Ghar - 1 Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad (Me'ra ma'n sadhjana mil haria.....)

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male), fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

My heart is overjoyed and thrilled by meeting the holy saints. I have been enabled to cross this ocean of life successfully in the company of holy saints, as such I would offer myself as a sacrifice to such holy saints. (Pause -1)

O Lord-benefactor ! May You bless us with the company of holy saints through Your Grace and bestow us refuge at their lotus-feet. Blessed are such holy saints, who have realised the True Lord (attained the Lord) ! The sinner, who has joined the company of the holy saints, has also attained salvation (from worldly bondage). (1)

Previously my mind was rather unsteady and wandered all over, being unstable, but now it has been controlled in the company of holy saints. Just as the fisherman throws his net in the water and catches hold of the fish, which was fluttering all over, but its movements were stilled (controlled) by the fisherman. (being out of water) The holy saints of the Lord are really beautiful and kind, by meeting whom we have purified the filth of the mind (like sexual desires). Just as the soap washes away all the dirt of the clothes, similarly all the vicious thoughts or sins like egoism have been removed from the heart, and it has been purified of all its filth in the company of holy saints. (3)

O Nanak ! With the good fortune and the pre-destined Will of the Lord Almighty (written on the forehead), we have inculcated the love of the Lord in our hearts by taking refuge at the lotus-feet of the Guru. We have attained the True Lord, the destroyer of our sufferings and afflictions and the Lord has enabled us to cross this ocean of life successfully by reciting His True Name. (4 - 1)

Ka'nr'a Mahala - 4 (Me'ra ma'n sant jana pag rein.....)

My mind is humble like the dust of the lotus-feet of the holy saints, as I have listened to the discourses about the Lord's

ਕਥਾ ਸੁਨੀ ਮਿਲਿ ਸੰਗਤਿ ਮਨੁ ਕੋਰਾ ਹਰਿ ਰੰਗਿ
 ਭੇਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ ਅਚਿਤ ਅਚੇਤ ਨ
 ਜਾਨਹਿ ਗਤਿ ਮਿਤਿ ਗੁਰਿ ਕੀਏ ਸੁਚਿਤ ਚਿਤੇਨ
 ॥ ਪ੍ਰਭਿ ਦੀਨ ਦਇਆਲਿ ਕੀਓ ਅੰਗੀਕ੍ਰਿਤੁ ਮਨਿ
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਨ ॥ ੧ ॥ ਹਰਿ ਕੇ ਸੰਤ
 ਮਿਲਹਿ ਮਨ ਪ੍ਰੀਤਮ ਕਟਿ ਦੇਵਉ ਹੀਅਰਾ ਤੇਨ
 ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ ਮਿਲਿਆ ਹਮ ਕੀਏ
 ਪਤਿਤ ਪਵੇਨ ॥ ੨ ॥ ਹਰਿ ਕੇ ਜਨ ਉਤਮ ਜਗਿ
 ਕਹੀਅਹਿ ਜਿਨ ਮਿਲਿਆ ਪਾਬਰ ਸੇਨ ॥ ਜਨ
 ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਓਇ ਉਤਮ ਹਰਿ
 ਹਰਿ ਕੇਨ ॥ ੩ ॥ ਤੁਮ੍ਹ ਹਰਿ ਸਾਹ ਵਡੇ ਪ੍ਰਭ
 ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ ਰਾਸਿ ਦੇਨ ॥ ਜਨ ਨਾਨਕ
 ਕਉ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਲਇ ਵਾਖਹੁ ਹਰਿ
 ਹਰਿ ਲੇਨ ॥ ੪ ॥ ੨ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮ ਪਰਗਾਸ ॥ ਹਰਿ ਕੇ ਸੰਤ
 ਮਿਲਿ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਹਮ ਹਰਿ ਹਿਰਦੈ ਜਪਿਓ ਨਾਮੁ
 ਨਰਹਰਿ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਕਰੀ ਕਿਰਪਾਸ ॥ ਅਨਦਿਨੁ
 ਅਨਦੁ ਭਇਆ ਮਨੁ ਬਿਗਸਿਆ ਉਦਮ ਭਏ
 ਮਿਲਨ ਕੀ ਆਸ ॥ ੧ ॥ ਹਮ ਹਰਿ ਸੁਆਮੀ
 ਪ੍ਰੀਤਿ ਲਗਾਈ ਜਿਤਨੇ ਸਾਸ ਲੀਏ ਹਮ ਗ੍ਰਾਸ ॥
 ਕਿਲਬਿਖ ਦਹਨ ਭਏ ਖਿਨ ਅੰਤਰਿ ਤੂਟਿ ਗਏ

Greatness from the holy saints, and my barren heart has blossomed forth with the nectar of Lord's True Name. (Pause -1)

We were rather foolish and unaware of the Lord's Greatness, without developing the love of the Lord, but with the Guru's guidance we have become aware of reciting the True Name of the Lord with love and devotion.

The Lord-benefactor has blessed us with His Grace and the Guru's guidance (his personal touch) so that we have now realised the importance of True Name and always recite Lord's True Name. (1)

I would offer myself as a sacrifice to the holy saints (by surrendering myself completely), in whose company I have been enabled to attain the Lord. Having met the holy saints of the Lord, I was united with the True Lord, and my heart was purified of all sins. (2)

The holy saints of the Lord are honoured and acclaimed in the world, in whose company even the stone-hearted persons become soft-minded and filled with the love of the Lord. I cannot express the Greatness of the holy saints and sing their praises, as they have become sublime by reciting the Lord's True Name. (3)

O Lord-Master ! You are the greatest capitalist bestowing on us the wealth of Your faith and devotion as our merchandise (for business in the world). O Nanak ! May the Lord bless me with His True Name which I could amass during my life span, as my merchandise. (for proceeding with this load to the next world). (4 - 2)

Ka'nr'a Mahala - 4 (*Jap ma'n Ram na'am pargas...*)

O Mind ! Let us recite the Lord's True Name, which brings enlightenment with (Lord's) knowledge. The persons, who have inculcated the love of True Name in their hearts, through the company of holy saints, remain detached from worldly pleasures, even though living the life of a householder. (Pause -1)

We have recited the True Name of the Lord-Narsing (Half-lion and half-human form) with love and devotion in the heart, when the Lord blessed us with His much sought Grace. Now we enjoy the eternal bliss during day and night, with the heart thrilled with joy, as all our efforts have been successful, kindling the hopes of a unison with the Lord. (1)

We have developed such a love for the Lord that we recite True Name (of the Lord) with every breath or morsel of food

ਮਾਇਆ ਕੇ ਫਾਸ ॥ ੨ ॥ ਕਿਆ ਹਮ ਕਿਰਮ
ਕਿਆ ਕਰਮ ਕਮਾਵਹਿ ਮੂਰਖ ਮੁਗਧ ਰਖੇ ਪ੍ਰਭ
ਤਾਸ ॥ ਅਵਗਨੀਆਰੇ ਪਾਥਰ ਭਾਰੇ ਸਤਸੰਗਤਿ
ਮਿਲਿ ਤਰੇ ਤਰਾਸ ॥ ੩ ॥ ਜੇਤੀ ਸ੍ਰਿਸਟਿ ਕਰੀ
ਜਗਦੀਸਰਿ ਤੇ ਸਭਿ ਉਚ ਹਮ ਨੀਚ ਬਿਖਿਆਸ
॥ ਹਮਰੇ ਅਵਗੁਨ ਸੰਗਿ ਗੁਰ ਮੇਟੇ ਜਨ ਨਾਨਕ
ਮੇਲਿ ਲੀਏ ਪ੍ਰਭ ਪਾਸ ॥ ੪ ॥ ੩ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮੈਰੈ ਮਨਿ ਰਾਮ ਨਾਮੁ ਜਪਿਓ ਗੁਰ ਵਾਕ ॥ ਹਰਿ
ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸਰਿ ਦੁਰਮਤਿ ਦੂਜਾ
ਭਾਉ ਗਇਓ ਸਭ ਝਾਕ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਾਨਾ ਰੂਪ ਰੰਗ ਹਰਿ ਕੇਰੇ ਘਟਿ ਘਟਿ ਰਾਮੁ
ਰਵਿਓ ਗੁਪਲਾਕ ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ
ਪ੍ਰਗਟੇ ਉਘਰਿ ਗਏ ਬਿਖਿਆ ਕੇ ਤਾਕ ॥ ੧ ॥
ਸੰਤ ਜਨਾ ਕੀ ਬਹੁਤੁ ਬਹੁ ਸੋਭਾ ਜਿਨ ਉਰਿ
ਧਾਰਿਓ ਹਰਿ ਰਸਿਕ ਰਸਾਕ ॥ ਹਰਿ ਕੇ ਸੰਤ
ਮਿਲੇ ਹਰਿ ਮਿਲਿਆ ਜੈਸੇ ਗਊ ਦੇਖਿ ਬਛਰਾਕ
॥ ੨ ॥ ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਮਹਿ ਹਰਿ ਹਰਿ ਤੇ
ਜਨ ਉਤਮ ਜਨਕ ਜਨਾਕ ॥ ਤਿਨ ਹਰਿ ਹਿਰਦੈ
ਬਾਸੁ ਬਸਾਨੀ ਛੂਟਿ ਗਈ ਮੁਸਕੀ ਮੁਸਕਾਕ ॥
੩ ॥ ਤੁਮ੍ਹਰੇ ਜਨ ਤੁਮ੍ਹਰੀ ਪ੍ਰਭ ਕੀਏ ਹਰਿ ਰਾਖਿ
ਲੇਹੁ ਆਪਨ ਅਪਨਾਕ ॥ ਜਨ ਨਾਨਕ ਕੇ ਸਖਾ
ਹਰਿ ਭਾਈ ਮਾਤ ਪਿਤਾ ਬੰਧ ਹਰਿ ਸਾਕ ॥ ੪
॥ ੪ ॥

(every moment of life), so that all our sins have been destroyed (burnt) and the bondage of worldly falsehood is completely broken (god rid of). (2)

We are like small and insignificant creatures of Nature and incapable of performing any functions, but the Lord has taken the great fools like us, under His benign care and enabled us, though laden with sins like heavy stones, to cross this ocean of life successfully, in the company of holy saints. (3)

The Lord has created this whole world, which is of a higher status than the human beings, who are engrossed in vicious and sinful actions and are at lower status. O Nanak! The Lord has united us with Himself as all our sins and vices have been eliminated by the Guru's guidance and His Grace. (4-3)

Ka'nr'a Mahala - 4 (*Merai ma'n Ram na'am japiou.....*)

My mind has recited the Lord's True Name by following the Guru's Word (Guru's guidance), as the Lord has blessed us with His Grace and benevolence, ridding us of all our vicious thoughts and dual-mindedness, including our worldly desires. (Pause -1)

The Lord has created Nature in various forms, hues and shapes and the Lord pervades all the human beings in a hidden form. Once we got into the company of holy saints the Lord was perceived by us, and all our vicious thoughts or sinful actions have been got rid of. (1)

The holy saints, who have imbibed the love of the blissful Lord in their hearts, have been honoured and acclaimed all over the world. We got united with the Lord through the company of holy saints just as the cow is thrilled to meet her calf. (2)

The holy saints, who have inculcated the love of the Lord in their hearts, are truly great, realising the Lord's Greatness themselves and making (helping) others realise as well. They themselves sing the praises of the Lord, with the fragrance of Lord's love within themselves, getting rid of the vicious thoughts and bad smell of vices. (3)

O True Master ! You have saved Your disciples, as such May You protect our honour as well Yourself. O Nanak! The Lord is my friend, close relative, brother, mother and father, all combined in one, and has helped me to attain salvation. (4 -4)

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਚੀਤਿ ॥
ਹਰਿ ਹਰਿ ਵਸਤੁ ਮਾਇਆ ਗੜ੍ਹਿ ਵੇੜ੍ਹੀ ਗੁਰ ਕੈ
ਸਬਦਿ ਲੀਓ ਗੜ੍ਹ ਜੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਮਿਥਿਆ ਭਰਮਿ ਭਰਮਿ ਬਹੁ ਭ੍ਰਮਿਆ ਲੁਬਧੋ
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਮੋਹ ਪ੍ਰੀਤਿ ॥ ਜੈਸੇ ਤਰਵਰ ਕੀ ਤੁਛ
ਛਾਇਆ ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਦੇਹ ਭੀਤਿ
॥ ੧ ॥ ਹਮਰੇ ਪ੍ਰਾਨ ਪ੍ਰੀਤਮ ਜਨ ਉਤਮ ਜਿਨ
ਮਿਲਿਆ ਮਨਿ ਹੋਇ ਪ੍ਰੀਤਿ ॥ ਪਰਚੈ ਰਾਮੁ
ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਅਸਥਿਰੁ ਰਾਮੁ ਰਵਿਆ
ਰੰਗਿ ਪ੍ਰੀਤਿ ॥ ੨ ॥ ਹਰਿ ਕੇ ਸੰਤ ਸੰਤ ਜਨ
ਨੀਕੇ ਜਿਨ ਮਿਲਿਆ ਮਨੁ ਰੰਗਿ ਰੰਗੀਤਿ ॥ ਹਰਿ
ਰੰਗੁ ਲਹੈ ਨ ਉਤਰੈ ਕਬਹੂ ਹਰਿ ਹਰਿ ਜਾਇ
ਮਿਲੈ ਹਰਿ ਪ੍ਰੀਤਿ ॥ ੩ ॥ ਹਮ ਬਹੁ ਪਾਪ ਕੀਏ
ਅਪਰਾਧੀ ਗੁਰਿ ਕਾਟੇ ਕਟਿਤ ਕਟੀਤਿ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਦੀਓ ਮੁਖਿ ਅਉਖਧੁ ਜਨ ਨਾਨਕ
ਪਤਿਤ ਪੁਨੀਤਿ ॥ ੪ ॥ ੫ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮ ਜਗੰਨਾਥ ॥ ਘੂਮਨ ਘੇਰ
ਪਰੇ ਬਿਖੁ ਬਿਖਿਆ ਸਤਿਗੁਰ ਕਾਇ ਲੀਏ ਦੇ
ਹਾਥ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਆਮੀ ਅਭੈ ਨਿਰੰਜਨ
ਨਰਹਰਿ ਤੁਮ੍ਹ ਰਾਖਿ ਲੇਹੁ ਹਮ ਪਾਪੀ ਪਾਥ ॥
ਕਾਮ ਕ੍ਰੋਧ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਤੇ ਕਾਸਟ ਲੋਹ
ਤਰੇ ਸੀਗਿ ਸਾਥ ॥ ੧ ॥ ਤੁਮ੍ਹ ਵਡ ਪੁਰਖ ਬਡ
ਅਗਮ ਅਗੋਚਰ ਹਮ ਢੂਢਿ ਰਹੇ ਪਾਈ ਨਹੀ
ਹਾਥ ॥ ਤੂ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਤੂ ਆਪਨ

Ka'nr'a Mahala - 4 (*Merai ma'n har har Ram Na'am.....*)

O my mind ! Recite the True Name and always remember the Lord with devotion in heart.

O Man ! You could conquer the fort (of Your mind) through the Guru's guidance (by following the Guru's Word) as with the Lord's love and True Name this fort of worldly falsehood has been surrounded (and made to surrender). (Pause -1)

This human being, is lost completely in the worldly falsehood and dual-mindedness, having developed the love of his son and wife; while this human body gets destroyed in no time like the shade of a tree which is short-lived. (1)

The holy saints are dearer to us than our life even and are praise worthy, in whose company we develop the love of the Lord. With their guidance, the Guru's teachings have been understood and we have recited True Name and have enjoyed the eternal bliss in Lord's love and (remembrance) worship. (2)

One could enjoy the bliss of Lord's love and devotion in the company of holy saints, who are praiseworthy being virtuous; one gets imbued with the love of the Lord permanently and this colour is (like majeeth) fast, thus one unites with the True Lord with His love at heart. (3)

We are great sinners, having committed great sins which could destroy all our virtues, but the Guru has helped us to rid us all of these sins. O Nanak ! The Lord, through the panacea of True Name, has purified us of all our filth of sins. (4-5)

Ka'nr'a Mahala - 4 (*Jap ma'n Ram Na'am jagnath.....*)

My mind has recited the True Name of the Lord, the Master of the world, so that the True Guru protected our honour with His support and saved us from the whirlpool of vices and sinful actions. (Pause -1)

O True-Master, free from Maya ! May You protect us in the form of Narsing (haf-lion and half human) and save us from the life of sinners ! We were engrossed in the love of worldly falsehood and sinful actions, but were enabled to swim across this ocean successfully in Your company just as iron is able to cross water in the company of wood. (1)

O Lord ! You are limitless, Great and beyond our comprehension, and we were unable to realise Your Vastness or Greatness in spite of our efforts. O True Master of the World!

ਜਾਨਹਿ ਆਪਿ ਜਗੰਨਾਥ ॥ ੨ ॥ ਅਦ੍ਰਿਸਟੁ

ਅਗੋਚਰ ਨਾਮੁ ਧਿਆਏ ਸਤਸੰਗਤਿ ਮਿਲਿ ਸਾਧੂ

ਪਾਥ ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨੀ ਮਿਲਿ ਸੰਗਤਿ

ਹਰਿ ਹਰਿ ਜਪਿਓ ਅਕਥ ਕਥ ਕਾਥ ॥ ੩ ॥

ਹਮਰੇ ਪ੍ਰਭ ਜਗਾਦੀਸ ਗੁਸਾਈ ਹਮ ਰਾਖਿ ਲੇਹੁ

ਜਗੰਨਾਥ ॥ ਜਨ ਨਾਨਕੁ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੇ

ਪ੍ਰਭ ਕਰਹੁ ਕ੍ਰਿਪਾ ਰਾਖਹੁ ਜਨ ਸਾਥ ॥ ੪ ॥ ੬ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ਪੜਤਾਲ ਘਰੁ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਜਾਪਹੁ ਰਾਮ ਗੁਪਾਲ ॥ ਹਰਿ ਰਤਨ

ਜਵੇਹਰ ਲਾਲ ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਘੜਿ ਟਕਸਾਲ

॥ ਹਰਿ ਹੋ ਹੋ ਕਿਰਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਮਰੇ

ਗੁਨ ਅਗਮ ਅਗੋਚਰ ਏਕ ਜੀਹ ਕਿਆ ਕਥੈ

ਬਿਚਾਰੀ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮ ਲਾਲ ॥ ਤੁਮਰੀ

ਜੀ ਅਕਥ ਕਥਾ ਤੂ ਤੂ ਤੂ ਹੀ ਜਾਨਹਿ ਹਉ ਹਰਿ

ਜਪਿ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥ ੧ ॥

ਹਮਰੇ ਹਰਿ ਪ੍ਰਾਨ ਸਖਾ ਸੁਆਮੀ ਹਰਿ ਮੀਤਾ ਮੇਰੇ

ਮਨਿ ਤਨਿ ਜੀਹ ਹਰਿ ਹਰੇ ਹਰੇ ਰਾਮ ਨਾਮ ਧਨੁ

ਮਾਲ ॥ ਜਾ ਕੇ ਭਾਗੁ ਤਿਨਿ ਲੀਓ ਰੀ ਸੁਹਾਗੁ

ਹਰਿ ਹਰਿ ਹਰੇ ਹਰੇ ਗੁਨ ਗਾਵੈ ਗੁਰਮਤਿ ਹਉ

ਬਲਿ ਬਲੇ ਹਉ ਬਲਿ ਬਲੇ ਜਨ ਨਾਨਕ ਹਰਿ

ਜਪਿ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥ ੨ ॥

੧ ॥ ੭ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਨ ਗਾਵਹੁ ਜਗਾਦੀਸ ॥ ਏਕਾ ਜੀਹ ਕੀਚੈ

ਲਖ ਬੀਸ ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਸਬਦਿ ਜਪੀਸ ॥

You are truly limitless, beyond our imagination, and You alone know Your Greatness. (2)

We have recited the True Name of the Unseen limitless and Lord-Almighty in the company of holy saints and have listened to the discourses in the praise of the Lord in their company and followed their guidance. (3)

O True Lord, Master of the World ! May You protect us in this world of falsehood ! O Nanak ! May the Lord protect me, the slave of the slaves, (of the slaves) of the Lord through His Grace and benevolence and by serving His slaves. (4 - 6)

Ka'nr'a Mahala - 4 Par'tal Ghar - 5 Ik onkar satgur prasad (Ma'n ja'poh Ram Gopal.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Let us recite the True Name of the all-pervasive Lord, as with Lord's worship we could gain all the worldly pleasures and possessions like jewels, diamonds and rubies. It is the mint of the Guru- minded persons, that we could attain True Name in their company. The Lord-Creator and benefactor will bless us with His Grace ! (Pause -1)

O dear Lord ! How could my single tongue describe Your Greatness, while You are pervading all the three ages ? O limitless and indescribable Lord ! You alone know Your Greatness in all the there ages, being beyond our comprehension. I have enjoyed the eternal bliss by reciting Your Name by body, mind and soul. (1)

O True Master ! Our True Friend ! The Lord's True Name is our treasure and rosary during all the three ages and we recite True Name by body, mind and soul. O Nanak ! The fortunate person, pre-destined by Lord's Will, has attained the Lord-spouse (like the wedded woman) and sings the praises of the Lord by body and mind. I offer myself as a sacrifice, with self-surrender, to such a person who has enjoyed the bliss of unison with the Lord-spouse and sing his praises in humility. (2 - 1 -7)

Ka'nr'a Mahala - 4 (Har gu'nn gavoh jagdis.....)

O Lord ! May I be enabled to sing the praises of the Lord-creator ! My one tongue be increased to twenty-lakhs, (to sing Your praises) so that I may constantly recite the True Name of the Lord-Almighty, provided Your Grace is bestowed on me.

ਹਰਿ ਹੋ ਹੋ ਕਿਰਪੀਸ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ

ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ ਹਮ ਲਾਇ ਹਰਿ ਸੇਵਾ

ਹਰਿ ਜਪਿ ਜਪੇ ਹਰਿ ਜਪਿ ਜਪੇ ਜਪੁ ਜਾਪਉ

ਜਗਦੀਸ ॥ ਤੁਮਰੇ ਜਨ ਰਾਮੁ ਜਪਹਿ ਤੇ ਉਤਮ

ਤਿਨ ਕਉ ਹਉ ਘੁਮਿ ਘੁਮੇ ਘੁਮਿ ਘੁਮਿ ਜੀਸ ॥

੧ ॥ ਹਰਿ ਤੁਮ ਵਡੇ ਵਡੇ ਵਡੇ ਵਡੇ ਉਚੇ ਸੇ

ਕਰਹਿ ਜਿ ਤੁਧੁ ਭਾਵੀਸ ॥ ਜਨ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ

ਪੀਆ ਗੁਰਮਤੀ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ

ਸਾਬੀਸ ॥ ੨ ॥ ੨ ॥ ੮ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਭਜੁ ਰਾਮੇ ਮਨਿ ਰਾਮ ॥ ਜਿਸੁ ਰੂਪ ਨ ਰੇਖ ਵਡਮ

॥ ਸਤਸੰਗਤਿ ਮਿਲੁ ਭਜੁ ਰਾਮ ॥ ਬਡ ਹੋ ਹੋ

ਭਾਗ ਮਥਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਤੁ ਗ੍ਰਿਹਿ

ਮੰਦਰਿ ਹਰਿ ਹੋਤੁ ਜਾਸੁ ਤਿਤੁ ਘਰਿ ਆਨਦੇ

ਆਨੰਦੁ ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ ॥ ਰਾਮ ਨਾਮ

ਗੁਨ ਗਾਵਹੁ ਹਰਿ ਪ੍ਰੀਤਮ ਉਪਦੇਸਿ ਗੁਰੂ ਗੁਰ

ਸਤਿਗੁਰਾ ਸੁਖੁ ਹੋਤੁ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰੇ ਹਰੇ

ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ ॥ ੧ ॥ ਸਭ ਸਿਸਟਿ ਧਾਰ

ਹਰਿ ਤੁਮ ਕਿਰਪਾਲ ਕਰਤਾ ਸਭੁ ਤੂ ਤੂ ਤੂ ਰਾਮ

ਰਾਮ ਰਾਮ ॥ ਜਨ ਨਾਨਕੋ ਸਰਣਾਗਤੀ ਦੇਹੁ

ਗੁਰਮਤੀ ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ ॥ ੨ ॥ ੩ ॥ ੯ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਸਤਿਗੁਰ ਚਾਟਉ ਪਗ ਚਾਟ ॥ ਜਿਤੁ ਮਿਲਿ

ਹਰਿ ਪਾਧਰ ਬਾਟ ॥ ਭਜੁ ਹਰਿ ਰਸੁ ਰਸ ਹਰਿ

ਗਾਟ ॥ ਹਰਿ ਹੋ ਹੋ ਲਿਖੇ ਲਿਲਾਟ ॥ ੧ ॥

ਰਹਾਉ ॥ ਖਟ ਕਰਮ ਕਿਰਿਆ ਕਰਿ ਬਹੁ ਬਹੁ

(Pause -1)

O True Master ! May I be (engaged in) the service of the Lord through Your Grace! O Lord ! I have recited Your True Name through my body and soul and beseech You to enable me for further worship of the Lord-benefactor of the world.

O Lord ! I would offer myself as a sacrifice to Your disciples, who recite Your True Name and have become Great through Your worship. (1)

O Lord ! You are the greatest power on Earth, being greater than all the gods like Indra, Brahma and whatever pleases You, comes to pass. O Nanak ! I have partaken the nectar of True Name through the Guru's guidance, so blessed is the Guru and I owe my thanks and gratitude to Him for all His munificence. (2 - 2 -8)

Ka'nr'a Mahala - 4 (Bhaj Ramo ma'n Ram.....)

O my mind ! Let us recite the True Name of the Lord with devotion, who has no sign, or form and is the greatest power on Earth. It is through the company of holy saints, that we could recite the Lord's True Name, but only a fortunate person, predestined by the Lord's Will, could worship Him. (Pause -1)

The place, including temples or houses, where Lord's Praises are being sung, is full of the bliss and joy of life, by reciting Lord's True Name therein with body, mind and devotion.

Let us sing the praises of the Lord by following the Guru's teachings and recite True Name of the Lord as the True Guru is truly Great which would give us all the solace and peace, we are craving for. (1)

O Lord-benefactor ! You are the creator of the whole universe, and You are controlling the presentation and sustenance of all beings while you alone could destroy them even in the end. O Nanak ! May the Lord bless me, his slave, with the Guru's guidance, through His Grace so that I could recite Lord's True Name all the time. (2 - 3 -9)

Ka'nr'a Mahala - 4 (Satgur cha'tou pug cha't.....)

The True Guru's company has shown me the right path towards attaining the Lord, as such I would lick the lotus-feet of the Guru with love and longing. Let us recite the Lord's True Name with love and devotion and enjoy the bliss of uniting with the Lord. But it is with great good fortune only, predestined by the Lord's Will, that we are enabled to recite His True Name. (Pause -1)

ਬਿਸਥਾਰ ਸਿਧ ਸਾਧਿਕ ਜੋਗੀਆ ਕਰਿ ਜਟ ਜਟਾ
ਜਟ ਜਾਟ ॥ ਕਰਿ ਭੇਖ ਨ ਪਾਈਐ ਹਰਿ ਬ੍ਰਹਮ
ਜੋਗੁ ਹਰਿ ਪਾਈਐ ਸਤਸੰਗਤੀ ਉਪਦੇਸਿ ਗੁਰੂ
ਗੁਰ ਸੰਤ ਜਨਾ ਖੋਲਿ ਖੋਲਿ ਕਪਾਟ ॥ ੧ ॥ ਤੂ
ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਅਤਿ ਅਗਾਹੁ ਤੂ ਭਰਪੂਰਿ
ਰਹਿਆ ਜਲ ਥਲੇ ਹਰਿ ਇਕੁ ਇਕੋ ਇਕ ਏਕੈ
ਹਰਿ ਥਾਟ ॥ ਤੂ ਜਾਣਹਿ ਸਭ ਬਿਧਿ ਬੂਝਹਿ
ਆਪੇ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਘਟਿ ਘਟੇ ਘਟਿ
ਘਟੇ ਘਟਿ ਹਰਿ ਘਾਟ ॥ ੨ ॥ ੪ ॥ ੧੦ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਗੋਬਿੰਦ ਮਾਧੋ ॥ ਹਰਿ ਹਰਿ ਅਗਮ
ਅਗਾਧੋ ॥ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਪ੍ਰਭੁ ਲਾਧੋ ॥
ਧੁਰਿ ਹੋ ਹੋ ਲਿਖੇ ਲਿਲਾਧੋ ॥ ੧ ॥ ਰਹਾਉ ॥
ਬਿਖੁ ਮਾਇਆ ਸੰਚਿ ਬਹੁ ਚਿਤੈ ਬਿਕਾਰ ਸੁਖੁ
ਪਾਈਐ ਹਰਿ ਭਜੁ ਸੰਤ ਸੰਤ ਸੰਗਤੀ ਮਿਲਿ
ਸਤਿਗੁਰੂ ਗੁਰੂ ਸਾਧੋ ॥ ਜਿਉ ਛੁਹਿ ਪਾਰਸ ਮਨੂਰ
ਭਏ ਕੰਚਨ ਤਿਉ ਪਤਿਤ ਜਨ ਮਿਲਿ ਸੰਗਤੀ
ਸੁਖ ਹੋਵਤ ਗੁਰਮਤੀ ਸੁਖ ਹਾਧੋ ॥ ੧ ॥ ਜਿਉ
ਕਾਸਟ ਸੀਗਿ ਲੋਹਾ ਬਹੁ ਤਰਤਾ ਤਿਉ ਪਾਪੀ
ਸੀਗਿ ਤਰੇ ਸਾਧ ਸਾਧ ਸੰਗਤੀ ਗੁਰ ਸਤਿਗੁਰੂ
ਗੁਰ ਸਾਧੋ ॥ ਚਾਰਿ ਬਰਨ ਚਾਰਿ ਆਸ਼੍ਰਮ ਹੈ ਕੋਈ
ਮਿਲੈ ਗੁਰੂ ਗੁਰ ਨਾਨਕ ਸੇ ਆਪਿ ਤਰੈ ਕੁਲ
ਸਗਲ ਤਰਾਧੋ ॥ ੨ ॥ ੫ ॥ ੧੧ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਸੁ ਗਾਵਹੁ ਭਗਵਾਨ ॥ ਜਸੁ ਗਾਵਤ
ਪਾਪ ਲਹਾਨ ॥ ਮਤਿ ਗੁਰਮਤਿ ਸੁਨਿ ਜਸੁ ਕਾਨ

Some people perform six types of actions, rituals (like Yagna, hom, Sandhia', bath, worship of poor and idol worship) with all details, and other functions or perform austerities of sidhas, or wear tufts of hair like a Yogi but all such formal practices do not lead to a unison with the Lord. It is only through the Guru's guidance in the company of the holy saints that we (get all our outlets opened up) realise the secrets of the Lord.(1)

O Lord ! You are pervading everywhere being limitless and beyond our comprehension and pervade all the lands and oceans and have created this universe throughout the four ages, being the only creator every time. O Nanak ! The Lord alone knows all His ways and means (for creation of the universe). O Lord ! You are pervading all the beings during (the past, present and future) the three ages, being omnipresent. (2 - 4 -10)

Ka'nr'a Mahala - 4 (Jap ma'n Gobind Madho.....)

O my mind ! ! Let us remember (worship) the Lord (Gobind) the Lord-spouse of Maya (Laxmi); the Lord is ever so Great and limitless, being beyond our comprehension. We could realise the True Lord by following the Guru's guidance, provided we are fortunate enough being pre-destined by Lord's Will. (Pause -1)

O Saint ! This human being is always engrossed in the worldly falsehood (Maya), thus remaining involved in various vicious and sinful actions but could enjoy peace and bliss by reciting True Name in the company of holy saints through the Guru's guidance. This sinner (man) could become perfect by being purified with the Guru's teachings in the company of holy saints, just as the impure and dirty iron becomes pure gold with a touch of the gold stone (Pa'ras) (1)

O Saints ! We could cross this ocean of life successfully through the Guru's guidance in the company of holy saints just as iron is able to cross the ocean with the support of wood.

O Nanak ! Out of the four castes like Brahmins and Kashatris or the four stages of a house holder, man is enabled to cross this ocean successfully in the company of the Guru himself and help other family members as well to attain salvation. (2 - 5 -11)

Ka'nr'a Mahala - 4 (Har jas ga'voh bhagwan.....)

Let us sing the praises of the Lord, as by reciting True Name, all our sins are washed away. (cast away) Infact, we should follow the Guru's guidance and listen to the Lord's praises with our ears, so that the Lord's Grace and benevolence

॥ ਹਰਿ ਹੋ ਹੋ ਕਿਰਪਾਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਰੇ

ਜਨ ਪਿਆਵਹਿ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤੇ ਸਾਧੂ
ਸੁਖ ਪਾਵਹਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ॥

ਉਸਤਤਿ ਕਰਹਿ ਪ੍ਰਭ ਤੇਰੀਆ ਮਿਲਿ ਸਾਧੂ ਸਾਧ
ਜਨਾ ਗੁਰ ਸਤਿਗੁਰੁ ਭਗਵਾਨ ॥ ੧ ॥ ਜਿਨ ਕੈ

ਹਿਰਦੈ ਤੂ ਸੁਆਮੀ ਤੇ ਸੁਖ ਫਲ ਪਾਵਹਿ ਤੇ ਤੇਰੇ
ਭਵ ਸਿੰਧੁ ਤੇ ਭਗਤ ਹਰਿ ਜਾਨ ॥ ਤਿਨ ਸੇਵਾ

ਹਮ ਲਾਇ ਹਰੇ ਹਮ ਲਾਇ ਹਰੇ ਜਨ ਨਾਨਕ ਕੇ
ਹਰਿ ਤੂ ਤੂ ਤੂ ਤੂ ਭਗਵਾਨ ॥ ੨ ॥ ੬ ॥ ੧੨ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਾਈਐ ਗੁਣ ਗੋਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥ ਦੁਖ

ਬਿਦਾਰਨ ਸੁਖਦਾਤੇ ਸਤਿਗੁਰ ਜਾ ਕਉ ਭੇਟਤ

ਹੋਇ ਸਗਲ ਸਿਧਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਤ

ਨਾਮੁ ਮਨਹਿ ਸਾਧਾਰੈ ॥ ਕੋਟਿ ਪਰਾਧੀ ਖਿਨ ਮਹਿ

ਤਾਰੈ ॥ ੧ ॥ ਜਾ ਕਉ ਚੀਤਿ ਆਵੈ ਗੁਰ ਅਪਨਾ

॥ ਤਾ ਕਉ ਦੂਖ ਨਹੀ ਤਿਲੁ ਸੁਪਨਾ ॥ ੨ ॥ ਜਾ

ਕਉ ਸਤਿਗੁਰੁ ਅਪਨਾ ਰਾਖੈ ॥ ਸੋ ਜਨੁ ਹਰਿ ਰਸੁ

ਰਸਨਾ ਚਾਖੈ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੀ

ਮਇਆ ॥ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਭਇਆ

॥ ੪ ॥ ੧ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਆਰਧਉ ਤੁਝਹਿ ਸੁਆਮੀ ਅਪਨੇ ॥ ਊਠਤ ਬੈਠਤ

ਸੇਵਤ ਜਾਗਤ ਸਾਸਿ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਜਪਨੇ

will the bestowed on us. (Pause -1)

O Lord ! Your saints always recite Your True Name with love, concentration and single minded devotion as such the holy saints enjoy the bliss (of life) by reciting the treasure of True Name of the Lord.

O Lord ! All the saints join the company of holy saints and sing the praises of the True Guru, the Lord Almighty, through the Guru's guidance. (1)

O True Master ! The persons, who have inculcated Your love in their hearts, have enjoyed the eternal bliss, (as a reward) thus crossing the ocean of life successfully, and are to be recognised as the Lord's saints. O Nanak ! May the Lord engage me in the service of such holy saints by body, mind and soul, as the True Lord is our protector during all the three ages, and the only True Master for all times. (2 - 6 - 12)

Ka'nr'a Mahala - 5 Ghar 2 Ik onkar satgur prasad
(Gayeai gu'n gopal kirpa nidhi.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us sing the praises of the True Lord, the ocean of Grace and treasure of virtues. The True Guru, the Lord, is the benefactor of joy and bliss and the destroyer of all ills and sufferings, by worshipping whom all our jobs are completed successfully and desires fulfilled. (Pause -1)

We are imbued with faith and support of the Lord in our mind by reciting True Name, which has enabled millions of sinners (like us) to cross this ocean of life successfully. (1)

The person, who worships his True Guru, (recites True Name), does not undergo any sufferings even for a moment in this false world, just like a dream. (2)

The person, who is protected under the care of the True Guru, partakes the nectar of True Name of the Lord, with his tongue. (3)

O Nanak ! The Guru has bestowed His Grace and munificence on such a person, who is acclaimed and honoured in both the worlds, here and hereafter. (4 - 1)

Ka'nr'a Mahala - 5 (Aara'dhou tujheh soami apnai.....)

O my True Master ! I always recite the True Name of my Lord, and sing His praises all the time, whether in the postures of standing, sitting, sleeping or being awake, in fact, with every breath of my life I recite True Name. (Pause -1)

॥ ੧ ॥ ਰਹਾਉ ॥ ਤਾ ਕੈ ਹਿਰਦੈ ਬਸਿਓ ਨਾਮੁ ॥

ਜਾ ਕਉ ਸੁਆਮੀ ਕੀਨੋ ਦਾਨੁ ॥ ੧ ॥ ਤਾ ਕੈ

ਹਿਰਦੈ ਆਈ ਸਾਂਤਿ ॥ ਠਾਕੁਰ ਭੇਟੇ ਗੁਰ

ਬਚਨਾਂਤਿ ॥ ੨ ॥ ਸਰਬ ਕਲਾ ਸੋਈ ਪਰਬੀਨ ॥

ਨਾਮ ਮੰਤ੍ਰ ਜਾ ਕਉ ਗੁਰਿ ਦੀਨ ॥ ੩ ॥ ਕਹੁ

ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਜਾਉ ॥ ਕਲਿਜੁਗ ਮਹਿ

ਪਾਇਆ ਜਿਨਿ ਨਾਉ ॥ ੪ ॥ ੨ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕੀਰਤਿ ਪ੍ਰਭ ਕੀ ਗਾਉ ਮੇਰੀ ਰਸਨਾਂ ॥ ਅਨਿਕ

ਬਾਰ ਕਰਿ ਬੰਦਨ ਸੰਤਨ ਉਹਾਂ ਚਰਨ ਗੋਬਿੰਦ

ਜੀ ਕੇ ਬਸਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਭਾਂਤਿ

ਕਰਿ ਦੁਆਰੁ ਨ ਪਾਵਉ ॥ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ

ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥ ੧ ॥ ਕੋਟਿ ਕਰਮ ਕਰਿ

ਦੇਹ ਨ ਸੋਧਾ ॥ ਸਾਧਸੰਗਤਿ ਮਹਿ ਮਨੁ ਪਰਬੋਧਾ

॥ ੨ ॥ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ਬਹੁ ਰੰਗ ਮਾਇਆ ॥

ਨਾਮੁ ਲੈਤ ਸਰਬ ਸੁਖ ਪਾਇਆ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮ

ਜਬ ਭਏ ਦਇਆਲ ॥ ਕਹੁ ਨਾਨਕ ਤਉ ਛੂਟੇ

ਜੰਜਾਲ ॥ ੪ ॥ ੩ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਐਸੀ ਮਾਂਗੁ ਗੋਬਿੰਦ ਤੇ ॥ ਟਹਲ ਸੰਤਨ ਕੀ

ਸੰਗੁ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾਂ ਜਪਿ ਪਰਮ ਗਤੇ ॥

੧ ॥ ਰਹਾਉ ॥ ਪੂਜਾ ਚਰਨਾ ਠਾਕੁਰ ਸਰਨਾ ॥

ਸੋਈ ਕੁਸਲੁ ਜੁ ਪ੍ਰਭ ਜੀਉ ਕਰਨਾ ॥ ੧ ॥ ਸਫਲ

ਹੋਤ ਇਹ ਦੁਰਲਭ ਦੇਹੀ ॥ ਜਾ ਕਉ ਸਤਿਗੁਰੁ

ਮਇਆ ਕਰੇਹੀ ॥ ੨ ॥ ਅਗਿਆਨ ਭਰਮੁ

Whosoever is blessed with the boon of True Name by the Lord, inculcates the love of the True Name in his heart. (1)

O True Master ! Whosoever is blessed with a unison (unity) of the Lord through the Guru's Word (Guru's guidance), attains peace and tranquillity of mind. (2)

The person, who is bestowed with the magic of True Name by the Guru, acquires all the occult powers and becomes wiser. (3)

O Nanak ! I offer myself as a sacrifice (surrender myself) to such a person, who has attained the Lord's True Name in this age of KalYug. (Present age). (4 -2)

Ka'nr'a Mahala - 5 (Kirat prabh ki gaon me'ri rasna)

O my tongue ! Sing the praises of the Lord ! Let us bow to the holy saints in obeisance many a time as it is the (support of their lotus-feet) company of the holy saints alone, which enables us to merge with the True Lord. (abide in the lotus-feet of the Lord) (Pause -1)

We count get enlightened with Lord's knowledge in spite of our best efforts, but if we are bestowed with His Grace, we are enabled to recite True Name of the Lord. (1)

Even if we were to perform various (millions of) religious functions and rituals, we cannot purify this body (the heart) but we could attain enlightenment (of mind) through the company of holy saints alone. (2)

By enjoying the worldly pleasures (of Maya) one's fire of worldly desires is not quenched (one is not satiated) but we could get our desires satiated (fulfilled and enjoy the eternal bliss by reciting True Name. (3)

O Nanak ! We could get our worldly bondage (eliminated) cast away only when the Lord's Grace and benevolence is bestowed on us. (4 - 3)

Ka'nr'a Mahala - 5 (Aisi ma'ng Gobind te.....)

O Brother ! Let us seek only such a favour from the Lord that He may bestow on us the service of the holy saints and the company of holy saints so that we may attain salvation by reciting Lord's True Name. (in their company). (Pause -1)

To remain in the worship of the lotus-feet of the Lord and seek the support of the Lord and follow the Will of the Lord and whatever Lord does, should be accepted with pleasure, are the favours worth seeking from the Lord. (1)

The person, who is blessed with the Grace of the Lord, spends this human life successfully and his life is worthwhile. (2)

Whosoever seeks the support of the lotus-feet of the Lord

ਬਿਨਸੈ ਦੁਖ ਡੇਰਾ ॥ ਜਾ ਕੈ ਹ੍ਰਿਦੈ ਬਸਹਿ ਗੁਰ
ਪੈਰਾ ॥ ੩ ॥ ਸਾਧਸੰਗਿ ਰੰਗਿ ਪ੍ਰਭੁ ਧਿਆਇਆ
॥ ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਪੂਰਾ ਪਾਇਆ ॥ ੪ ॥੪॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਭਗਤਿ ਭਗਤਨ ਹੂੰ ਬਨਿ ਆਈ ॥ ਤਨ ਮਨ
ਗਲਤ ਭਏ ਠਾਕੁਰ ਸਿਉ ਆਪਨ ਲੀਏ ਮਿਲਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਗਾਵਨਹਾਰੀ ਗਾਵੈ ਗੀਤ ॥
ਤੇ ਉਧਰੇ ਬਸੇ ਜਿਹ ਚੀਤ ॥ ੧ ॥ ਪੇਖੇ ਬਿੰਜਨ
ਪਰੋਸਨਹਾਰੈ ॥ ਜਿਹ ਭੋਜਨੁ ਕੀਨੈ ਤੇ ਤ੍ਰਿਪਤਾਰੈ
॥ ੨ ॥ ਅਨਿਕ ਸ੍ਰਾਂਗ ਕਾਛੇ ਭੇਖਧਾਰੀ ॥ ਜੈਸੇ ਸਾ
ਤੈਸੇ ਦ੍ਰਿਸਟਾਰੀ ॥ ੩ ॥ ਕਹਨ ਕਹਾਵਨ ਸਗਲ
ਜੰਜਾਰ ॥ ਨਾਨਕ ਦਾਸ ਸਚੁ ਕਰਣੀ ਸਾਰ ॥ ੪
॥ ੫ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਤੇਰੇ ਜਨੁ ਹਰਿ ਜਸੁ ਸੁਨਤ ਉਮਾਹਿਓ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਪੇਖਿ ਪ੍ਰਭੁ ਕੀ ਸੋਭਾ
ਜਤ ਕਤ ਪੇਖਉ ਆਹਿਓ ॥ ੧ ॥ ਸਭ ਤੇ ਪਰੈ
ਪਰੈ ਤੇ ਉਚਾ ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹਿਓ ॥ ੨ ॥
ਓਤਿ ਪੋਤਿ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਜਨ ਸਿਉ
ਪਰਦਾ ਲਾਹਿਓ ॥ ੩ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਗਾਵੈ
ਗੁਣ ਨਾਨਕ ਸਹਜ ਸਮਾਧਿ ਸਮਾਹਿਓ ॥ ੪ ॥
੬ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸੰਤਨ ਪਹਿ ਆਪਿ ਉਧਾਰਨ ਆਇਓ ॥ ੧ ॥

by inculcating His love in his heart, casts away all his darkness of ignorance and sufferings due to this dual-mindedness. (3)

O Nanak ! The person, who has recited the Lord's True Name in the company of holy saints, has attained the perfect and True Lord and merged with Him. (4 -4)

Ka'nr'a Mahala - 5 (*Bhagat bhagtan hun ban a'iee.....*)

The holy saints only enjoy the worship of the Lord, as they remain engrossed in the service of the Lord by body and mind all the time, and are finally united by the True Master with Himself. (Pause -1)

The whole world poses to sing the praises of the Lord (for show only) but only few persons, who are imbued with His love, cross this ocean of life successfully. Just as the cook prepares many dainty dishes, but the person, who partakes of the food, feels satiated. (after eating). (It is the Guru-minded person only, who enjoys the True Name by singing Lord's praises). (2)

Just as a magician takes (on himself) different forms in the performance of his show, but in the end, he appears in his true self only. (3)

O Nanak ! Whatever we say or discuss (in the form of righteousness) amounts to getting engrossed in worldly bondage only, but the real thing lies in our actions or practical life only. (Tall talk does not lead us to a purposeful life but by reciting True Name alone we lead a successful life). (4 - 5)

Ka'nr'a Mahala - 5 (*Tero jan har jas su'nat uma'ihou....*)

O Lord ! This disciple of Yours, enjoys listening to Your praises being sung. (Pause -1)

O True Master ! My mind is enlightened by perceiving Your vision and status (listening to Your praises) and perceive You everywhere, being omni-present. (1)

O Lord ! You are limitless and the Greatest among all, (including all the gods like Indra or Brahma), without any equal, and are too deep for a probe and beyond our comprehension. (2)

O Lord ! You are mingled with the holy saints like the warp and woof (of a weaver), having eliminated (removed) the curtain between Yourself and the individual. (and merged Your saints with Yourself). (3)

O Nanak ! I sing the praises of the Lord through the Grace of the Guru, and have enjoyed the unison with the Lord in the state of Equipose automatically. (4 - 6)

Ka'nr'a Mahala - 5 (*Santan peh a'ap udha'ran aiyou....*)

I have joined the company of holy saints to improve and purify myself. (Pause -1)

ਰਹਾਉ ॥ ਦਰਸਨ ਭੇਟਤ ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ

ਹਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਓ ॥ ੧ ॥ ਕਾਟੇ ਰੋਗ ਭਟੇ

ਮਨ ਨਿਰਮਲ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਖਾਇਓ ॥

੨ ॥ ਅਸਥਿਤ ਭਟੇ ਬਸੇ ਸੁਖ ਬਾਨਾ ਬਹੁਰਿ ਨ

ਕਤਹੂ ਧਾਇਓ ॥ ੩ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਰੇ ਕੁਲ

ਲੋਗਾ ਨਾਨਕ ਲਿਪਤ ਨ ਮਾਇਓ ॥ ੪ ॥ ੭ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥ ਜਬ ਤੇ

ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾ

ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੀਗਿ ਹਮ ਕਉ

ਬਨਿ ਆਈ ॥ ੧ ॥ ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ

ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥ ੨ ॥ ਸਭ ਮਹਿ

ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ

ਬਿਗਾਸਾਈ ॥ ੩ ॥ ੮ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਠਾਕੁਰ ਜੀਉ ਤੁਹਾਰੋ ਪਰਨਾ ॥ ਮਾਨੁ ਮਹਤੁ

ਤੁਮ੍ਹਰੈ ਊਪਰਿ ਤੁਮ੍ਹਰੀ ਓਟ ਤੁਮ੍ਹਰੀ ਸਰਨਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਤੁਮ੍ਹਰੀ ਆਸ ਭਰੋਸਾ ਤੁਮ੍ਹਰਾ ਤੁਮਰਾ

ਨਾਮੁ ਰਿਦੈ ਲੈ ਧਰਨਾ ॥ ਤੁਮਰੋ ਬਲੁ ਤੁਮ ਸੀਗਿ

ਸੁਹੇਲੇ ਜੋ ਜੋ ਕਹਹੁ ਸੋਈ ਸੋਈ ਕਰਨਾ ॥ ੧ ॥

ਤੁਮਰੀ ਦਇਆ ਮਇਆ ਸੁਖੁ ਪਾਵਉ ਹੋਹੁ

ਕ੍ਰਿਪਾਲ ਤ ਭਉਜਲੁ ਤਰਨਾ ॥ ਅਭੈ ਦਾਨੁ ਨਾਮੁ

ਹਰਿ ਪਾਇਓ ਸਿਰੁ ਡਾਰਿਓ ਨਾਨਕ ਸੰਤ ਚਰਨਾ

॥ ੨ ॥ ੯ ॥

The saints, in whose company one gets purified by their glimpse, have made me recite Lord's True Name (by realising Truth) as the magic word. (1)

The Guru has cast away all our ills and maladies, thus purifying the heart, by imbibing the True Name of the Lord, as the panacea of all our ills. (2)

Having attained peace and solace of the mind, we have enjoyed the eternal bliss, being stabilised (in mind) and now we do not wander aimlessly, (in search of Truth) through the Guru guidance. (3)

O Nanak ! (All the family members) The whole world has attained salvation through the Grace of the holy saints, as the worldly falsehood cannot subdue us or control us with its charm any more. (4-7)

Ka'nr'a Mahala - 5 (Bisar gaiee sabh la'at praiee.....)

O Brother ! Since the time, we have enjoyed the company of holy saints we have got rid of the jealousy (or a feeling of separate existence from the Lord) of others. (Pause -1)

Now we find there is nobody inimical to us (no enemies) or unfriendly to us, as we have developed love for the whole mankind . (1)

We have gained the right guidance from the teachings of the holy saints so that we accept with pleasure, the Lord's Will and whatever the Lord does, as it pleases Him. (2)

O Nanak ! The Lord pervades all the beings and everywhere in equal measure, perceiving this wonderful drama, I am enjoying this blissful sight. (3 - 8)

Ka'nr'a Mahala - 5 (Thakur jiu tuharai parna.....)

O True Master ! I have sought Your support alone. I depend upon the Lord for all the honour and status gained, as I have completely taken the Lord as my mainstay having surrendered to Him for His help. (Pause -1)

O Lord ! I have inculcated the love of Your True Name in the heart, having full faith in Your protection and help. We perform only those actions as are approved by You as per Your Will, and You are my strength and we enjoy peace of mind in Your company only. (1)

O Lord-benefactor ! We enjoy the bliss of life through Your Grace only, and could cross this ocean of life successfully through Your benevolence. O Nanak ! We have attained the boon of the nectar of the Lord's True Name and (have placed the head at saints' lotus-feet) have sought the support of the holy saints with complete self-surrender. (2 -9)

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਧ ਸਰਨਿ ਚਰਨ ਚਿਤੁ ਲਾਇਆ ॥ ਸੁਪਨ ਕੀ
ਬਾਤ ਸੁਨੀ ਪੇਖੀ ਸੁਪਨਾ ਨਾਮ ਮੰਤ੍ਰੁ ਸਤਿਗੁਰੂ
ਦ੍ਰਿੜਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਹ ਤ੍ਰਿਪਤਾਨੇ
ਰਾਜ ਜੋਬਨਿ ਧਨਿ ਬਹੁਰਿ ਬਹੁਰਿ ਫਿਰਿ ਧਾਇਆ
॥ ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਸਾਂਤਿ
ਪਾਈ ਗੁਨ ਗਾਇਆ ॥ ੧ ॥ ਬਿਨੁ ਬੁਝੇ ਪਸੂ ਕੀ
ਨਿਆਈ ਕ੍ਰਮਿ ਮੋਹਿ ਬਿਆਪਿਓ ਮਾਇਆ ॥
ਸਾਧਸੰਗਿ ਜਮ ਜੇਵਰੀ ਕਾਟੀ ਨਾਨਕ ਸਹਜਿ
ਸਮਾਇਆ ॥ ੨ ॥ ੧੦ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਗਾਇ ॥ ਸੀਤਲਾ ਸੁਖ
ਸਾਂਤਿ ਮੂਰਤਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਿਤ ਧਿਆਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਆਸ ਹੋਤ ਪੂਰਨ ਕੋਟਿ
ਜਨਮ ਦੁਖੁ ਜਾਇ ॥ ੧ ॥ ਪੁੰਨ ਦਾਨ ਅਨੇਕ
ਕਿਰਿਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਇ ॥ ਤਾਪ ਸੰਤਾਪ
ਮਿਟੇ ਨਾਨਕ ਬਾਹੁੜਿ ਕਾਲੁ ਨ ਖਾਇ ॥ ੨ ॥
੧੧ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੩

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਥੀਐ ਸੰਤਸੰਗਿ ਪ੍ਰਭ ਗਿਆਨੁ ॥ ਪੂਰਨ ਪਰਮ
ਜੋਤਿ ਪਰਮੇਸੁਰ ਸਿਮਰਤ ਪਾਈਐ ਮਾਨੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਆਵਤ ਜਾਤ ਰਹੇ ਸ੍ਰਮ ਨਾਸੇ ਸਿਮਰਤ
ਸਾਧੂ ਸੰਗਿ ॥ ਪਤਿਤ ਪੁਨੀਤ ਹੋਹਿ ਖਿਨ ਭੀਤਰਿ

Ka'nr'a Mahala - 5 (*Sadh saran charan chit la'ya.....*)

We have developed the love of the Lord in our heart by (taking refuge at the lotus-feet of the holy saints) seeking the support of holy saints. We had heard about the worldly falsehood being a dream only, but when the True Guru bestowed the nectar of True Name on us, we perceived this world in the form of a transient and short-lived dream, (Pause -1)

The human being never gets satisfied with riches, youth or wealth and always longs for more and more, and goes on wandering all over in its search. But this man enjoys the eternal bliss by singing the praises of the Lord, having attained peace of mind and the fire of worldly desires extinguished. (1)

This human being, without realising Truth, behaves like an animal, and is engrossed in worldly love and dual-mindedness or the love of worldly falsehood. O Nanak !The person, who has cut off the shackles of worldly bondage and the snare of Yama (god of death) in the company of holy saints enjoys peace and tranquillity in the state of Equipoise. (2 -10)

Ka'nr'a Mahala - 5 (*Har ke charan hirdai gaie.....*)

O human being ! Inculcate the love of the lotus-feet of the Lord in Your heart and sing Lord's praises, thus attaining peace and tranquillity of mind by concentrating on Lord's Vision, with recitation of True Name. (Pause -1)

By reciting True Name, one could get all one's desires fulfilled and cast away all the ills of millions of births in different forms of life. (1)

By joining the company of holy saints, we could get the benefit of all good actions like giving alms to the poor or other formal rituals.

O Nanak ! We could get rid of all our afflictions, which pester the mind, in the company of holy saints and will not face the onslaughts of Yama (god of death). (or go through the cycle of births and deaths). (2 - 11)

Ka'nr'a Mahala - 5 Ghar - 3 *Ik onkar satgur prasad* (*Kathiai sant sung prabh gyan.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We could attain spiritual knowledge (peace and solace) by singing the praises of the Lord in the company of holy saints. We could attain unison with the True Lord, the Prime-Soul, by reciting True Name and get honoured here and hereafter. (Pause -1)

By reciting True Name in the company of holy saints, we

ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੀਗਿ ॥ ੧ ॥ ਜੋ ਜੋ ਕਥੈ ਸੁਨੈ
ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੀ ਦੁਰਮਤਿ ਨਾਸ ॥ ਸਗਲ
ਮਨੋਰਥ ਪਾਵੈ ਨਾਨਕ ਪੂਰਨ ਹੋਵੈ ਆਸ ॥ ੨ ॥
੧ ॥ ੧੨ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਹਰਿ ਕੋ ਨਾਮ ॥ ਸੰਗਿ ਸਹਾਈ
ਜੀਅ ਕੈ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਰੇਨੁ ਨਿਤਿ
ਮਜਨੁ ਕਰੈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਹਰੈ
॥ ੧ ॥ ਸੰਤ ਜਨਾ ਕੀ ਊਚੀ ਬਾਨੀ ॥ ਸਿਮਰਿ
ਸਿਮਰਿ ਤਰੇ ਨਾਨਕ ਪ੍ਰਾਨੀ ॥ ੨ ॥ ੨ ॥ ੧੩

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਧੂ ਹਰਿ ਹਰੇ ਗੁਨ ਗਾਇ ॥ ਮਾਨ ਤਨੁ ਧਨੁ
ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਈਤ ਉਤ ਕਹਾ ਲੋਭਾਵਹਿ ਏਕ ਸਿਉ ਮਨੁ
ਲਾਇ ॥ ੧ ॥ ਮਹਾ ਪਵਿਤ੍ਰ ਸੰਤ ਆਸਨੁ ਮਿਲਿ
ਸੰਗਿ ਗੋਬਿੰਦੁ ਧਿਆਇ ॥ ੨ ॥ ਸਗਲ ਤਿਆਗਿ
ਸਰਨਿ ਆਇਓ ਨਾਨਕ ਲੇਹੁ ਮਿਲਾਇ ॥ ੩ ॥
੩ ॥ ੧੪ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਪੇਖਿ ਪੇਖਿ ਬਿਗਸਾਉ ਸਾਜਨ ਪ੍ਰਭੁ ਆਪਨਾ
ਇਕਾਂਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਨਦਾ ਸੁਖ ਸਹਜ
ਮੂਰਤਿ ਤਿਸੁ ਆਨ ਨਾਰੀ ਭਾਂਤਿ ॥ ੧ ॥ ਸਿਮਰਤ
ਇਕ ਬਾਰ ਹਰਿ ਹਰਿ ਮਿਟਿ ਕੋਟਿ ਕਸਮਲ ਜਾਤਿ
॥ ੨ ॥ ਗੁਣ ਗੰਤਿ ਦੂਖ ਨਾਸਹਿ ਰਿਦ ਭਇਅੰਤ

could escape from going through the cycle of births and deaths, casting away all our afflictions or ills. By getting immersed in the love of the Lord's True Name, we could purify ourselves of all our sins in a moment. (1)

Whosoever recites or listens to the praises of the Lord, being sung through the Guru's Word, gets rid of his filthy mind, and the cycle of Rebirths. (or onslaught of the Yama). (2 - 1- 12)

Ka'nr'a Mahala - 5 (*Sadh sangat nidh har ko Naa'm....*)

The treasure of Lord's True Name could be attained through the company of holy saints, which would be helpful to the man, both in this world and hereafter. (Pause -1)

The person, who bathes in the dust of the lotus-feet of the holy saints, (who has surrendered himself to the holy saints), casts away all the sins of ages. (1)

The Word of the holy saints (Guru's Word) is of a very high order and pure, O Nanak ! The human being could cross this ocean of life successfully by reciting Lord's True Name. (2-2-13)

Ka'nr'a Mahala - 5 (*Sadhu har hare' gu'nn gaie'...*)

One could become pure and spiritually advanced by singing the praises of the Lord in the company of holy saints. If one were to realise that this body, wealth and life itself are all the benedictions of the Lord to the individual, inculcating his honour (regard), then one could rid oneself of all his sufferings by reciting Lord's True Name. (Pause -1)

O Man ! Let us imbibe the love of the Lord, instead of wandering here and there, being engrossed in worldly pleasures. (1)

The abode of the holy saints is very pure, so let us recite Lord's True Name in their company. (2)

O Nanak ! May the Lord unite me with Himself as I have sought His support by leaving all other help! (3-3-14)

Ka'nr'a Mahala -5 (*Pekh pekh bigsa'ou sajan prabh...*)

I am thrilled to have a glimpse of my beloved Lord, my true friend, who is our only True Master. (Pause -1)

He bestows bliss and joy with His wonderful form, being an embodiment of Equipoise, and there is none else on par with Him. (1)

By reciting Lord's True Name once only, we could rid ourselves of millions of our sins. (2)

By singing His praises, we could get rid of all our ills and sufferings and attain peace and tranquillity of mind. (3)

ਸਾਂਤਿ ॥ ੩ ॥ ਅੰਮ੍ਰਿਤਾ ਰਸੁ ਪੀਉ ਰਸਨਾ ਨਾਨਕ
ਹਰਿ ਰੰਗਿ ਰਾਤ ॥ ੪ ॥ ੪ ॥ ੧੫ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਜਨਾ ਸੰਤ ਆਉ ਮੇਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਆਨਦਾ ਗੁਨ ਗਾਇ ਮੰਗਲ ਕਸਮਲਾ ਮਿਟਿ

ਜਾਹਿ ਪਰੇਰੈ ॥ ੧ ॥ ਸੰਤ ਚਰਨ ਧਰਉ ਮਾਥੈ

ਚਾਂਦਨਾ ਗ੍ਰਿਹਿ ਹੋਇ ਅਧਿਰੈ ॥ ੨ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ

ਕਮਲੁ ਬਿਗਸੈ ਗੋਬਿੰਦ ਭਜਉ ਪੇਖਿ ਨੇਰੈ ॥ ੩ ॥

ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਤੇ ਸੰਤ ਪਾਏ ਵਾਰਿ ਵਾਰਿ ਨਾਨਕ

ਉਹ ਬੇਰੈ ॥ ੪ ॥ ੫ ॥ ੧੬ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਚਰਨ ਸਰਨ ਗੋਪਾਲ ਤੇਰੀ ॥ ਮੇਰ ਮਾਨ ਧੋਰ

ਭਰਮ ਰਾਖਿ ਲੀਜੈ ਕਾਟਿ ਬੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਬੂਝਤ ਸੰਸਾਰ ਸਾਗਰ ॥ ਉਧਰੇ ਹਰਿ ਸਿਮਰਿ

ਰਤਨਾਗਰ ॥ ੧ ॥ ਸੀਤਲਾ ਹਰਿ ਨਾਮੁ ਤੇਰਾ ॥

ਪੂਰਨੋ ਠਾਕੁਰ ਪ੍ਰਭੁ ਮੇਰਾ ॥ ੨ ॥ ਦੀਨ ਦਰਦ

ਨਿਵਾਰਿ ਤਾਰਨ ॥ ਹਰਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪਤਿਤ

ਉਧਾਰਨ ॥ ੩ ॥ ਕੋਟਿ ਜਨਮ ਦੂਖ ਕਰਿ ਪਾਇਓ

॥ ਸੁਖੀ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ॥ ੪ ॥

੬ ॥ ੧੭ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਧਨਿ ਉਹ ਪ੍ਰੀਤਿ ਚਰਨ ਸੰਗਿ ਲਾਗੀ ॥ ਕੋਟਿ

ਜਾਪ ਤਾਪ ਸੁਖ ਪਾਏ ਆਇ ਮਿਲੇ ਪੂਰਨ

O Nanak ! Let us, therefore, partake of the nectar of His True Name with the tongue and enjoy the bliss of the Lord's love and unison. (4-4-15)

Ka'nr'a Mahala - 5 (*Sajna sant a'ou merai.....*)

O my friendly saint ! Pray take me into your company (embrace). (Pause -1)

By singing the praises of the blissful Lord, we could cast away all our sins and afflictions. (1)

By placing the lotus-feet of the holy saints on our forehead (by taking the support of holy saints), the darkness of ignorance in our hearts will be eliminated and replaced by the Lord's enlightenment. (of knowledge). (2)

Let us then perceive the Grace of the holy saints (the Guru) within us, while the lotus of our hearts would blossom forth through their benevolence, by reciting True Name. (3)

O Nanak ! I feel obliged and thankful to the moment and offer myself as a sacrifice to the time, when we attained the company of holy saints through the Lord's Grace. (4 - 5 - 16)

Ka'nr'a Mahala - 5 (*Charan saran Gopal teri.....*)

O Lord-Creator ! I have sought Your support by placing my head at the lotus-feet of the Guru. (through the Guru's guidance). May You protect me against the evils of regard or disregard (respect and disrespect), cheating, whimsical beliefs or misgivings of all types and cut off the shackles of vicious thoughts or sinful actions. (Pause -1)

We are almost drowning in the ocean of this world, but could cross this ocean of life successfully, by reciting Lord's True Name. (1)

O Lord ! Your True Name brings relief and peace to human mind and my Lord is perfect in all respects. (2)

The Lord casts away all the sufferings of poor and helpless people, and the benevolent Lord lends support to the sinners (like us). (3)

We have suffered through millions of forms of life (in the cycle of births and deaths). O Nanak ! Once the Guru has bestowed the wealth of True Name on us, we have realised peace and solace. (4- 6 - 17)

Ka'nr'a Mahala - 5 (*Dhan oh preet charan sung la'gi....*)

Blessed are the persons, who have inculcated the love of the lotus-feet of the Guru (in their hearts), as the lovers of True Name have enjoyed the bliss of millions of (acts of) Lord's worship, meditation and penance, and finally such fortunate

ਬਡਭਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੋਹਿ ਅਨਾਥੁ ਦਾਸੁ
ਜਨੁ ਤੇਰਾ ਅਵਰ ਓਟ ਸਗਲੀ ਮੋਹਿ ਤਿਆਰੀ
॥ ਭੋਰ ਭਰਮ ਕਾਟੇ ਪ੍ਰਭ ਸਿਮਰਤ ਗਿਆਨ
ਅੰਜਨ ਮਿਲਿ ਸੋਵਤ ਜਾਗੀ ॥ ੧ ॥ ਤੂ ਅਥਾਹੁ
ਅਤਿ ਬਡੋ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਪੂਰਨ ਰਤਨਾਗੀ
॥ ਨਾਨਕੁ ਜਾਚਕੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਾਂਗੈ ਮਸਤਕੁ

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕੁਚਿਲ ਕਠੋਰ ਕਪਟ ਕਾਮੀ ॥ ਜਿਉ ਜਾਨਹਿ
ਤਿਉ ਤਾਰਿ ਸੁਆਮੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂ ਸਮਰਥੁ
ਸਰਨਿ ਜੋਗੁ ਤੂ ਰਾਖਹਿ ਅਪਨੀ ਕਲ ਧਾਰਿ ॥ ੧
॥ ਜਾਪ ਤਾਪ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਨਾਹੀ ਇਨ ਬਿਧੋ
ਛੁਟਕਾਰ ॥ ਗਰਤ ਘੋਰ ਅੰਧ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭ
ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰਿ ॥ ੨ ॥ ੮ ॥ ੧੯ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਰਾਇਨ ਨਰਪਤਿ ਨਮਸਕਾਰੈ ॥ ਐਸੇ ਗੁਰ
ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ਆਪਿ ਮੁਕਤੁ ਮੋਹਿ
ਤਾਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਵਨ ਕਵਨ ਕਵਨ
ਗੁਨ ਕਹੀਐ ਅੰਤੁ ਨਹੀ ਕਛੁ ਪਾਰੈ ॥ ਲਖ ਲਖ
ਲਖ ਕਈ ਕੋਰੈ ਕੇ ਹੈ ਐਸੇ ਬੀਚਾਰੈ ॥ ੧ ॥
ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ

persons have merged with the Lord ! (Pause- 1)

O Lord ! I am a helpless slave (disciple) of Yours, and have given up the support of others (except Yours) completely. O True Master ! With the help of reciting Your True Name, I have the help of reciting Your True Name, I have been enlightened, (with knowledge) ridding myself of all doubts and misgivings and the sense lying in the slumber of ignorance has been awakened by using the collyrium of knowledge. (1)

O True Master ! You are the Greatest and too deep for a probe and a treasure of the jewels of True Name, being the ocean of Grace.

O Nanak ! I would seek the boon of Lord's True Name as a true disciple and have surrendered myself (by placing my head at His lotus-feet completely) to the Lord . (2 - 7 - 18)

Ka'nr'a Mahala - 5 (*Kuchil kathor kapat ka'mi*)

O True Master ! May You save me and enable us to cross the ocean of life successfully, as it pleases You, though I am a worthless, thoughtless and hard hearted wretch engrossed in sexual and worldly pleasures. (Pause -1)

O Lord ! You are powerful and benefactor of all the helpless persons, who have sought refuge at Your lotus-feet, and have protected us with Your might and Grace. (1)

No one could attain salvation by any means of rituals like meditation, penance, or a life of discipline, purtism, as these (practices) things cannot get us rid of worldly falsehood. O Nanak ! May the Lord bestow His (Graceful glimpse) Grace on me and take me out of the abyss of ignorance and blind dual-mindedness of this worldly falsehood. (2 - 8 -19)

Ka'nr'a Mahala - 5 Ghar - 4 *Ik onkar satgur prasad (Narayan narpat namaskar'ai.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord Almighty and True Master ! Our salutation to You! I would offer myself as a sacrifice to such a Guru all the time (surrender myself completely) who has Himself attained salvation and helps me also to cross this ocean (of life) successfully. (Pause - 1)

O Lord ! Your virtues and Greatness are indescribable, limitless, and beyond our comprehension. How could we express Your virtues by body, mind and speech ? (which virtues could we express?) Millions of people have tried to express (describe) Your Greatness and Vastness during all the three ages, but in the end no one has been able to describe or deliberate Your Greatness, as it is beyond our imagination. (1)

O Lord ! We are wonder struck by seeing Your wonderful

ਗੁਲਾਲ ਰੰਗਾਰੈ॥ ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ
ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ॥ ੨॥ ੧॥

੨੦॥

ਕਾਨੜਾ ਮਹਲਾ ੫॥

ਨ ਜਾਨੀ ਸੰਤਨ ਪ੍ਰਭ ਬਿਨੁ ਆਨ॥ ਉਚ ਨੀਚ
ਸਭ ਪੇਖਿ ਸਮਾਨੋ ਮੁਖਿ ਬਕਨੋ ਮਨਿ ਮਾਨ॥ ੧॥
॥ ਰਹਾਉ॥ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹੇ ਸੁਖ ਸਾਗਰ
ਭੈ ਭੰਜਨ ਮੇਰੇ ਪ੍ਰਾਨ॥ ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਭਇਓ
ਭ੍ਰਮੁ ਨਾਸਿਓ ਮੰਤ੍ਰੁ ਦੀਓ ਗੁਰ ਕਾਨ॥ ੧॥
ਕਰਤ ਰਹੇ ਕ੍ਰਤਗੁ, ਕਰੁਣਾ ਮੈ ਅੰਤਰਜਾਮੀ ਗਿ੍ਹਾਨ
॥ ਆਨ ਪਹਰ ਨਾਨਕ ਜਸੁ ਗਾਵੈ ਮਾਂਗਨ ਕਉ
ਹਰਿ ਦਾਨ॥ ੨॥ ੨॥ ੨੧॥

ਕਾਨੜਾ ਮਹਲਾ ੫॥

ਕਹਨ ਕਹਾਵਨ ਕਉ ਕਈ ਕੇਤੈ॥ ਐਸੇ ਜਨੁ
ਬਿਰਲੇ ਹੈ ਸੇਵਕੁ ਜੋ ਤਤ ਜੋਗ ਕਉ ਬੇਤੈ॥ ੧॥
ਰਹਾਉ॥ ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ
ਏਕੀ ਨੇਤੈ॥ ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ
ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ॥ ੧॥ ਸੋਗੁ ਨਾਹੀ ਸਦਾ
ਹਰਖੀ ਹੈ ਰੇ ਛੇਡਿ ਨਾਹੀ ਕਿਛੁ ਲੇਤੈ॥ ਕਹੁ
ਨਾਨਕ ਜਨੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹੈ ਕਤ ਆਵੈ ਕਤ
ਰਮਤੈ॥ ੨॥ ੩॥ ੨੨॥

ਕਾਨੜਾ ਮਹਲਾ ੫॥

ਹੀਏ ਕੇ ਪ੍ਰੀਤਮੁ ਬਿਸਰਿ ਨ ਜਾਇ॥ ਤਨ ਮਨ
ਗਲਤ ਭਏ ਤਿਹ ਸੰਗੇ ਮੋਹਨੀ ਮੋਹਿ ਰਹੀ ਮੋਰੀ

creation and completely mesmerised with its charm, whereas You are completely immersed in Your charm of this wonderful natural beauty all around. O Nanak ! The holy saints have enjoyed the bliss of Lord's glimpse and His unison, which cannot be described (expressed) by them, just as a dumb person cannot express his enjoyment on eating sweets except by smiling. (with enjoyment.) (2 - 1 -20)

Ka'nr'a Mahala - 5 (Na jani santan prabh bin.....)

The holy saints have not recognized (known) any other power except the Lord. They have perceived the Lord in full measure pervading both the high and low (status) placed people and then have given their talk (discourses) to others. (Pause -1)

The saints have seen the Lord pervading all the beings as an ocean of bliss; and the Lord is my very life casting away all my fear-complex. With Guru's Word and teachings I have been enlightened, ridding me of all misgivings (dual-mindedness). (1)

O Nanak ! We have been relieved of our actions and their reward with the knowledge of the omni-scient Lord. I always sing the praises of the Lord seeking the boon of His True Name. (2 - 2 - 21)

Ka'nra Mahala - 5 (Kahen kahavan kou kaiee ketai.....)

O Lord ! There are many a person, who have tried to describe Your Greatness or express in words Your vastness and mighty power, but there is hardly any person (or Guru's Sikh) who has known the secret of merging with You completely. (Pause -1)

Such a person enjoys the bliss of following Lord's Will, without undergoing any suffering and perceiving the embodiment of one Lord sublime throughout His creation and Nature all around. O Brother ! Such a person perceives goodness only throughout the world, without seeing anything bad or ugly and always thinks of winning this battle of life, without any defeat. (1)

Such a person does not suffer any privations rather enjoys the bliss of life all the time, and has no charm of detachment or love of the worldly pleasures, (but remains aloof from worldly falsehood).

O Nanak ! Such a disciple of the Lord becomes a personification of the Lord, having realised Him, and does not then go through the cycle of births and deaths. (2 -3 - 22)

Ka'nra Mahala - 5 (Kiai ko pritam bisar na jaie.....)

O Mother ! We cannot afford to forsake the beloved Lord (even for a moment) as we are fully imbued with the love of the Lord, being united with Him, but the charm of this worldly

ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈ ਜੈ ਪਹਿ ਕਹਉ ਬ੍ਰਿਥਾ
ਹਉ ਅਪੁਨੀ ਤੇਉ ਤੇਉ ਗਹੇ ਰਹੇ ਅਟਕਾਇ ॥
ਅਨਿਕ ਭਾਂਤਿ ਕੀ ਏਕੈ ਜਾਲੀ ਤਾ ਕੀ ਗੰਠਿ
ਨਹੀ ਛੋਰਾਇ ॥ ੧ ॥ ਫਿਰਤ ਫਿਰਤ ਨਾਨਕ
ਦਾਸੁ ਆਇਓ ਸੰਤਨ ਹੀ ਸਰਨਾਇ ॥ ਕਾਟੇ
ਅਗਿਆਨ ਭਰਮ ਮੇਹ ਮਾਇਆ ਲੀਓ ਕੰਠਿ
ਲਗਾਇ ॥ ੨ ॥ ੪ ॥ ੨੩ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਆਨਦ ਰੰਗ ਬਿਨੋਦ ਹਮਾਰੈ ॥ ਨਾਮੇ ਗਾਵਨੁ
ਨਾਮੁ ਧਿਆਵਨੁ ਨਾਮੁ ਹਮਾਰੈ ਪ੍ਰਾਨ ਅਧਾਰੈ ॥ ੧
॥ ਰਹਾਉ ॥ ਨਾਮੇ ਗਿਆਨੁ ਨਾਮੁ ਇਸਨਾਨਾ
ਹਰਿ ਨਾਮੁ ਹਮਾਰੈ ਕਾਰਜ ਸਵਾਰੈ ॥ ਹਰਿ ਨਾਮੇ
ਸੋਭਾ ਨਾਮੁ ਬਡਾਈ ਭਉਜਲੁ ਬਿਖਮੁ ਨਾਮੁ ਹਰਿ
ਤਾਰੈ ॥ ੧ ॥ ਅਗਮ ਪਦਾਰਥ ਲਾਲ ਅਮੋਲਾ
ਭਇਓ ਪਰਾਪਤਿ ਗੁਰ ਚਰਨਾਰੈ ॥ ਕਹੁ ਨਾਨਕ
ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਮਗਨ ਭਏ ਗੀਰੈ ਦਰਸਾਰੈ
॥ ੨ ॥ ੫ ॥ ੨੪ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਜਨ ਮੀਤ ਸੁਆਮੀ ਨੇਰੇ ॥ ਪੇਖਤ ਸੁਨਤ ਸਭਨ
ਕੈ ਸੰਗੇ ਬੈਰੈ ਕਾਜ ਬੁਰੇ ਕਹ ਫੇਰੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਨਾਮ ਬਿਨਾ ਜੇਤੋ ਲਪਟਾਇਓ ਕਛੂ ਨਹੀ ਨਾਹੀ
ਕਛੂ ਤੇਰੇ ॥ ਆਗੈ ਦ੍ਰਿਸਟਿ ਆਵਤ ਸਭ ਪਰਗਟ
ਈਹਾ ਮੋਹਿਓ ਭਰਮ ਅਧਿਰੇ ॥ ੧ ॥ ਅਟਕਿਓ
ਸੁਤ ਬਨਿਤਾ ਸੰਗ ਮਾਇਆ ਦੇਵਨਹਾਰੁ ਦਾਤਾਰੁ

falsehood (Maya) is attracting me all the time. (Pause -1)

Whomsoever I express my predicament is himself engrossed in the worldly falsehood and worldly pleasures of a vicious life. The charm of the worldly falsehood (Maya) is spread all around but no one is really capable of shaking off this worldly charm. (1)

O Nanak ! I have sought the support of the holy saints, after wandering all over the world fruitlessly. They have helped me to rid myself of all doubts, dual-mindedness and my ignorance, including the charm of worldly falsehood, by taking me in their embrace and under their protection. (2-4-23)

Ka'nra Mahala - 5 (Anand rung binod hamarai.....)

We have enjoyed the eternal bliss and joy by reciting True Name. We always sing the praises of the Lord and meditate on the Lord through reciting True Name as our very existence or life rests on the support of True Name. (Pause - 1)

The Lord's True Name is the only source of knowledge and we bathe in True Name alone (remain immersed in it for purification) as True Name has helped us to complete all our functions successfully. Our honour and acclaim is all due to True Name alone and it is True Name alone, which has helped us to cross this ocean of life successfully. (1)

We have attained the Lord-sublime also by taking refuge at the lotus-feet of the Guru, including the treasure of invaluable True Name. O Nanak ! The Lord has blessed us with His Grace and are always imbued with the love of the Lord. (2-5-24)

Ka'nra Mahala - 5 (Sajan meet soami nero.....)

The Lord, who is the friend and True Master of our body and mind, abides within us. (very close to us) the Lord sees our actions and listens to our loose talk, being very close to us, whereas this man performs many vicious and sinful actions, for leading a short span of life. (Pause -1)

O Man ! You are engrossed in worldly falsehood without reciting True Name which is in fact all transient and without any purpose and nothing belongs to you in this world. In the next world, one could see clearly the reward of one's own actions, whereas in this world, one gropes in the darkness of ignorance, being engrossed in worldly falsehood. (Maya). (1)

This human being is so much engrossed in the love of

ਬਿਸੇਰੇ ॥ ਕਹੁ ਨਾਨਕ ਏਕੈ ਭਾਰੇਸਉ ਬੰਧਨ

ਕਾਟਨਹਾਰੁ ਗੁਰੁ ਮੇਰੇ ॥ ੨ ॥ ੬ ॥ ੨੫ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬਿਖੈ ਦਲੁ ਸੰਤਨਿ ਤੁਮ੍ਹਰੈ ਗਾਹਿਓ ॥ ਤੁਮਰੀ

ਟੇਕ ਭਰੋਸਾ ਠਾਕੁਰ ਸਰਨਿ ਤੁਮ੍ਹਰੀ ਆਹਿਓ ॥

੧ ॥ ਰਹਾਉ ॥ ਜਨਮ ਜਨਮ ਕੇ ਮਹਾ ਪਰਾਛਤ

ਦਰਸਨੁ ਭੇਟਿ ਮਿਟਾਹਿਓ ॥ ਭਇਓ ਪ੍ਰਗਾਸੁ

ਅਨਦ ਉਜੀਆਰਾ ਸਹਜਿ ਸਮਾਧਿ ਸਮਾਹਿਓ

॥ ੧ ॥ ਕਉਨੁ ਕਹੈ ਤੁਮ ਤੇ ਕਛੁ ਨਾਹੀ ਤੁਮ

ਸਮਰਥ ਅਥਾਹਿਓ ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਰੰਗ ਰੂਪ

ਰਸ ਨਾਮੁ ਨਾਨਕ ਲੈ ਲਾਹਿਓ ॥ ੨ ॥ ੭ ॥

੨੬ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬੂਝਤ ਪ੍ਰਾਨੀ ਹਰਿ ਜਪਿ ਧੀਰੈ ॥ ਬਿਨਸੈ ਮੋਹੁ

ਭਰਮੁ ਦੁਖੁ ਪੀਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਉ

ਦਿਨੁ ਰੈਨਿ ਗੁਰ ਕੇ ਚਰਨਾ ॥ ਜਤ ਕਤ ਪੇਖਉ

ਤੁਮਰੀ ਸਰਨਾ ॥ ੧ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੇ

ਗੁਨ ਗਾਇਆ ॥ ਗੁਰ ਭੇਟਤ ਨਾਨਕ ਸੁਖੁ

ਪਾਇਆ ॥ ੨ ॥ ੮ ॥ ੨੭ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਮਨਹਿ ਸੁਖੁ ਪਾਈਐ ॥ ਸਾਧ

ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ॥ ੧ ॥ ਰਹਾਉ

॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਭਿਦੈ ਬਸੇਰੇ ॥ ਚਰਨ ਸੰਤਨ

ਕੈ ਮਾਥਾ ਮੇਰੇ ॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮ ਕਉ ਸਿਮਰਹੁ

the wife, son and wealth, (worldly possessions) that he forgets the Lord-benefactor in the bargain. O Nanak ! We depend on the support of the Lord only as the Guru is helping me to break off the shackles of worldly bondage. (2 - 6 - 25)

Ka'nra Mahala - 5 (Bikhai dal santan tumrai ga'hiou...)

O True Master ! Your holy saints have controlled the multitude of vices. I have sought Your support as I have full faith in Your help, being my mainstay in life. (Pause -1)

O Lord ! Your glimpse (vision) has done (cast) away with all my sins of the ages. The holy saints have been enlightened with the knowledge of (Secrets of) the blissful Lord as such they have enjoyed the bliss of Your unison by meditation and reciting True Name in the state of Equipoise. (1)

O Lord ! You are all powerful and limitless being omnipotent, as such how could anyone say that certain jobs could not be completed with Your Grace. O Nanak ! We have attained all the worldly pleasures in the form of all bliss and joy of beauty, youth and worldly possessions in the form of True Name of the Lord through His Grace and benevolence. (2 - 7 - 26)

Ka'nra Mahala - 5 (Boodat pra'ni har jap dhirai.....)

O True Master ! The drowning human being has attained bliss and peace of mind by reciting Lord's True Name. (and saved himself from worldly falsehood).

He has thus got rid of his worldly love, dual-mindedness and all sufferings due to his wanderings. (Pause -1)

I always worship the lotus-feet of the Guru day and night (recite True Name through the Guru's guidance), as I always seek Lord's support wherever I look around. (1)

O Nanak ! I have sung the praises of the Lord through the Grace of the Guru and enjoyed the eternal bliss in the company of the Guru. (2 - 8 - 27)

Ka'nra Mahala - 5 (Simrat na'am maneh sukh pa'ya.....)

We could enjoy peace and tranquillity of mind by reciting True Name. Let us, therefore, sing the praises of the Lord in the company of holy saints. (Pause -1)

We could inculcate the love of the Lord in our hearts through the Grace of the Lord. I have sought the support of the holy saints (by placing my head at the lotus-feet of the holy saints). (1)

ਮਨਾ ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਹਰਿ ਜਸੁ ਸੁਨਾ ॥ ੨

॥ ੯ ॥ ੨੮ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਪ੍ਰੀਤਿ ਚਰਨ ਪ੍ਰਭ ਪਰਸਨ ॥ ਰਸਨਾ
ਹਰਿ ਹਰਿ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਨੀ ਅਖੀਅਨ ਕਉ
ਸੰਤੋਖੁ ਪ੍ਰਭ ਦਰਸਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਨਨਿ
ਪੂਰਿ ਰਹਿਓ ਜਸੁ ਪ੍ਰੀਤਮ ਕਲਮਲ ਦੋਖ ਸਗਲ

ਮਲ ਹਰਸਨ ॥ ਪਾਵਨ ਧਾਵਨ ਸੁਆਮੀ ਸੁਖ
ਪੰਥਾ ਅੰਗ ਸੰਗ ਕਾਇਆ ਸੰਤ ਸਰਸਨ ॥ ੧ ॥

ਸਰਨਿ ਗਹੀ ਪੂਰਨ ਅਭਿਨਾਸੀ ਆਨ ਉਪਾਵ
ਥਕਿਤ ਨਹੀ ਕਰਸਨ ॥ ਕਰੁ ਗਹਿ ਲੀਏ ਨਾਨਕ
ਜਨ ਅਪਨੇ ਅੰਧ ਘੋਰ ਸਾਗਰ ਨਹੀ ਮਰਸਨ ॥

੨ ॥ ੧੦ ॥ ੨੯ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕੁਹਕਤ ਕਪਟ ਖਪਟ ਖਲ ਗਰਜਤ ਮਰਜਤ
ਮੀਚੁ ਅਨਿਕ ਬਰੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਹੰ

ਮਤ ਅਨ ਰਤ ਕੁਮਿਤ ਹਿਤ ਪ੍ਰੀਤਮ ਪੇਖਤ ਕ੍ਰਮਤ
ਲਾਖ ਗਰੀਆ ॥ ੧ ॥ ਅਨਿਤ ਬਿਉਹਾਰ ਅਚਾਰ

ਬਿਧਿ ਹੀਨਤ ਮਮ ਮਦ ਮਾਤ ਕੋਪ ਜਰੀਆ ॥

ਕਰੁਣ ਕ੍ਰਿਪਾਲ ਗੋਪਾਲ ਦੀਨ ਬੰਧੁ ਨਾਨਕ ਉਧਰੁ
ਸਰਨਿ ਪਰੀਆ ॥ ੨ ॥ ੧੧ ॥ ੩੦ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਦਾਤਾ ॥ ਹਰਿ ਬਿਸਰਤੇ ਹੀ
ਹਾਨਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੋਬਿੰਦ ਤਿਆਗਿ ਆਨ

ਲਾਗਹਿ ਅੰਮ੍ਰਿਤੇ ਭਾਰਿ ਭੂਮਿ ਪਾਗਹਿ ॥ ਬਿਬੇ

O my mind ! (Let us) Recite the True Name of the Lord-Almighty. O Nanak ! Let us hear the praises of the Lord being sung, by following the Guru's teachings. (Guru's guidance) (2 - 9 - 28)

Ka'nra Mahala - 5 (Merai ma'n preet charan prabh.....)

My mind remains in the service of the Lord by developing the love (for the lotus-feet of the Lord). The tongue has been satiated with the Lord's True Name (as its food) and the eyes have found solace in the glimpse of the Lord. (Pause -1)

The ears are always resounding with the songs in the praise of the beloved Lord, as such all the sins and filth of the mind have been destroyed. (1)

We have tired ourselves out with all our efforts, (all other sources) and have sought the support of the eternal Lord, the Lord Almighty. O Nanak ! The Lord has protected us His slaves through His support, as such we have been saved from the abyss of this tortuous ocean of life. (2 -10 -29)

Ka'nra Mahala - 5 (Koh kat kapat khapat khal garjat...)

The mind is beset with vicious thoughts and deceitful actions, alongwith the base ideas of sexual pleasures; thus the fear of death has been pestering us for many ages. (Pause -1)

The mind is filled with pride and egoism, alongwith the love of dual-mindedness, and we have developed friendship with false and deceitful persons; O beloved Lord ! You have also seen us engrossed in worldly (vicious) pleasures and lost in our mean actions. (1)

I am engrossed in sinful actions and am completely lost in egoism and worldly attachment and burning within myself with the fire of anger. O Nanak ! I have sought the support of the graceful Lord-benefactor, who would protect me from various vices and sins through His benevolence. (2-11-30)

Ka'nra Mahala - 5 (Jia pra'n ma'an da'ta.....)

If we were to forsake the Lord-benefactor, blessing us with His munificence and various boons of this life and honour, we would surely come to grief. (Pause-1)

The forsaking of the True Master is just like giving up the nectar of True Name for the sake of dust and filth. O

ਰਸ ਸਿਉ ਆਸਕਤ ਮੂੜੇ ਕਾਹੇ ਸੁਖ ਮਾਨਿ ॥ ੧

॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਬਿਆਪਿਓ ਜਨਮ ਹੀ ਕੀ

ਖਾਨਿ ॥ ਪਤਿਤ ਪਾਵਨ ਸਰਨਿ ਆਇਓ ਉਧਰੁ

ਨਾਨਕ ਜਾਨਿ ॥ ੨ ॥ ੧੨ ॥ ੩੧ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਅਵਿਲੋਕਉ ਰਾਮ ਕੋ ਮੁਖਾਰਬਿੰਦ ॥ ਖੋਜਤ ਖੋਜਤ

ਰਤਨੁ ਪਾਇਓ ਬਿਸਰੀ ਸਭ ਚਿੰਦ ॥ ੧ ॥ ਰਹਾਉ

॥ ਚਰਨ ਕਮਲ ਰਿਦੈ ਧਾਰਿ ॥ ਉਤਰਿਆ ਦੁਖੁ

ਮੰਦ ॥ ੧ ॥ ਰਾਜ ਧਨੁ ਪਰਵਾਰੁ ਮੈਰੈ ਸਰਬਸੈ

ਗੋਬਿੰਦ ॥ ਸਾਧਸੰਗਮਿ ਲਾਭੁ ਪਾਇਓ ਨਾਨਕ

ਫਿਰਿ ਨ ਮਰੰਦ ॥ ੨ ॥ ੧੩ ॥ ੩੨ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੫

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਭ ਪੂਜਹੋ ਨਾਮੁ ਅਗੇਧਿ ॥ ਗੁਰ ਸਤਿਗੁਰ ਚਰਨੀ

ਲਾਗਿ ॥ ਹਰਿ ਪਾਵਹੁ ਮਨੁ ਅਗਾਧਿ ॥ ਜਗੁ

ਜੀਤੈ ਹੋ ਹੋ ਗੁਰ ਕਿਰਪਾਧਿ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅਨਿਕ ਪੂਜਾ ਮੈ ਬਹੁ ਬਿਧਿ ਖੋਜੀ ਸਾ ਪੂਜਾ ਜਿ

ਹਰਿ ਭਾਵਾਸਿ ॥ ਮਾਟੀ ਕੀ ਇਹ ਪੁਤਰੀ ਜੋਰੀ

ਕਿਆ ਏਹ ਕਰਮ ਕਮਾਸਿ ॥ ਪ੍ਰਭ ਬਾਹ ਪਕਰਿ

ਜਿਸੁ ਮਾਰਗਿ ਪਾਵਹੁ ਸੇ ਤੁਧੁ ਜੰਤ ਮਿਲਾਸਿ ॥

੧ ॥ ਅਵਰ ਓਟ ਮੈ ਕੋਇ ਨ ਸੂਝੈ ਇਕ ਹਰਿ

ਕੀ ਓਟ ਮੈ ਆਸ ॥ ਕਿਆ ਦੀਨੁ ਕਰੇ ਅਰਦਾਸਿ

॥ ਜਉ ਸਭ ਘਟਿ ਪ੍ਰਭੁ ਨਿਵਾਸ ॥ ਪ੍ਰਭ ਚਰਨਨ

ਕੀ ਮਨਿ ਪਿਆਸ ॥ ਜਨ ਨਾਨਕ ਦਾਸੁ ਕਹੀਅਤੁ

ਹੈ ਤੁਮ੍ਹਰਾ ਹਉ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਸ ॥

੨ ॥ ੧ ॥ ੩੩ ॥

foolish man ! Why do you feel overjoyed being engrossed in the worldly pleasures of vicious actions ? (1)

All the involvements of this human being in sexual pleasures, anger and greed is as good as the ocean of sufferings and afflictions. O Nanak ! I have sought refuge at the lotus-feet of the Lord-purifier of our sins. May the Lord save me, taking me as His disciple. (2 - 12 - 31)

Ka'nra Mahala - 5 (Avloko'u Ram ko mukha'rbind.....)

Now I am perceiving the lotus-personality of the Lord, as I have (sought) found the jewel of Lord's True Name with great efforts which has eliminated all our worries. (Pause -1)

Having inculcated the love of the lotus-feet of the Lord in our hearts, we have got rid of all our afflictions like the cycle of Rebirths. (1)

The Lord is our very wealth, worldly possessions and the family even. O Nanak ! We have attained the benefit of the company of holy saints, so that there will be no more chances of our facing death again. (2 - 13 - 32)

Kanr'a Mahala - 5 Ghar - 4 Ik onkar satgur prasad (Prabh poojho Na'am aradh.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! I am performing Your worship by reciting True Name and have sought refuge at the lotus-feet of the True Guru. My mind has realised the limitless Lord as such we have won the battle of life, (conquered the world) when the Lord bestowed His Grace on us. (Pause -1)

I have tried all sorts of Lord's worship but the worship, which is approved by the Lord, is truly worthwhile and good. This human body has been created out of dust, so what (good) actions or functions could it perform ? O True Master ! Whosoever is led on to the right path (in life) with Your support, is enabled to unite with You. (1)

O Lord ! I have sought only Your support, as I do not find any other hope or support in this world. What prayers can this helpless person offer to the Lord ? O Lord ! I am yearning for the support of Your lotus-feet, as You are abiding within all beings, being omni-present. O Nanak ! This slave of the Lord, seeks His support and I offer myself as a sacrifice to the Lord (surrender myself) in body and mind. (2 -1 - 33)

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਗਤ ਉਧਾਰਨ ਨਾਮ ਪ੍ਰਿਅ ਤੇਰੈ ॥ ਨਵ ਨਿਧਿ
ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਕੇਰੈ ॥ ਹਰਿ ਰੰਗ ਰੰਗ ਰੰਗ
ਅਨੂਪੈਰੈ ॥ ਕਾਹੇ ਰੇ ਮਨ ਮੋਹਿ ਮਗਨੇਰੈ ॥ ਨੈਨਹੁ
ਦੇਖੁ ਸਾਧ ਦਰਸੇਰੈ ॥ ਸੋ ਪਾਵੈ ਜਿਸੁ ਲਿਖਤੁ
ਲਿਲੇਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇਵਉ ਸਾਧ ਸੰਤ
ਚਰਨੇਰੈ ॥ ਬਾਛਉ ਪੂਰਿ ਪਵਿਤ੍ਰ ਕਰੇਰੈ ॥ ਅਨਸਨਿ
ਮਜਨੁ ਮੈਲੁ ਕਟੇਰੈ ॥ ਸਾਸਿ ਸਾਸਿ ਧਿਆਵਹੁ
ਮੁਖੁ ਨਹੀ ਮੇਰੈ ॥ ਕਿਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਲਾਖ
ਕਰੇਰੈ ॥ ਪ੍ਰਭ ਜੀ ਕੇ ਨਾਮੁ ਅੰਤਿ ਪੁਕਰੇਰੈ ॥ ੧ ॥
ਮਨਸਾ ਮਾਨਿ ਏਕ ਨਿਰੰਕਰੈ ॥ ਸਗਲ ਤਿਆਗਹੁ
ਭਾਉ ਦੂਜੇਰੈ ॥ ਕਵਨ ਕਹਾਂ ਹਉ ਗੁਨ ਪ੍ਰਿਅ
ਤੇਰੈ ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਏਕ ਟੁਲੇਰੈ ॥ ਦਰਸਨ
ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ॥ ਮਿਲੁ ਨਾਨਕ ਦੇਵ
ਜਗਤ ਗੁਰ ਕੇਰੈ ॥ ੨ ॥ ੧ ॥ ੩੪ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਐਸੀ ਕਉਨ ਬਿਧੇ ਦਰਸਨ ਪਰਸਨਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਆਸ ਪਿਆਸ ਸਫਲ ਮੂਰਤਿ ਉਮਰਿ
ਹੀਉ ਤਰਸਨਾ ॥ ੧ ॥ ਦੀਨ ਲੀਨ ਪਿਆਸ
ਮੀਨ ਸੰਤਨਾ ਹਰਿ ਸੰਤਨਾ ॥ ਹਰਿ ਸੰਤਨਾ ਕੀ
ਰੇਨ ॥ ਹੀਉ ਅਰਪਿ ਦੇਨ ॥ ਪ੍ਰਭ ਭਏ ਹੈ ਕਿਰਪੇਨ
॥ ਮਾਨੁ ਮੇਹੁ ਤਿਆਗਿ ਛੋਡਿਓ ਤਉ ਨਾਨਕ ਹਰਿ
ਜੀਉ ਭੇਟਨਾ ॥ ੨ ॥ ੨ ॥ ੩੫ ॥

Kanr'a Mahala - 5 Ghar - 4 Ik onkar satgur prasad
(Jogat udharan naam pir terai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! Your True Name is the only hope for crossing this ocean of life, as the True Name is the treasure of all virtues. O Lord ! The persons, who are imbued with Your love, have always enjoyed the bliss of life. O my mind ! Why are you enamoured by the love of worldly falsehood and pleasures ? Let us perceive the glimpse of the Lord, which is received by few fortunate persons, who are pre-destined by the Lord's Will. (Pause -1)

Let us serve the lotus-feet of the holy saints and seek the dust of their holy feet which could purify us. The dust of their lotus-feet removes the filth of our sins, just as bathing at holy places of pilgrimage (sixty-eight in number), purifies the body. Let us, therefore, recite True Name with each breath, without turning our face away from it. The Lord's True Name would render all help in the end, whereas all our wealth of billions would not accompany us. (1)

Let us meditate on True Lord, with faith in one Lord alone, leaving aside all the dual-mindedness. O True Master ! How could I describe Your virtues ? I cannot relate even one of Your virtues or forms of Greatness. I am pining for having a glimpse of the Lord. O Nanak ! May the Lord, the True Guru of the world unite me with Himself ! (2 - 1 - 34)

Kanr'a Mahala - 5 (Aisi kaun bidhai darasan parsana...)

With what means could I perceive a glimpse of the Lord?

(Pause - 1)

My heart is yearning for the Lord's glimpse and I am nurturing the hope of perceiving the perfect Lord with full faith, thus satiating my longing for Him. (1)

The holy saints of the Lord are pining for a glimpse of the Lord, imbued with such an intense love as the fish feels the separation from water, being helpless (with the thirst of water) and languishes in separation from water. I have become the dust of the lotus-feet of holy saints, and have offered myself with complete self-surrender. Now the Lord has bestowed His Grace on us.

O Nanak ! By surrendering ourselves to the Lord, while giving up our egoism, the Lord has blessed us with His unison and merger. (2-2-35)

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਰੰਗਾ ਰੰਗ ਰੰਗਨ ਕੇ ਰੰਗਾ ॥ ਕੀਟ ਹਸਤ ਪੂਰਨ
ਸਭ ਸੰਗਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਰਤ ਨੇਮ ਤੀਰਥ
ਸਹਿਤ ਰੰਗਾ ॥ ਜਲੁ ਹੇਵਤ ਭੂਖ ਅਰੁ ਨੰਗਾ ॥
ਪੂਜਾਚਾਰ ਕਰਤ ਮੇਲੰਗਾ ॥ ਚਕ੍ਰ ਕਰਮ ਤਿਲਕ
ਖਾਟੰਗਾ ॥ ਦਰਸਨੁ ਭੇਟੇ ਬਿਨੁ ਸਤਸੰਗਾ ॥ ੧ ॥
ਹਠਿ ਨਿਗ੍ਰਹਿ ਅਤਿ ਰਹਤ ਬਿਟੰਗਾ ॥ ਹਉ
ਰੋਗੁ ਬਿਆਪੈ ਚੁਕੈ ਨ ਭੰਗਾ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਤਿ
ਤ੍ਰਿਸਨ ਜਰੰਗਾ ॥ ਸੋ ਮੁਕਤੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ
ਚੰਗਾ ॥ ੨ ॥ ੩ ॥ ੩੬ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤਿਖ ਬੂਝਿ ਗਈ ਗਈ ਮਿਲਿ ਸਾਧ ਜਨਾ ॥ ਪੰਚ
ਭਾਗੇ ਚੋਰ ਸਹਜੇ ਸੁਖੈਨੋ ਹਰੇ ਗੁਨ ਗਾਵਤੀ
ਗਾਵਤੀ ਗਾਵਤੀ ਦਰਸ ਪਿਆਰਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਜੈਸੀ ਕਰੀ ਪ੍ਰਭ ਮੇ ਸਿਉ ਮੇ ਸਿਉ ਐਸੀ ਹਉ
ਕੈਸੇ ਕਰਉ ॥ ਹੀਉ ਤੁਮ੍ਹਾਰੇ ਬਲਿ ਬਲੇ ਬਲਿ
ਬਲੇ ਬਲਿ ਗਈ ॥ ੧ ॥ ਪਹਿਲੇ ਪੈ ਸੰਤ ਪਾਇ
ਧਿਆਇ ਧਿਆਇ ਪ੍ਰੀਤਿ ਲਾਇ ॥ ਪ੍ਰਭ ਥਾਨੁ ਤੇ
ਰੋ ਕੇਹਰੇ ਜਿਤੁ ਜੰਤਨ ਕਰਿ ਬੀਚਾਰੁ ॥ ਅਨਿਕ
ਦਾਸ ਕੀਰਤਿ ਕਰਹਿ ਤੁਹਾਰੀ ॥ ਸੋਈ ਮਿਲਿਓ
ਜੋ ਭਾਵਤੇ ਜਨ ਨਾਨਕ ਠਾਕੁਰ ਰਹਿਓ ਸਮਾਇ
॥ ਏਕ ਤੂਹੀ ਤੂਹੀ ਤੂਹੀ ॥ ੨ ॥ ੧ ॥ ੩੭ ॥

Kanr'a Mahala - 5 (*Ranga rung rangn ke ranga.....*)

The Lord is pervading in the universe in various forms of Nature, just as He is pervading all beings equally, from the ant to an elephant. (Pause -1)

Some persons perform various rituals like fasting, visiting holy places (and rivers) including Ganga. Thus having baths (in holy rivers), remaining without food or clothes and then engage themselves in the worship by collecting all the four materials. (in Yagna). Then they visit Dawarka or Hinglaj, going round these places and apply (six) saffron marks on the forehead, but they cannot perceive the Lord without joining the company of holy saints, in spite of all their efforts. (1)

They perform, penance and austerities like (Kapali a'san) with the head downwards they stand on the head, but develop egoistic tendencies, by getting rid of their maladies. They burn within in the fire of sexual desires, anger, and worldly desires (of pleasures). O Nanak ! The person, who joins the company of holy saints, and the perfect Guru, attains salvation. (2- 3- 36)

Kanr'a Mahala - 5 Ghar - 7 Ik onkar satgur prasad (*Tikh boojh gaiee gaiee mil sadh jana.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

By joining the company of holy saints, we got rid of the desire for worldly possessions and satisfied (extinguished) our thirst for worldly pleasures. Thus all the five thieves (five vices) like sexual desires, took to their heels, without much effort while the heart is imbued with the love of the Lord's glimpse, and sings the praises of the Lord. (Pause -1)

How could I repay the intense love shown by the Lord for me, with lot of affection and care ? O Lord ! I would offer myself (with complete surrender) as a sacrifice to You by body and mind. (1)

O Lord ! We have imbibed Your love by falling at the lotus-feet of the holy saints first and then recited your True Name with devotion. O True Master ! Is there any place without the presence of Your True Name where the holy saints are not meditating on True Name ? There are millions of people worshipping You by singing Your praises. O Nanak ! Whosoever is approved by You, gets united with the Lord. O True Master ! You are pervading every where, being omnipresent throughout the three ages. (2 - 1- 37)

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੮
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤਿਆਗੀਐ ਗੁਮਾਨੁ ਮਾਨੁ ਪੇਖਤਾ ਦਇਆਲ
ਲਾਲ ਹਾਂ ਹਾਂ ਮਨ ਚਰਨ ਰੇਨ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਰਿ ਸੰਤ ਮੰਤ ਗੁਪਾਲ ਗਿਆਨ ਧਿਆਨ ॥ ੧
॥ ਹਿਰਦੈ ਗੋਬਿੰਦ ਗਾਇ ਚਰਨ ਕਮਲ ਪ੍ਰੀਤਿ
ਲਾਇ ਦੀਨ ਦਇਆਲ ਮੋਹਨਾ ॥ ਕ੍ਰਿਪਾਲ
ਦਇਆ ਮਇਆ ਧਾਰਿ ॥ ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ
ਦਾਨੁ ॥ ਤਜਿ ਮੋਹੁ ਭਰਮੁ ਸਗਲ ਅਭਿਮਾਨੁ ॥
੨ ॥ ੧ ॥ ੩੮ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕਹਨ ਮਲਨ ਦਹਨ ਲਹਨ ਗੁਰ ਮਿਲੇ
ਆਨ ਨਹੀ ਉਪਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਟਨ
ਖਟਨ ਜਟਨ ਹੋਮਨ ਨਾਹੀ ਡੰਡਪਾਰ ਸੁਆਉ ॥
੧ ॥ ਜਤਨ ਭਾਂਤਨ ਤਪਨ ਭ੍ਰਮਨ ਅਨਿਕ ਕਥਨ
ਕਥਤੇ ਨਹੀ ਥਾਹ ਪਾਈ ਠਾਉ ॥ ਸੋਧਿ ਸਗਰ
ਸੋਧਨਾ ਸੁਖੁ ਨਾਨਕਾ ਭਜੁ ਨਾਉ ॥ ੨ ॥ ੨ ॥
੩੯ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੯
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਤਿਤ ਪਾਵਨੁ ਭਗਤਿ ਬਛਲੁ ਭੈ ਹਰਨ ਤਾਰਨ
ਤਰਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨੈਨ ਤਿਪਤੇ ਦਰਸੁ
ਪੇਖਿ ਜਸੁ ਤੋਖਿ ਸੁਨਤ ਕਰਨ ॥ ੧ ॥ ਪ੍ਰਾਨ ਨਾਥ

Ka'nr'a Mahala - 5 Ghar - 8 Ik onkar satgur prasad
(Tiagi ai guma'n ma'n pekhta.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Let us rid ourselves of all the egoistic tendencies and worldly possessions as the Lord-benefactor perceives everything, being omni-present. The Lord is truly wonderful and beyond our comprehension and this life is going to waste, so let us become like the dust of the lotus-feet of holy saints (humble). We could get enlightened by meditating on Lord's True Name and following the teachings of the holy saints. (1)

Let us sing the praises of the Lord- benefactor, and the beautiful Lord, by inculcating the love of the lotus-feet of the Lord in our heart. May the Lord an embodiment of Grace and benevolence, bestow us with His Grace ! O Nanak ! I seek only the boon of the True Name of the Lord, having discarded all my egoism and worldly attachments. (2 - 1 -38)

Ka'nr'a Mahala - 5 (Prabh kehan malan dehan lahan.....)

By reciting True Name of the Lord, we could burn away the filth of our sins, but this art of singing praises of the Lord is attained through the Guru's guidance alone, as there is no other mode of approach. (Pause -1)

We could not attain the spiritual bliss by performing formal rituals like staying at the banks of the holy rivers (places), or studying the six Shastras, or performing six formal actions, or by having hair tufts or performing Yagnas (Hom Yag) or roaming like sanyasis with a staff in hand. (1)

We cannot gauge the depth and Greatness of the True Name of the True Lord by the various modes of penance and austerities like controlling one's senses, wandering around holy places, or by engaging in religious discourses of various types. O Nanak ! The human beings could enjoy the bliss of life by deliberating on the Lord's secrets and reciting Lord's True Name. (2 - 2 - 39)

Ka'nr'a Mahala - 5 Ghar - 9 Ik onkar satgur prasad
(Patit pa'van bhagat bachhal.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord-purifier of the sinners ! You are the beloved of saints, destroyer of all our fear-complex (of births and deaths) and the ship of safety to ferry us across this ocean of life. (Pause -1)

O Lord ! We have satiated our eyes by perceiving Your

ਅਨਾਥ ਦਾਤੇ ਦੀਨ ਗੋਬਿੰਦ ਸਰਨ ॥ ਆਸ ਪੂਰਨ

ਦੁਖ ਬਿਨਾਸਨ ਗਾਹੀ ਓਟ ਨਾਨਕ ਹਰਿ ਚਰਨ

॥ ੨ ॥ ੧ ॥ ੪੦ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਚਰਨ ਸਰਨ ਦਇਆਲ ਠਾਕੁਰ ਆਨ ਨਾਹੀ

ਜਾਇ ॥ ਪਤਿਤ ਪਾਵਨ ਬਿਰਦੁ ਸੁਆਮੀ ਉਧਰਤੇ

ਹਰਿ ਧਿਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੈਸਾਰ ਗਾਰ

ਬਿਕਾਰ ਸਾਗਰ ਪਤਿਤ ਮੋਹ ਮਾਨ ਅੰਧ ॥ ਬਿਕਲ

ਮਾਇਆ ਸੰਗਿ ਧੰਧ ॥ ਕਰੁ ਗਹੇ ਪ੍ਰਭ ਆਪਿ

ਕਾਢਹੁ ਰਾਖਿ ਲੇਹੁ ਗੋਬਿੰਦ ਰਾਇ ॥ ੧ ॥

ਅਨਾਥ ਨਾਥ ਸਨਾਥ ਸੰਤਨ ਕੋਟਿ ਪਾਪ ਬਿਨਾਸ

॥ ਮਨਿ ਦਰਸਨੈ ਕੀ ਪਿਆਸ ॥ ਪ੍ਰਭ ਪੂਰਨ

ਗੁਨਤਾਸ ॥ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੁਪਾਲ ਨਾਨਕ

ਹਰਿ ਰਸਨਾ ਗੁਨ ਗਾਇ ॥ ੨ ॥ ੨ ॥ ੪੧ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਵਾਰਿ ਵਾਰਉ ਅਨਿਕ ਡਾਰਉ ॥ ਸੁਖੁ ਪ੍ਰਿਅ

ਸੁਹਾਗ ਪਲਕ ਰਾਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਨਿਕ

ਮੰਦਰ ਪਾਟ ਸੇਜ ਸਖੀ ਮੋਹਿ ਨਾਹਿ ਇਨ ਸਿਉ

ਤਾਤ ॥ ੧ ॥ ਮੁਕਤ ਲਾਲ ਅਨਿਕ ਭੋਗ ਬਿਨੁ

ਨਾਮ ਨਾਨਕ ਹਾਤ ॥ ਰੂਖੇ ਭੋਜਨੁ ਭੂਮਿ ਸੈਨ

ਸਖੀ ਪ੍ਰਿਅ ਸੰਗਿ ਸੁਖਿ ਬਿਹਾਤ ॥੨॥੩॥੪੨॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਅਹੰ ਤੋਰੇ ਮੁਖੁ ਜੋਰੇ ॥ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਮਨੁ

ਲੋਰੇ ॥ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਮੋਰੇ ॥ ੧ ॥ ਰਹਾਉ

vision (glimpse) and the ears have found solace in listening to Your praises. (1)

O Lord-benefactor ! You are the True Master of the helpless, infusing life into the poor people. I have found refuge at Your lotus-feet, O Lord Gobind ! O Nanak ! The Lord is the (greatest) power fulfilling all our desires. O Lord ! I have taken Your support as my mainstay in life. (2 - 1 - 40)

Ka'nr'a Mahala - 5 (Charan saran dayal thakur.....)

O Lord-benefactor ! I have sought refuge at Your lotus-feet, as I have no other support. O True Master ! You have taken the moral duty of purifying the sinners (like us) on Yourself. Many people have attained salvation by reciting Your True Name. (Pause - 1)

This human being is stuck up in the mud of worldly falsehood due to his egoism and worldly attachment in the ocean of life like a blind man, due to his ignorance. He is completely lost in the worldly falsehood. O Lord ! May You protect me from this worldly involvements ! May the Lord save me under His care. (1)

O True Master ! You are the Master of the helpless beings, and the benefactor of the holy saints. You are the destroyer of millions of our sins. I am longing for a glimpse of the Lord. The Lord is perfect and a treasure of virtues.

O Nanak ! I would sing the praises of the Lord with my tongue, who is my Lord-benefactor, an embodiment of virtues. (2 - 2 - 41)

Ka'nr'a Mahala - 5 (Va'ar va'rou anik da'rou.....)

I would offer myself as a sacrifice umpteen times to the momentary bliss of the conjugal love of the Lord-spouse during this life, (like the conjugal bliss of the wedded woman during the night.) (Pause - 1)

O friend ! I have no love for the palatial buildings (of gold) or the worldly pleasures with rich furnishings all around. (1)

O Nanak ! All the worldly possessions including jewels, emeralds and rubies are of no value as compared to the nectar of True Name. O friend ! The company and love of the Lord-spouse enables us to lead a purposeful life with bliss, even though one has to sleep on the floor, having scanty and dry food. (2 - 3 - 42)

Ka'nr'a Mahala - 5 (Ahung toro mukh joro.....)

I keep company of the holy saints, ridding myself of my egoism, and am pining for the love of the Lord by reciting True Name through the Guru's guidance. (repeating Guru's Name). My Lord-spouse is keenly in love with those persons,

॥ ਗ੍ਰਿਹਿ ਸੇਜ ਸੁਹਾਵੀ ਆਗਨਿ ਚੈਨਾ ਤੋਰੇ ਰੀ
ਤੋਰੇ ਪੰਚ ਦੂਤਨ ਸਿਉ ਸੰਗੁ ਤੋਰੇ ॥ ੧ ॥ ਆਇ
ਨ ਜਾਇ ਬਸੇ ਨਿਜ ਆਸਨਿ ਊਧ ਕਮਲ
ਬਿਗਸੇਰੇ ॥ ਛਟਕੀ ਹਉਮੈ ਸੇਰੇ ॥ ਗਾਇਓ ਰੀ
ਗਾਇਓ ਪ੍ਰਭ ਨਾਨਕ ਗੁਨੀ ਗਹੇਰੇ ॥ ੨ ॥ ੪
॥ ੪੩ ॥

ਕਾਨੜਾ ਮ: ੫ ਘਰੁ ੯ ॥

ਤਾਂ ਤੇ ਜਾਪਿ ਮਨਾ ਹਰਿ ਜਾਪਿ ॥ ਜੋ ਸੰਤ ਬੇਦ
ਕਹਤ ਪੰਥੁ ਗਾਖਰੇ ਮੋਹ ਮਗਨ ਅਹੰ ਤਾਪ ॥
ਰਹਾਉ ॥ ਜੋ ਰਾਤੇ ਮਾਤੇ ਸੀਗਿ ਬਪੁਰੀ ਮਾਇਆ
ਮੋਹ ਸੰਤਾਪ ॥ ੧ ॥ ਨਾਮੁ ਜਪਤ ਸੋਊ ਜਨ
ਉਧਰੈ ਜਿਸਹਿ ਉਧਾਰਹੁ ਆਪ ॥ ਬਿਨਸਿ ਜਾਇ
ਮੋਹ ਭੈ ਭਰਮਾਂ ਨਾਨਕ ਸੰਤ ਪ੍ਰਤਾਪ ॥ ੨ ॥ ੫
॥ ੪੪ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੧੦

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੇ ਦਾਨੁ ਦੇਹੁ ਜੀ ਸੰਤਹੁ ਜਾਤ ਜੀਉ
ਬਲਿਹਾਰਿ ॥ ਮਾਨ ਮੋਹੀ ਪੰਚ ਦੇਹੀ ਉਰਝਿ
ਨਿਕਟਿ ਬਸਿਓ ਤਾਕੀ ਸਰਨਿ ਸਾਧੂਆ ਦੂਤ
ਸੰਗੁ ਨਿਵਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਜਨਮ
ਜੋਨਿ ਭ੍ਰਮਿਓ ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ ॥ ੧ ॥
ਕਿਰਪਾ ਗੋਬਿੰਦ ਭਈ ਮਿਲਿਓ ਨਾਮੁ ਅਧਾਰੁ ॥
ਦੁਲਭ ਜਨਮੁ ਸਫਲੁ ਨਾਨਕ ਭਵ ਉਤਾਰਿ ਪਾਰਿ
॥ ੨ ॥ ੧ ॥ ੪੫ ॥

who have inculcated His love. (in their hearts). (Pause -1)

O friend ! I have felt the bliss and joy in (the court yard of) my mind by developing intense faith in this body of mind, (like a beautiful bed in my house) by (breaking off all relations) getting rid of the five vices like sexual desires. Now the (upside down) turned lotus flower of my heart has blossomed forth by developing concentration of mind (by inculcating love of the True Name in my heart) and I have escaped from going through the cycle of births and deaths, having got rid of the (noise of) pestering egoism. O Nanak ! I now sing the praises of the Lord, the ocean of virtues, with love and devotion. (2 - 4- 43)

Ka'nr'a M - 5 Ghar - 9 (*Tan te' ja'ap mana' har ja'ap...*)

O my mind ! Recite the True Name of the Lord. The tortuous path to salvation (heaven) as stated by the saints or the authors of Vedas is best achieved by reciting the Lord's True Name, but you are engrossed and enamoured by the (fever of) love of your egoism. (Pause)

The persons, who are ensnared by the charm of the worldly falsehood (Maya), undergo sufferings due to their attachment to worldly pleasures. (1)

The persons, who are enabled by the Guru Himself, through His Grace, cross this ocean of life successfully, by reciting True Name. O Nanak ! We could cast away worldly attachments, whimsical beliefs and fear (of death) through the guidance and Grace of the holy saints. (2 - 5 - 44)

Ka'nr'a Mahala - 5 Ghar - 10 *Ik onkar satgur prasad* (*Aiso da'an deho ji santoh jat jio balharai.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O holy saints ! May I be bestowed with the boon of faith (True Name) so that I could offer myself as a sacrifice to You ! (by self-surrender). I am completely under the control of my egoism and the five vices like sexual pleasures, so that I cannot realise the Lord though abiding within me, being engrossed in vicious and sinful actions. I have sought the support of the holy saints to help me in getting rid of the five (demons) vices like sexual desires. (Pause -1)

O Lord ! Having wandered through various forms of life in the cycle of Rebirths, I have now sought the support of the Lord. (1)

I have attained the support of the True Name through the Grace and benevolence of the Lord. O Nanak ! The Lord has helped me to cross this ocean of life successfully and this invaluable life has become purposeful and a success. (2-1- 45)

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੧੧
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਹਜ ਸੁਭਾਏ ਆਪਨ ਆਏ ॥ ਕਛੂ ਨ ਜਾਨੋ
ਕਛੂ ਦਿਖਾਏ ॥ ਪ੍ਰਭੁ ਮਿਲਿਓ ਸੁਖ ਬਾਲੇ ਭੋਲੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਸੰਜੋਗਿ ਮਿਲਾਏ ਸਾਧ ਸੰਗਾਏ ॥
ਕਤਹੂ ਨ ਜਾਏ ਘਰਹਿ ਬਸਾਏ ॥ ਗੁਨ ਨਿਧਾਨੁ
ਪ੍ਰਗਟਿਓ ਇਹ ਚੋਲੈ ॥ ੧ ॥ ਚਰਨ ਲੁਭਾਏ
ਆਨ ਤਜਾਏ ॥ ਥਾਨ ਬਨਾਏ ਸਰਬ ਸਮਾਏ ॥
ਰਸਕਿ ਰਸਕਿ ਨਾਨਕੁ ਗੁਨ ਬੋਲੈ ॥ ੨ ॥ ੧ ॥
੪੬ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦ ਠਾਕੁਰ ਮਿਲਨ ਦੁਰਾਈ ॥ ਪਰਮਿਤਿ
ਰੂਪੁ ਅਗੰਮ ਅਗੋਚਰ ਰਹਿਓ ਸਰਬ ਸਮਾਈ ॥
੧ ॥ ਰਹਾਉ ॥ ਕਹਨਿ ਭਵਨਿ ਨਾਹੀ ਪਾਇਓ
ਪਾਇਓ ਅਨਿਕ ਉਕਤਿ ਚਤੁਰਾਈ ॥ ੧ ॥
ਜਤਨ ਜਤਨ ਅਨਿਕ ਉਪਾਵ ਰੇ ਤਉ ਮਿਲਿਓ
ਜਉ ਕਿਰਪਾਈ ॥ ਪ੍ਰਭੁ ਦਇਆਰ ਕ੍ਰਿਪਾਰ ਕ੍ਰਿਪਾ
ਨਿਧਿ ਜਨ ਨਾਨਕ ਸੰਤ ਰੇਨਾਈ ॥ ੨ ॥ ੨ ॥
੪੭ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਮਾਈ ਸਿਮਰਤ ਰਾਮ ਰਾਮ ਰਾਮ ॥ ਪ੍ਰਭੁ ਬਿਨਾ
ਨਾਹੀ ਹੋਰੁ ॥ ਚਿਤਵਉ ਚਰਨਾਰਬਿੰਦ ਸਾਸਨ
ਨਿਸਿ ਭੋਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲਾਇ ਪ੍ਰੀਤਿ ਕੀਨ
ਆਪਨ ਭੂਟਤ ਨਹੀ ਜੋਰੁ ॥ ਪ੍ਰਾਨ ਮਨੁ ਧਨੁ ਸਰਬਸੁ

Ka'nr'a Mahala - 5 Ghar - 11 Ik onkar satgur prasad
(*Sehaj subhaie' a'pan aie'.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I have enjoyed the bliss of Lord's Vision (having attained True Name) being without any deceit or cleverness like a child, and the Lord has blessed me with His Glimpse Himself effortlessly, and I do not ever know with what virtues (possessed by me) the Lord is pleased with me and has blessed me with His glimpse. (Pause -1)

The Guru has enabled us through our good deeds to join the company of holy saints, so that the mind has stabilised in concentration, and does not wander around any more. The Lord, the treasure of virtues, has shown His glimpse (revealed Himself) in this human life. (1)

Once we got enamoured with the lotus-feet of the Lord, we discarded all other attachments. O Nanak ! Now we have sought the support of the Lord, who pervades everywhere, and we sing the praises of the Lord, having inculcated His love in our hearts. (2- 1 -46)

Ka'nr'a Mahala - 5 (Gobind thakur milan doora'iee...)

It is rather difficult to unite (meet) with the Lord, whose existence is beyond all formal observances and is beyond our comprehension, but pervades all the beings in equal measure. (Pause -1)

All the persons have stated that the Lord cannot be attained by simply writing about Him, or wandering in distant lands or by clever moves. (1)

O Brother ! We cannot merge with the Lord by making all out effort but He (Himself) unites us with Himself on His own, when He bestows His Grace or benevolence on us.

O Nanak ! I am the dust of the lotus-feet of the holy saints of the Lord, (I am His humble servant) who is our benevolent benefactor, blessing us with His Grace. (2 - 2 -47)

Ka'nr'a Mahala - 5 (Ma'iee simrat Ram Ram Ram.....)

O my mother (saints) ! Let us recite the True Name of the Lord, Ram, Ram many a time, as there is no other power except the Lord. I would (wish) now recite True Name by falling at the lotus-feet of the Lord, with every breath (of life) during day and night. (Pause -1)

By developing such an intense love of the Lord, I have become so close to Him that the unity with the Lord can never be terminated, as the love between us is permanent. Infact, the

ਹਰਿ ਗੁਨ ਨਿਧੇ ਸੁਖ ਮੋਰ ॥ ੧ ॥ ਈਤ ਉਤ

ਰਾਮ ਪੂਰਨੁ ਨਿਰਖਤ ਰਿਦ ਖੋਰਿ ॥ ਸੰਤ ਸਰਨ

ਤਰਨ ਨਾਨਕ ਬਿਨਸਿਓ ਦੁਖ ਘੋਰ ॥ ੨ ॥ ੩ ॥

੪੮ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਜਨ ਕੋ ਪ੍ਰਭੁ ਸੰਗੇ ਅਸਨੇਹੁ ॥ ਸਾਜਨੋ ਤੂ ਮੀਤੁ

ਮੇਰਾ ਗ੍ਰਿਹਿ ਤੇਰੈ ਸਭੁ ਕੇਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮਾਨੁ ਮਾਂਗਉ ਤਾਨੁ ਮਾਂਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ

ਦੇਹ ॥ ੧ ॥ ਮੁਕਤਿ ਜੁਗਤਿ ਭੁਗਤਿ ਪੂਰਨ

ਪਰਮਾਨੰਦ ਪਰਮ ਨਿਧਾਨ ॥ ਭੈ ਭਾਇ ਭਗਤਿ

ਨਿਹਾਲ ਨਾਨਕ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨ ॥ ੨ ॥

੪ ॥ ੪੯ ॥

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕਰਤ ਕਰਤ ਚਰਚ ਚਰਚ ਚਰਚਰੀ ॥ ਜੋਗ

ਧਿਆਨ ਭੇਖ ਗਿਆਨ ਫਿਰਤ ਫਿਰਤ ਧਰਤ

ਧਰਤ ਧਰਚਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਹੰ ਅਹੰ

ਅਹੈ ਅਵਰ ਮੂੜ ਮੂੜ ਮੂੜ ਬਵਰਈ ॥ ਜਤਿ

ਜਾਤ ਜਾਤ ਜਾਤ ਸਦਾ ਸਦਾ ਸਦਾ ਸਦਾ ਕਾਲ

ਹਈ ॥ ੧ ॥ ਮਾਨੁ ਮਾਨੁ ਮਾਨੁ ਤਿਆਗਿ ਮਿਰਤੁ

ਮਿਰਤੁ ਨਿਕਟਿ ਨਿਕਟਿ ਸਦਾ ਹਈ ॥ ਹਰਿ ਹਰੇ

ਹਰੇ ਭਾਜੁ ਕਹਤੁ ਨਾਨਕੁ ਸੁਨਹੁ ਰੇ ਮੂੜ ਬਿਨੁ

ਭਜਨ ਭਜਨ ਭਜਨ ਅਹਿਲਾ ਜਨਮੁ ਗਈ ॥

੨ ॥ ੫ ॥ ੫੦ ॥ ੧੨ ॥ ੬੨ ॥

Lord is my very life, mind, wealth or family, who is the treasure of virtues, blessing me with the eternal bliss. (1)

Now I perceive the perfect Lord pervading everywhere (here and there) and within my heart, being omni-present. (in the recesses of the heart). O Nanak ! I have been enabled to cross this ocean of life successfully by taking the support of the holy saints, and all the vicious thoughts or sinful actions have been destroyed. (2 - 3 - 48)

Ka'nr'a Mahala -5 (*Jan ko prabh sungai asne'ho..*)

O my beloved (friend) Lord ! You are my true companion in body and soul, and I have realised all the worldly pleasures or comforts in Your association. I have developed intense love of the Lord in my heart. (Pause -1)

O Lord ! May You bestow on me all the worldly possessions like status in life, power and strength including (money) wealth, (horses and elephants) as signs of power and son ! (1)

O Lord (Permanand) ! You are perfect, being the source of salvation or worldly pleasures and a treasure of virtues and the fountain-head of worldly bliss. O Nanak ! I offer myself as a sacrifice to the Lord (self-surrender to the Lord) all the time, who has blessed me with the bliss of life through His wonder-awe, worship, love and devotion. (2 - 4 - 49)

Ka'nr'a Mahala -5 (*Karat karat charch charch charchari...*)

The Yogis, sanyasis, various types of mendicants are wandering around the world making discourses and discussions about the Lord-sublime, while some others are meditating on the Lord, carrying on the Lord's worship in different modes. (Pause -1)

Various Yogis are intoxicated with egoistic tendencies like fools, whereas there are some other learned persons who are equally foolish in showing their egoism of learning, without having true knowledge. Whatever functions, performed by the Yogis, mendicants, learned people are all beset with the fear of death, (and are perishable). (1)

O foolish Yogis, Mendicants and learned people ! You should give up your egoism completely, keeping in mind that the death is certain and is approaching fast. O Nanak ! The foolish persons should listen to the call of death, and recite Lord's True Name all the time, else this invaluable human life would be a total waste, without the support of True Name. (2 - 5- 50-12-62)

ਕਾਨੜਾ ਅਸਟਪਦੀਆ ਮਹਲਾ ੪ ਘਰੁ ੧
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਸੁਖ ਪਾਵੈਗੋ ॥ ਜਿਉ ਜਿਉ
ਜਪੈ ਤਿਵੈ ਸੁਖ ਪਾਵੈ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਵੈਗੋ ॥

੧ ॥ ਰਹਾਉ ॥ ਭਗਤ ਜਨਾਂ ਕੀ ਖਿਨੁ ਖਿਨੁ

ਲੋਚਾ ਨਾਮੁ ਜਪਤ ਸੁਖ ਪਾਵੈਗੋ ॥ ਅਨ ਰਸ

ਸਾਦ ਗਏ ਸਭ ਨੀਕਰਿ ਬਿਨੁ ਨਾਵੈ ਕਿਛੁ ਨ

ਸੁਖਾਵੈਗੋ ॥ ੧ ॥ ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ ਮੀਨਾ

ਲਾਗਾ ਗੁਰੁ ਮੀਨੇ ਬਚਨ ਕਢਾਵੈਗੋ ॥ ਸਤਿਗੁਰ

ਬਾਣੀ ਪੁਰਖੁ ਪੁਰਖੋਤਮ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਵੈਗੋ

॥ ੨ ॥ ਗੁਰਬਾਣੀ ਸੁਨਤ ਮੇਰਾ ਮਨੁ ਦ੍ਰਵਿਆ

ਮਨੁ ਭੀਨਾ ਨਿਜ ਘਰਿ ਆਵੈਗੋ ॥ ਤਹ ਅਨਹਤ

ਧੁਨੀ ਬਾਜਹਿ ਨਿਤ ਬਾਜੇ ਨੀਝਰ ਧਾਰ ਚੁਆਵੈਗੋ

॥ ੩ ॥ ਰਾਮ ਨਾਮੁ ਇਕੁ ਤਿਲ ਤਿਲ ਗਾਵੈ ਮਨੁ

ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਵੈਗੋ ॥ ਨਾਮੁ ਸੁਣੈ ਨਾਮੇ

ਮਨਿ ਭਾਵੈ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈਗੋ ॥ ੪ ॥ ਕਨਿਕ

ਕਨਿਕ ਪਹਿਰੇ ਬਹੁ ਕੰਗਨਾ ਕਾਪਰੁ ਭਾਂਤਿ

ਬਨਾਵੈਗੋ ॥ ਨਾਮ ਬਿਨਾ ਸਭਿ ਫੀਕ ਫਿਕਾਨੇ

ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈਗੋ ॥ ੫ ॥ ਮਾਇਆ

ਪਟਲ ਪਟਲ ਹੈ ਭਾਰੀ ਘਰੁ ਘੂਮਨਿ ਘੇਰਿ

ਘੁਲਾਵੈਗੋ ॥ ਪਾਪ ਬਿਕਾਰ ਮਨੁਰ ਸਭਿ ਭਾਰੇ

ਬਿਖੁ ਦੁਤਰੁ ਤਰਿਓ ਨ ਜਾਵੈਗੋ ॥ ੬ ॥ ਭਉ

**Ka'nr'a Astpadian Mahala - 4 Ghar - 1 Ik onkar satgur
prasad (Jap ma'n Ram Na'am sukh pa'vaigo.....)**

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

O my mind ! Recite the True Name of the Lord, to enjoy the bliss of life. The more one worships the Lord the more bliss one enjoys, and one could merge with the Lord by serving the True Guru. (Pause -1)

Just as the saints are always longing to recite Lord's True Name, (every moment), in the same manner the human beings could also enjoy the eternal bliss by reciting True Name. Once we get rid of the love of worldly pleasures, then we would not find solace in any thing other than the recitation of True Name. When the Guru blesses us with the sweet nectar of True Name, through the Guru's Word, then we develop the love for the Guru's message though the Guru's guidance and our speech becomes sweet. The Guru's Word (Gurbani) leads us to the attainment of the Lord-sublime as such we inculcate the love of the Guru's Word in our hearts. (2)

I have attained peace of mind by listening to the praises of the Lord, through the recitation of True Name with the help of the Guru's Word, and once the heart is imbued with the love of the Lord, one attains self-realisation. (and finds peace within oneself). Wherever there is the company of holy saitns, one hears the unstrung (all pervasive) music of Nature, and one attains the nectar of True Name continuously. (3)

The saints sing the praises of the Lord every moment of their life and recite True Name all the time, where our mind gets merged with the Lord, the fountain-head of True Name. Thus we listen to the True Name, develop love of True Name in the heart and get satiated by reciting True Name. (4)

If we were to wear different types of gold ornaments like bangles, or wear apparels of various designs, but all these pleasures without the support of Lord's True Name will be of no avail and fruitless, thus the individuals would be passed through the cycle of births and deaths. (5)

If we are engrossed in worldly falsehood (Maya) we get burdened with the heavy veil of falsehood, so that the human body will be lost in the vicious and sinful actions. Thus the human being will be carrying the heavy load of vices and sins like the weight of iron, so that the individual is not able to cross this tortuous ocean of life successfully. (6)

ਬੈਰਾਗੁ ਭਇਆ ਹੈ ਬੋਹਿਬੁ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ
ਤਰਾਵੈਗੋ ॥ ਰਾਮ ਨਾਮੁ ਹਰਿ ਭੇਟੀਐ ਹਰਿ ਰਾਮੈ
ਨਾਮਿ ਸਮਾਵੈਗੋ ॥ ੭ ॥ ਅਗਿਆਨਿ ਲਾਇ
ਸਵਾਲਿਆ ਗੁਰ ਗਿਆਨੈ ਲਾਇ ਜਗਾਵੈਗੋ ॥
ਨਾਨਕ ਭਾਣੈ ਆਪਣੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈਗੋ
॥ ੮ ॥ ੧ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਰਾਵੈਗੋ ॥ ਜੋ ਜੋ
ਜਪੈ ਸੋਈ ਗਤਿ ਪਾਵੈ ਜਿਉ ਧੂ ਪ੍ਰਹਿਲਾਦੁ
ਸਮਾਵੈਗੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ
ਕਰਿ ਹਰਿ ਜੀਉ ਕਰਿ ਕਿਰਪਾ ਨਾਮਿ ਲਗਾਵੈਗੋ
॥ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਵਹੁ ਮਿਲਿ
ਸਤਿਗੁਰ ਨਾਮੁ ਧਿਆਵੈਗੋ ॥ ੧ ॥ ਜਨਮ ਜਨਮ
ਕੀ ਹਉਮੈ ਮਲੁ ਲਾਗੀ ਮਿਲਿ ਸੰਗਤਿ ਮਲੁ
ਲਹਿ ਜਾਵੈਗੋ ॥ ਜਿਉ ਲੋਹਾ ਤਰਿਓ ਸੰਗਿ ਕਾਸਟ
ਲਾਗਿ ਸਬਦਿ ਗੁਰੁ ਹਰਿ ਪਾਵੈਗੋ ॥ ੨ ॥ ਸੰਗਤਿ
ਸੰਤ ਮਿਲਹੁ ਸਤਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ
ਰਸੁ ਆਵੈਗੋ ॥ ਬਿਨੁ ਸੰਗਤਿ ਕਰਮ ਕਰੈ
ਅਭਿਮਾਨੀ ਕਢਿ ਪਾਣੀ ਚੀਕੜੁ ਪਾਵੈਗੋ ॥ ੩ ॥
ਭਗਤ ਜਨਾ ਕੇ ਹਰਿ ਰਖਵਾਰੇ ਜਨ ਹਰਿ ਰਸੁ
ਮੀਠ ਲਗਾਵੈਗੋ ॥ ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਦੇਇ
ਵਡਿਆਈ ਸਤਿਗੁਰ ਉਪਦੇਸਿ ਸਮਾਵੈਗੋ ॥ ੪
॥ ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਨਿਵਿ ਰਹੀਐ ਜਨ
ਨਿਵਹਿ ਤਾ ਫਲ ਗੁਨ ਪਾਵੈਗੋ ॥ ਜੋ ਨਿੰਦਾ ਦੂਸਟ

The persons, who have developed fear of the Lord and worldly detachment, have attained the ship of True Name, whom the Guru will enable to cross this ocean of life successfully as the oarsman. Once the individual attains the Lord's True Name one gets merged with the True Lord, the source of True Name. (7)

The Lord has engaged the human beings in the darkness (slumber) of ignorance Himself, but will enable some persons to awaken from this slumber (of ignorance) by imparting them the bliss of True Name. O Nanak ! The Lord Himself will enable the human being to follow His Will, as it pleases Him. (8 - 1)

Ka'nr'a Mahala - 4 (*Jap ma'n har har Na'am tra'vaigo....*)

O my mind ! Let us recite True Name of the Lord, so as to cross this ocean of life successfully. Whosoever has recited True Name will attain salvation just as Dhruv and Prahlad have merged with the Lord (by reciting True Name). (Pause -1)

O Lord-benefactor ! May You bestow Your Grace on me and enable me to recite True Name through Your benevolence ! The person, who is blessed with the Lord's Grace, is united with the True Guru and then recites True Name in the company of the Guru. (1)

The human being, who is rendered impure by the egoism through the ages, could purify himself of his impurities in the company of holy saints. The person, who attains the Lord through the Guru's guidance, finally crosses this ocean of life successfully just as iron swims across the oceans in the company of wood. (2)

O human beings ! Join the company of holy saints, so as to enjoy the bliss of Lord's True Name alongwith the holy saints. The human being does all his functions with egoism, in the absence of the company of holy saints and gets engrossed in the mud of worldly falsehood and egoistic tendencies. (3)

The Lord is the protector of the holy saints, who are enabled by the Guru to partake the nectar of Lord's True Name through His Grace. Such holy saints get united with the Lord through the Guru's guidance as they are blessed with the honour of reciting True Name every moment of their life. (4)

The person, who bows in obeisance and humility to the holy saints, attains the reward of virtuous qualities, whereas the villain who is engrossed in vilification of the saints gets destroyed like Harinakush (father of Prahlad). (5)

The son of lotus-flower, Brahma or Vyasa, the son of the

ਕਰਹਿ ਭਗਤਾ ਕੀ ਹਰਨਾਖਸ ਜਿਉ ਪਚਿ ਜਾਵੈਗੋ
॥ ੫ ॥ ਬ੍ਰਹਮ ਕਮਲ ਪੁਤ੍ਰ ਮੀਨ ਬਿਆਸਾ ਤਪੁ
ਤਾਪਨ ਪੂਜ ਕਰਾਵੈਗੋ ॥ ਜੋ ਜੋ ਭਗਤੁ ਹੋਇ ਸੋ
ਪੂਜਹੁ ਭਰਮਨ ਭਰਮੁ ਚੁਕਾਵੈਗੋ ॥ ੬ ॥ ਜਾਤ
ਨਜਾਤਿ ਦੇਖਿ ਮਤ ਭਰਮਹੁ ਸੁਕ ਜਨਕ ਪਰਾਜੀ
ਲਗਿ ਧਿਆਵੈਗੋ ॥ ਜੂਠਨ ਜੂਠਿ ਪਈ ਸਿਰ
ਊਪਰਿ ਖਿਨੁ ਮਨੁਆ ਤਿਲੁ ਨ ਡੁਲਾਵੈਗੋ ॥ ੭ ॥
ਜਨਕ ਜਨਕ ਬੈਠੇ ਸਿੰਘਾਸਨਿ ਨਉ ਮੁਨੀ ਪੂਰਿ
ਲੈ ਲਾਵੈਗੋ ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਠਾਕੁਰ
ਮੈ ਦਾਸਨਿ ਦਾਸ ਕਰਾਵੈਗੋ ॥ ੮ ॥ ੨ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨੁ ਗੁਰਮਤਿ ਰਸਿ ਗੁਨ ਗਾਵੈਗੋ ॥ ਜਿਹਵਾ
ਏਕ ਹੋਇ ਲਖ ਕੋਟੀ ਲਖ ਕੋਟੀ ਕੋਟਿ ਧਿਆਵੈਗੋ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਹਸ ਫਨੀ ਜਪਿਓ ਸੇਖਨਾਰੈ
ਹਰਿ ਜਪਤਿਆ ਅੰਤੁ ਨ ਪਾਵੈਗੋ ॥ ਤੂ ਅਥਾਹੁ
ਅਤਿ ਅਗਮੁ ਅਗਮੁ ਹੈ ਮਤਿ ਗੁਰਮਤਿ ਮਨੁ
ਠਹਰਾਵੈਗੋ ॥ ੧ ॥ ਜਿਨ ਤੂ ਜਪਿਓ ਤੇਈ ਜਨ
ਨੀਕੇ ਹਰਿ ਜਪਤਿਅਹੁ ਕਉ ਸੁਖੁ ਪਾਵੈਗੋ ॥
ਬਿਦਰ ਦਾਸੀ ਸੁਤੁ ਛੋਕ ਛੋਹਰਾ ਕ੍ਰਿਸਨੁ ਅੰਕਿ
ਗਲਿ ਲਾਵੈਗੋ ॥ ੨ ॥ ਜਲ ਤੇ ਓਪਤਿ ਭਈ ਹੈ
ਕਾਸਟ ਕਾਸਟ ਅੰਗਿ ਤਰਾਵੈਗੋ ॥ ਰਾਮ ਜਨਾ
ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਵੈਗੋ ॥
੩ ॥ ਹਮ ਪਾਥਰ ਲੋਹ ਲੋਹ ਬਡ ਪਾਥਰ ਗੁਰ
ਸੰਗਤਿ ਨਾਵ ਤਰਾਵੈਗੋ ॥ ਜਿਉ ਸਤਸੰਗਤਿ

fish, have been worshipped because of their meditation of True Name, similarly we could also claim the worship of the other with reciting True Name. Let us worship the gods saints, who have recited True Name while all our doubts and dual-mindedness could be got rid of by meditating on the Lord. (6)

We should not consider our high caste while worshipping the saints of a lower caste just as the brahmin Sukhdev meditated on the Lord by taking the support of Raja Janak a Kashatri. One could attain salvation through humbleness only just as Sukhdev-tolerated the dirty remnants of food being thrown on him, being ordered by Raja Janak to wait outside as a matter of his test. (7)

Raja Janak had occupied the throne of his forefathers, known as Janak throne, but applied the dust of the lotus-feet of Munis (like Pipliou) on his forehead. O Nanak ! I would become the slave of the slaves of the Lord, provided the Grace of the Lord is bestowed on me, and blessed with humility. (8-2)

Ka'n'r'a Mahala - 4 (*Man Gurmat ras gu'nn ga'vaigo...*)

The person, whose mind sings the praises of the Lord by following the teachings of the Guru, attains salvation. O True Master ! If my (one) tongue becomes millions of tongues, and then it increases to crores of tongues, I would love to recite the Lord's True Name millions of times with faith. (Pause -1)

I have not been able to gauge the depth of the Lord by reciting True Name Just as the Sheshnag with a thousand hoods has not been able to find Lord's limits by repeating His Names O Lord ! You are really limitless, beyond our reach and comprehension, but we could get solace and stability of mind by following the Guru's guidance. (1)

O Lord ! The persons, who have recited Your True Name, are truly beautiful and by meditating on True Name, we could attain peace and solace of mind. The son of the maid servant, Bidar was a small and poor child but the Lord Krishna had embraced him (due to love and devotion.) (2)

The wood has been produced with the help of water, as such water enables the (piece of) wood to float on water, with into support. Similarly the Lord enables His saints, through His worship, to protect their interests, and then safeguard them under His care and protection. (3)

O Lord ! We are laden with our sins and become heavy like stones with foolishness (like heavy iron), but could cross the ocean of life successfully, in the company of the Guru,

ਤਰਿਓ ਜੁਲਾਹੇ ਸੰਤ ਜਨਾ ਮਨਿ ਭਾਵੈਗੋ ॥ ੪ ॥

ਖਰੇ ਖਰੋਏ ਬੈਠਤ ਉਠਤ ਮਾਰਗਿ ਪੰਥਿ ਧਿਆਵੈਗੋ

॥ ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ

ਮੁਕਤਿ ਜਨਾਵੈਗੋ ॥ ੫ ॥ ਸਾਸਨਿ ਸਾਸਿ ਸਾਸਿ

ਬਲੁ ਪਾਈ ਹੈ ਨਿਹਸਾਸਨਿ ਨਾਮੁ ਧਿਆਵੈਗੋ ॥

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਬੂਝੈ ਤੋ ਗੁਰਮਤਿ ਨਾਮਿ

ਸਮਾਵੈਗੋ ॥ ੬ ॥ ਸਤਿਗੁਰ ਦਾਤਾ ਜੀਅ ਜੀਅਨ

ਕੇ ਭਾਗਹੀਨ ਨਹੀ ਭਾਵੈਗੋ ॥ ਫਿਰਿ ਏਹ ਵੇਲਾ

ਹਾਥਿ ਨ ਆਵੈ ਪਰਤਾਪੈ ਪਛੁਤਾਵੈਗੋ ॥ ੭ ॥ ਜੇ

ਕੇ ਭਲਾ ਲੋੜੈ ਭਲ ਅਪਨਾ ਗੁਰ ਆਗੈ ਢਹਿ

ਢਹਿ ਪਾਵੈਗੋ ॥ ਨਾਨਕ ਦਇਆ ਦਇਆ ਕਰਿ

ਠਾਕੁਰ ਮੈ ਸਤਿਗੁਰ ਭਸਮ ਲਗਾਵੈਗੋ ॥੮॥੩॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਗਾਵੈਗੋ ॥ ਭੈ ਭੈ ਤ੍ਰਾਸ

ਭਏ ਹੈ ਨਿਰਮਲ ਗੁਰਮਤਿ ਲਾਗਿ ਲਗਾਵੈਗੋ

॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਸਦ ਬੈਰਾਗੀ

ਹਰਿ ਨਿਕਟਿ ਤਿਨਾ ਘਰਿ ਆਵੈਗੋ ॥ ਤਿਨ ਕੀ

ਪੰਕ ਮਿਲੈ ਤਾਂ ਜੀਵਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ

ਦਿਵਾਵੈਗੋ ॥ ੧ ॥ ਦੁਬਿਧਾ ਲੋਭਿ ਲਗੇ ਹੈ ਪ੍ਰਾਣੀ

ਮਨਿ ਕੋਰੈ ਰੰਗੁ ਨ ਆਵੈਗੋ ॥ ਫਿਰਿ ਉਲਟਿਓ

ਜਨਮੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਗੁਰੁ ਪੁਰਖੁ ਮਿਲੈ ਰੰਗੁ

ਲਾਵੈਗੋ ॥ ੨ ॥ ਇੰਦ੍ਰੀ ਦਸੇ ਦਸੇ ਫੁਨਿ ਧਾਵਤ

ਤ੍ਰੈ ਗੁਣੀਆ ਖਿਨੁ ਨ ਟਿਕਾਵੈਗੋ ॥ ਸਤਿਗੁਰ

ਪਰਚੈ ਵਸਗਤਿ ਆਵੈ ਮੋਖ ਮੁਕਤਿ ਸੇ ਪਾਵੈਗੋ ॥

like the safety boat. Just as the weaver, Kabir, had attained salvation in the company of holy saints, and was (respected) regarded with respect as a saint by the holy saints. (4)

If we were to recite Lord's True Name in the postures of standing, sitting, or moving along the road (path), it would be worth while, as the Guru's Word is an embodiment of the True Guru, while the Guru represents His Word and the Guru's Word would show us the path towards salvation. (5)

O Lord ! May You bestow me, through Your Will with the strength to recite Your True Name to become care-free of all worries. The fire of worldly desires within us will be extinguished through the Guru's Grace and we will attain True Name and get immersed in the Lord through the Guru's guidance. (6)

The Guru is the benefactor of all favours and blessings to human beings, but the unfortunate persons do not love Him, being pre-destined by His Will otherwise. This chance of human life will never be offered again, and man will repent later, having lost this chance to unite with the Lord. (7)

If some virtuous person were to seek his good or purposeful life, he would fall at the lotus-feet of the Guru for guidance. O Nanak ! May the Lord-benefactor bestow us with His Grace and munificence, so that we could apply the dust of His lotus-feet (on our fore head) and purify ourselves. (8 -3)

Ka'nr'a Mahala - 4 (Ma'n har rung ra'ta ga'vaigo.....)

We could sing the praises of the Lord when the mind is imbued with the love of the Lord. The persons, who have cast away the fear complex of births and deaths or Yama (god of death) have purified their mind and in their company we could also gain the Guru's teachings (Message) and benefit from their company. (Pause -1)

The persons, who have imbibe the love of the Lord, lead a life of detachment in this world always and have attained the Lord within their hearts through His Grace. I would lead a life of satisfaction, by taking the support of such persons (by taking the dust of their lotus-feet) which could be made available by the Lord Himself through His benevolence. (1)

The Human being is always engrossed in dual-mindedness and greed, and such a person cannot attain the love of the Lord, being without devotion. But when the 'Guru's Word' changes his attitude of mind, he attains the Lord, thus getting imbued with the love of the Lord. (2)

The ten senses of the man are always wandering in all the ten directions so that this man does not attain peace of mind, being engrossed in the three pronged Maya (worldly

੩ ॥ ਓਅੰਕਾਰਿ ਏਕੇ ਰਵਿ ਰਹਿਆ ਸਭੁ ਏਕਸ
ਮਹਿ ਸਮਾਵੈਗੋ ॥ ਏਕੇ ਰੂਪੁ ਏਕੇ ਬਹੁ ਰੰਗੀ
ਸਭੁ ਏਕਤੁ ਬਚਨਿ ਚਲਾਵੈਗੋ ॥ ੪ ॥ ਗੁਰਮੁਖਿ
ਏਕੇ ਏਕੁ ਪਛਾਤਾ ਗੁਰਮੁਖਿ ਹੋਇ ਲਖਾਵੈਗੋ ॥
ਗੁਰਮੁਖਿ ਜਾਇ ਮਿਲੈ ਨਿਜ ਮਹਲੀ ਅਨਹਦ
ਸਬਦੁ ਬਖਾਵੈਗੋ ॥ ੫ ॥ ਜੀਅ ਜੰਤੁ ਸਭ ਸਿਸਟਿ
ਉਪਾਈ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵੈਗੋ ॥ ਬਿਨੁ ਗੁਰ
ਭੇਟੇ ਕੋ ਮਹਲੁ ਨ ਪਾਵੈ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਵੈਗੋ
॥ ੬ ॥ ਅਨੇਕ ਜਨਮ ਵਿਛੁੜੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਰਿ
ਕਿਰਪਾ ਗੁਰੂ ਮਿਲਾਵੈਗੋ ॥ ਸਤਿਗੁਰ ਮਿਲਤ
ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਮਤਿ ਮਲੀਨ ਬਿਗਾਸਾਵੈਗੋ
॥ ੭ ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਗਜੀਵਨ ਮੈ
ਸਰਧਾ ਨਾਮਿ ਲਗਾਵੈਗੋ ॥ ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ ਹੈ
ਸਤਿਗੁਰੁ ਮੈ ਸਤਿਗੁਰੁ ਸਰਨਿ ਮਿਲਾਵੈਗੋ ॥ ੮
॥ ੪ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨ ਗੁਰਮਤਿ ਚਾਲ ਚਲਾਵੈਗੋ ॥ ਜਿਉ ਮੈਗਲੁ
ਮਸਤੁ ਦੀਜੈ ਤਲਿ ਕੁੰਡੇ ਗੁਰ ਅੰਕਸੁ ਸਬਦੁ
ਦ੍ਰਿੜਾਵੈਗੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਲਤੋ ਚਲੈ ਚਲੈ
ਦਹ ਦਹ ਦਿਸਿ ਗੁਰੁ ਰਾਖੈ ਹਰਿ ਲਿਵ ਲਾਵੈਗੋ
॥ ਸਤਿਗੁਰੁ ਸਬਦੁ ਦੇਇ ਰਿਦ ਅੰਤਰਿ ਮੁਖਿ
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਚੁਆਵੈਗੋ ॥ ੨ ॥ ਬਿਸੀਅਰ ਬਿਸੁ
ਭਰੇ ਹੈ ਪੂਰਨ ਗੁਰੁ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ ਪਾਵੈਗੋ
॥ ਮਾਇਆ ਭੁਇਅੰਗ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਬਿਖੁ

falsehood). But with the love and guidance of the Guru, they could attain salvation and gain control of mind. (3)

The Lord-Almighty pervades everywhere, and finally the whole world merges with Him The (one) Lord is manifest throughout the universe in various forms, as everyone follows the dictates of the Lord as per His Will. (4)

The Guru-minded persons have realised the one Lord as omni-potent, and by following the Guru's guidance are united with the Lord. Such Guru-minded persons attain self-realisation and listen to the unstrung (all-pervasive) Music of Nature, thus attaining the Lord. (5)

The Lord has created all the big and small beings in the world, while the Guru-minded persons get honoured in the world. No one could attain the Lord's love (and True Name) without the Guru's guidance, and one undergoes sufferings by passing through the cycle of births and deaths. (6)

O beloved Lord ! We have been separated from You since ages, but enable us through Your Grace to join the company of the Guru. By meeting the Guru, we have attained the bliss of life, by purifying ourselves and enjoyed the worldly comforts through better sense. (7)

O Lord-Creator and sustainer of the world ! May we be blessed through Your Grace, so that we could recite True Name of the Lord with love and devotion. O Nanak ! The Guru is the personification of the Lord and by taking the support of the Guru, we will be enabled to unite with the Lord, through His Grace. (8 - 4)

Ka'nr'a Mahala - 4 (Ma'n gurnat cha'l chalavaigo.....)

The mind, with the Guru's guidance, would follow the right path of a virtuous life just as the arrogant elephant (drunken) is controlled by pricking with the iron rod (anvil), similarly the uncontrollable mind is controlled by the Guru's guidance, functioning like the iron rod. (Pause -1)

This mind, burning in the fire of worldly desires in this worldly drama, wanders around in all the ten directions but could be controlled and imbued with the love of the Lord through the Guru's teachings. The True Guru would enable us to partake the nectar of True Name through the Guru's Word (sabad) by imbibing the love of the Lord in the heart. (1)

The venom of worldly falsehood (Maya) like the snake's poison is spread throughout the body, while the Guru's Message could wash out this poison by imbibing us with the Lord's love as the cure for the poison. By following the Guru's Word, we could get immersed in the Lord's True Name by

ਝਾਰਿ ਝਾਰਿ ਲਿਵ ਲਾਵੈਗੋ ॥ ੨ ॥ ਸੁਆਨੁ
ਲੋਭੁ ਨਗਰ ਮਹਿ ਸਬਲਾ ਗੁਰੁ ਖਿਨ ਮਹਿ ਮਾਰਿ
ਕਢਾਵੈਗੋ ॥ ਸਤੁ ਸੰਤੋਖੁ ਧਰਮੁ ਆਨਿ ਰਾਖੇ ਹਰਿ
ਨਗਰੀ ਹਰਿ ਗੁਨ ਗਾਵੈਗੋ ॥ ੩ ॥ ਪੰਕਜ ਮੋਹ
ਨਿਘਰਤੁ ਹੈ ਪ੍ਰਾਨੀ ਗੁਰੁ ਨਿਘਰਤ ਕਾਢਿ
ਕਢਾਵੈਗੋ ॥ ਤਾਹਿ ਤ੍ਰਾਹਿ ਸਰਨਿ ਜਨ ਆਏ
ਗੁਰੁ ਹਾਥੀ ਦੇ ਨਿਕਲਾਵੈਗੋ ॥ ੪ ॥ ਸੁਪਨੰਤਰੁ
ਸੰਸਾਰੁ ਸਭੁ ਬਾਜੀ ਸਭੁ ਬਾਜੀ ਖੇਲੁ ਖਿਲਾਵੈਗੋ
॥ ਲਾਹਾ ਨਾਮੁ ਗੁਰਮਤਿ ਲੈ ਚਾਲਹੁ ਹਰਿ
ਦਰਗਹ ਪੈਧਾ ਜਾਵੈਗੋ ॥ ੫ ॥ ਹਉਮੈ ਕਰੈ ਕਰਾਵੈ
ਹਉਮੈ ਪਾਪ ਕੋਇਲੇ ਆਨਿ ਜਮਾਵੈਗੋ ॥ ਆਇਆ
ਕਾਲੁ ਦੁਖਦਾਈ ਹੋਏ ਜੋ ਬੀਜੇ ਸੋ ਖਵਲਾਵੈਗੋ ॥
੬ ॥ ਸੰਤਹੁ ਰਾਮ ਨਾਮੁ ਧਨੁ ਸੰਚਹੁ ਲੈ ਖਰਚੁ
ਚਲੇ ਪਤਿ ਪਾਵੈਗੋ ॥ ਖਾਇ ਖਰਚਿ ਦੇਵਹਿ
ਬਹੁਤੇਰਾ ਹਰਿ ਦੇਦੇ ਤੋਟਿ ਨ ਆਵੈਗੋ ॥ ੭ ॥
ਰਾਮ ਨਾਮ ਧਨੁ ਹੈ ਰਿਦ ਅੰਤਰਿ ਧਨੁ ਗੁਰੁ
ਸਰਣਾਈ ਪਾਵੈਗੋ ॥ ਨਾਨਕ ਦਇਆ ਦਇਆ
ਕਰਿ ਦੀਨੀ ਦੁਖੁ ਦਾਲਦੁ ਭੰਜਿ ਸਮਾਵੈਗੋ ॥ ੮
॥ ੫ ॥

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨੁ ਸਤਿਗੁਰ ਸਰਨਿ ਧਿਆਵੈਗੋ ॥ ਲੋਹਾ ਹਿਰਨੁ
ਹੋਵੈ ਸੰਗਿ ਪਾਰਸ ਗੁਨੁ ਪਾਰਸ ਕੇ ਹੋਇ ਆਵੈਗੋ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਮਹਾ ਪੁਰਖੁ ਹੈ

casting away this poison, and the effects of worldly falsehood like sexual desires would not pester us any more. (2)

The Guru would help us through the Guru's Word, to get rid of The vice of greed, (which is barking within like a dog) in a moment. The body, which is blessed with the virtues of Truth, contentment and moral duty, will recite Lord's True Name by singing His praises. (3)

This human being, who was sinking in the mud of worldly love and attachment, will be helped by the Guru out of this morass. When the man approached the Lord crying with his requests of help and took refuge at His lotus-feet, the Guru brought him out of this pitiable situation with a helping hand. (4)

This worldly drama is transient and false like the dream's unreal situation, and this worldly drama gets scattered just as the acts of a magician are all false and unrealistic. It is, therefore, advisable for us to gain the boon of Lord's True Name, through the Guru's guidance, so that we could proceed with flying colours to the Lord's Presence. (5)

The person, who is himself engrossed in egoism and imparts egoistic tendencies to others as well, amasses the (coal) load of sins, But when death befalls man, he suffers miserably at the hands of the god of death as one reaps the reward of his own actions. (As You sow, so shall you reap). (6)

O Saints ! Let us amass the wealth of Lord's True Name for our sustenance (on the road to the next world) so as to find favour with the Lord. When the man recites True Name himself and passes on the message of True Name to others, (makes others recite True Name) he does not suffer any loss by sharing this wealth. (7)

The wealth of True Name is kept safe in one's innerself (one's heart), while this wealth is attained by taking refuge at the lotus-feet of the Guru. O Nanak ! When the human being is blessed with the treasure of True Name through the Lord's Grace, the individual gets merged with the Lord by getting rid of all his ills and afflictions. (8 - 5)

Ka'nr'a Mahala - 4 (Ma'n satgur saran dhia'vaigo.....)

The person, (sikh) whose mind worships the lotus-feet of the Guru just as (a piece of) iron becomes gold with the touch of the gold stone (Paras), develops the virtues of the Guru-pa'ras. (Pause -1)

The True Guru is the Greatest person like Paras (gold stone), in whose company everyone attains the boon of

ਪਾਰਸੁ ਜੋ ਲਾਰੈ ਸੇ ਫਲੁ ਪਾਵੈਗੋ ॥ ਜਿਉ ਗੁਰ
ਉਪਦੇਸਿ ਤਰੇ ਪ੍ਰਹਿਲਾਦਾ ਗੁਰੁ ਸੇਵਕ ਪੈਜ
ਰਖਾਵੈਗੋ ॥ ੧ ॥ ਸਤਿਗੁਰ ਬਚਨੁ ਬਚਨੁ ਹੈ
ਨੀਕੋ ਗੁਰ ਬਚਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈਗੋ ॥ ਜਿਉ
ਅੰਬਰੀਕਿ ਅਮਰਾ ਪਦ ਪਾਏ ਸਤਿਗੁਰ ਮੁਖ
ਬਚਨ ਧਿਆਵੈਗੋ ॥ ੨ ॥ ਸਤਿਗੁਰ ਸਰਨਿ
ਸਰਨਿ ਮਨਿ ਭਾਈ ਸੁਧਾ ਸੁਧਾ ਕਰਿ ਧਿਆਵੈਗੋ
॥ ਦਇਆਲ ਦੀਨ ਭਏ ਹੈ ਸਤਿਗੁਰ ਹਰਿ
ਮਾਰਗੁ ਪੰਥੁ ਦਿਖਾਵੈਗੋ ॥ ੩ ॥ ਸਤਿਗੁਰ ਸਰਨਿ
ਪਏ ਸੇ ਥਾਪੇ ਤਿਨ ਰਾਖਨ ਕਉ ਪ੍ਰਭ ਆਵੈਗੋ ॥
ਜੇ ਕੋ ਸਰੁ ਸੰਧੈ ਜਨ ਉਪਰਿ ਫਿਰਿ ਉਲਟੇ ਤਿਸੈ
ਲਗਾਵੈਗੋ ॥ ੪ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਸਰੁ ਸੇਵਹਿ ਤਿਨ ਦਰਗਹ ਮਾਨੁ ਦਿਵਾਵੈਗੋ ॥
ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਧਿਆਵਹਿ ਹਰਿ
ਗਲਿ ਮਿਲਿ ਮੇਲਿ ਮਿਲਾਵੈਗੋ ॥ ੫ ॥ ਗੁਰਮੁਖਿ
ਨਾਦੁ ਬੋਦੁ ਹੈ ਗੁਰਮੁਖਿ ਗੁਰ ਪਰਚੈ ਨਾਮੁ
ਧਿਆਵੈਗੋ ॥ ਹਰਿ ਹਰਿ ਰੂਪੁ ਹਰਿ ਰੂਪੇ ਹੋਵੈ
ਹਰਿ ਜਨ ਕਉ ਪੂਜ ਕਰਾਵੈਗੋ ॥ ੬ ॥ ਸਾਕਤ
ਨਰ ਸਤਿਗੁਰੁ ਨਹੀ ਕੀਆ ਤੇ ਬੇਮੁਖ ਹਰਿ
ਭਰਮਾਵੈਗੋ ॥ ਲੋਭ ਲਹਰਿ ਸੁਆਨ ਕੀ ਸੰਗਤਿ
ਬਿਖੁ ਮਾਇਆ ਕਰੰਗਿ ਲਗਾਵੈਗੋ ॥ ੭ ॥ ਰਾਮ
ਨਾਮੁ ਸਭ ਜਗ ਕਾ ਤਾਰਕੁ ਲਗਿ ਸੰਗਤਿ ਨਾਮੁ
ਧਿਆਵੈਗੋ ॥ ਨਾਨਕ ਰਾਖੁ ਰਾਖੁ ਪ੍ਰਭ ਮੇਰੇ
ਸਤਸੰਗਤਿ ਰਾਖਿ ਸਮਾਵੈਗੋ ॥੮॥੬॥ ਛਕਾ ੧॥

knowledge through His guidance. The Guru protects the honour of His disciple just as Prahlāṣ attained salvation by following the Guru's teachings. (1)

The human being, following the Guru's Word, attains the nectar of True Name, as the Guru's Message (Word) is full of beautiful teachings. Whosoever worships the Lord by following the Guru's dictates (Lord's Will) becomes immortal like the King Ambrik. (2)

The support of the True Guru is the best support, being our mainstay in life, so let us worship the moon-like Guru, who is the fountain-head of the nectar of True Name. The Guru shows us the path, leading to the attainment of the Lord when the Guru bestows His benevolence on helpless people like us through His Grace. (3)

The persons, who have sought the support of the True Guru, have freed themselves from the cycle of births and deaths and are protected by the personal care of the Lord Himself. The person, who points the arrows of enmity against the Guru's followers, finally has to face the brunt of all those efforts and face sufferings. (4)

The person, who recites the True Name of the Lord in the company of the holy saints, will be received with honour in the Lord's Presence. The person, who follows the Guru's guidance, by following the Guru's Message and reciting True Name, attains the Lord's embrace himself and enables others as well to unite with Him. (5)

The Guru-minded person, who realises the Guru's Word as the bestower of salvation, finally recites Lord's True Name by following the Guru's guidance. The person, who realises the True Name as an embodiment of the Lord Himself, becomes a personification of the Lord by reciting True Name, and becomes worthy of worship by others in the world, through the Grace of the Lord. (6)

The faithless person, who has not accepted the Guru's guidance, is taken through the cycle of births and deaths and wanders aimlessly. The person, who develops the love of worldly falsehood (Maya) and keeps company of the dog of greed, gets involved in the vicious and sinful actions like the animals due to his love for worldly pleasures. (7)

The Lord's True Name is the only saviour of mankind, but the person, who joins the company of holy saints, is enabled to recite True Name of the Lord. O Nanak ! May the Lord protect me also as the person who gains the company of holy saints, is united with the Lord finally. (8 - 6 - Chhaka)

ਕਾਨੜਾ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇ ਉਧਰੇ ਜਿਨ ਰਾਮ ਧਿਆਏ ॥ ਜਤਨ ਮਾਇਆ
ਕੇ ਕਾਮਿ ਨ ਆਏ ॥ ਰਾਮ ਧਿਆਏ ਸਭਿ ਫਲ
ਪਾਏ ਧਨਿ ਧੰਨਿ ਤੇ ਬਡਭਾਗੀਆ ॥ ਸਤਸੰਗਿ
ਜਾਗੇ ਨਾਮਿ ਲਾਗੇ ਏਕ ਸਿਉ ਲਿਵ ਲਾਗੀਆ
॥ ਤਜਿ ਮਾਨ ਮੋਹ ਬਿਕਾਰ ਸਾਧੂ ਲਗਿ ਤਰਉ
ਤਿਨ ਕੈ ਪਾਏ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ
ਸੁਆਮੀ ਬਡਭਾਗਿ ਦਰਸਨੁ ਪਾਏ ॥ ੧ ॥ ਮਿਲਿ
ਸਾਧੂ ਨਿਤ ਭਜਹ ਨਾਰਾਇਣ ॥ ਰਸਕਿ ਰਸਕਿ
ਸੁਆਮੀ ਗੁਣ ਗਾਇਣ ॥ ਗੁਣ ਗਾਇ ਜੀਵਹ
ਹਰਿ ਅਮਿਉ ਪੀਵਹ ਜਨਮ ਮਰਣਾ ਭਾਗਏ ॥
ਸਤਸੰਗਿ ਪਾਈਐ ਹਰਿ ਧਿਆਈਐ ਬਹੁੜਿ ਦੁਖ
ਨ ਲਾਗਏ ॥ ਕਰਿ ਦਇਆ ਦਾਤੇ ਪੁਰਖ ਬਿਖਾਤੇ
ਸੰਤ ਸੇਵ ਕਮਾਇਣ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਜਨ
ਧੂਰਿ ਬਾਂਛਹਿ ਹਰਿ ਦਰਸਿ ਸਹਜਿ ਸਮਾਇਣ ॥
੨ ॥ ਸਗਲੇ ਜੰਤ ਭਜਹੁ ਗੋਪਾਲੈ ॥ ਜਪ ਤਪ
ਸੰਜਮ ਪੂਰਨ ਘਾਲੈ ॥ ਨਿਤ ਭਜਹੁ ਸੁਆਮੀ
ਅੰਤਰਜਾਮੀ ਸਫਲ ਜਨਮੁ ਸਬਾਇਆ ॥ ਗੋਬਿੰਦੁ
ਗਾਈਐ ਨਿਤ ਧਿਆਈਐ ਪਰਵਾਣੁ ਸੋਈ
ਆਇਆ ॥ ਜਪ ਤਪ ਸੰਜਮ ਹਰਿ ਹਰਿ ਨਿਰੰਜਨ
ਗੋਬਿੰਦ ਧਨੁ ਸੰਗਿ ਚਾਲੈ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਕਰਿ ਦਇਆ ਦੀਜੈ ਹਰਿ ਰਤਨੁ ਬਾਧਉ ਪਾਲੈ ॥
੩ ॥ ਮੰਗਲਚਾਰ ਚੋਜ ਆਨੰਦਾ ॥ ਕਰਿ ਕਿਰਪਾ

Ka'n'r'a Chhant Mahala - 5 Ik onkar satgur prasad (Se
udhrai jin Ram dhia'ie.....)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

The persons, who have recited Lord's True Name, attain salvation, as all the other efforts at amassing of worldly possessions or wealth, are of no avail, Blessed are the persons and they are truly fortunate ones, who recite True Name of the Lord and gain all the worldly benefits ! The persons, who have woken up from the slumber of ignorance and recited True Name in the company of holy saints, get united with the Lord-sublime! The persons, who have cast away their egoism and worldly attachments including all vicious thoughts, are real saints and we could also cross this ocean of life successfully by taking refuge at their lotus feet (by taking their support). O Nanak ! The fortunate persons get a glimpse of those saints who have sought refuge at the lotus-feet of the Lord, and get united with the Lord. (1)

The persons, who recite Lord's True Name, in the company of holy saints, always sing the praises of the Lord by developing love and devotion of the Lord. They live by singing Lord's Praises and partake of the nectar of True Name, thus getting rid of the cycle of births and deaths. Let us join the company of holy saints and recite Lord's True Name, thus getting rid of all sufferings. The persons, blessed by the Lord benefactor, the Lord Almighty, with His Grace, are engaged in the service of the holy saints, O Nanak ! I would seek the dust of the lotus-feet of those disciples (of the Lord), who are immersed in the love of the Lord in a state of Equipoise and bliss. (2)

Let all of us, therefore, remember (recite True Name of) the Lord, so that our efforts at meditation, penance and a disciplined life bear fruit. We could make our life purposeful and successful by worshipping the Lord, the omni-scient True Master. Let us sing the praises of the Lord and recite His True Name always, as such a person finds favour in the Lord's Presence, having lived a purposeful life. Let us worship the Lord, meditate on Him with penance and a disciplined life, as this is the only wealth of True Name, which accompanies us to the next world. O Nanak ! May the Lord bestow on me the jewel of True Name through His Grace so that I could gather it

ਮਿਲੇ ਪਰਮਾਨੰਦਾ ॥ ਪ੍ਰਭ ਮਿਲੇ ਸੁਆਮੀ
ਸੁਖਹਰਾਮੀ ਇਛ ਮਨ ਕੀ ਪੁੰਨੀਆ ॥ ਬਜੀ
ਬਧਾਈ ਸਹਜੇ ਸਮਾਈ ਬਹੁੜਿ ਦੂਖਿ ਨ ਰੁੰਨੀਆ
॥ ਲੇ ਕੰਠਿ ਲਾਏ ਸੁਖ ਦਿਖਾਏ ਬਿਕਾਰ ਬਿਨਸੇ
ਮੰਦਾ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲੇ ਸੁਆਮੀ ਪੁਰਖ
ਪਰਮਾਨੰਦਾ ॥ ੪ ॥ ੧ ॥

ਕਾਨੜੇ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਮੂਸੇ ਕੀ ਵਾਰ
ਕੀ ਧੁਨੀ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਰਾਮ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਗੁਰਮਤਿ ਰਖੁ ਉਰ
ਧਾਰਿ ॥ ਦਾਸਨ ਦਾਸਾ ਹੋਇ ਰਹੁ ਹਉਮੈ
ਬਿਖਿਆ ਮਾਰਿ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿਆ ਕਦੇ
ਨ ਆਵੈ ਹਾਰਿ ॥ ਧਨੁ ਧਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ
ਜਿਨ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਸਾਰਿ ॥ ੧ ॥

ਮ: ੪ ॥ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਹਰਿ ਗੋਵਿੰਦੁ
ਗੁਣੀ ਨਿਧਾਨ ॥ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰਮਤਿ
ਧਿਆਈਐ ਤਾਂ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ ॥ ਗੋਵਿੰਦੁ
ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਜਪਿ ਮੁਖੁ ਉਜਲਾ ਪਰਧਾਨੁ ॥
ਨਾਨਕ ਗੁਰੁ ਗੋਵਿੰਦੁ ਹਰਿ ਜਿਤੁ ਮਿਲਿ ਹਰਿ
ਪਾਇਆ ਨਾਮੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂੰ ਆਪੇ ਹੀ ਸਿਧ ਸਾਧਿਕੇ ਤੂੰ ਆਪੇ
ਹੀ ਜੁਗ ਜੋਗੀਆ ॥ ਤੂੰ ਆਪੇ ਹੀ ਰਸ ਰਸੀਅੜਾ
ਤੂੰ ਆਪੇ ਹੀ ਭੋਗ ਭੋਗੀਆ ॥ ਤੂੰ ਆਪੇ ਆਪਿ
ਵਰਤਦਾ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਗੀਆ ॥
ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਧੰਨੁ ਧਨੋ ਧੰਨ ਧੰਨ ਧਨੋ
ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਬੁਲਗ ਬੁਲੋਗੀਆ ॥ ਸਭਿ

in my personal possessions. (3)

The person, who unites with the Lord, through His Grace, enjoys the eternal bliss and joy. Such a person merges with the True Master, thus fulfilling all his worldly desires through the Lord's love and peaceful disposition. Such persons unite with the Lord effortlessly and enjoy the bliss of His unison without undergoing sufferings any more. The Lord has taken them in His embrace, giving them all the comforts of life, by ridding them of all vicious thoughts. O Nanak ! Such persons have thus merged with the True Master, the (Lord) prime-Soul. So let us all recite True Name. (4 - 1)

Ka'nr'a Ki Vaar Mahala - 4 Moosai Ki Vaar ki Dhuni
Ik onkar satgur prasad Slok M - 4 (Ram Na'am nidhan har Gurmat rakh urdhar.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us inculcate the love of the Lord's True Name in our hearts by following the teachings of the Guru, the fountain head of all bliss. Let us be the slave of the slaves of the Lord, by getting rid of the (vice) poison of egoism. Thus we could win the battle of life, without facing defeat at all. O Nanak ! Blessed is the fortunate person, pre-destined by Lord's Will, who has tasted the nectar of Lord's True Name, the best of all worldly pleasures. (1)

M -4: The Lord-Govind is the treasure of all virtues in the four ages. We could gain the pleasure and acceptance of the Lord (in the Lord's Court) by reciting the Lord's True Name through the Guru's guidance. The person, who always recites the True Name of the Lord, becomes great and wins acclaim by purifying his heart. O Nanak ! The Guru is an embodiment of the Lord Himself, so that we could attain the True Name through the company of the Guru, and His Grace. (2)

Pour'i : O Lord ! You yourself are the sidha, performing all sorts of penance and You are the true Yogi, engaged in Yogic feats. The Lord alone is enjoying the worldly pleasures in the form of a human being, and is enjoying the worldly bliss of life as a householder even. The Lord pervades everywhere and in every being even, and whatever happens is as per His Will. The company of the holy saints of the Guru is really praiseworthy, as we could sing the praises of the Lord in their association. Let us therefore recite the True Name of the

ਕਹਹੁ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰਿ ਹਰੇ
ਹਰਿ ਬੋਲਤ ਸਭਿ ਪਾਪ ਲਹੋਗੀਆ ॥ ੧ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ
ਕੋਇ ॥ ਹਉਮੈ ਮਮਤਾ ਨਾਸੁ ਹੋਇ ਦੁਰਮਤਿ ਕਵੈ
ਧੋਇ ॥ ਨਾਨਕ ਅਨਦਿਨੁ ਗੁਣ ਉਚਰੈ ਜਿਨ
ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹਰਿ
ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ ॥ ਹਰਿ ਆਪੇ ਅਪਿ ਵਰਤਦਾ
ਹਰਿ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜੋ ਹਰਿ ਪ੍ਰਭੁ
ਭਾਵੈ ਸੋ ਥੀਐ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸੁ ਹੋਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਬੇਅੰਤੁ ਪ੍ਰਭੁ ਹਰਿ ਸੋਇ
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਾਲਾਹਿਆ ਤਨੁ ਮਨੁ
ਸੀਤਲੁ ਹੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭ ਜੋਤਿ ਤੇਰੀ ਜਗਜੀਵਨਾ ਤੂ
ਘਟਿ ਘਟਿ ਹਰਿ ਚੰਗ ਚੰਗਨਾ ॥ ਸਭਿ ਧਿਆਵਹਿ
ਤੁਧੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਸਤਿ ਸਤਿ ਪੁਰਖ ਨਿਰੰਜਨਾ
॥ ਇਕੁ ਦਾਤਾ ਸਭੁ ਜਗਤੁ ਭਿਖਾਰੀਆ ਹਰਿ
ਜਾਚਹਿ ਸਭ ਮੰਗ ਮੰਗਨਾ ॥ ਸੇਵਕੁ ਨਾਕੁਰੁ ਸਭੁ
ਤੂਹੈ ਤੂਹੈ ਗੁਰਮਤੀ ਹਰਿ ਚੰਗ ਚੰਗਨਾ ॥ ਸਭਿ
ਕਹਹੁ ਮੁਖਹੁ ਰਿਖੀਕੇਸੁ ਹਰੇ ਰਿਖੀਕੇਸੁ ਹਰੇ ਜਿਤੁ
ਪਾਵਹਿ ਸਭ ਫਲ ਫਲਨਾ ॥ ੨ ॥

ਸਲੋਕ ਮ: ੪

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਮਨ ਹਰਿ ਦਰਗਹ
ਪਾਵਹਿ ਮਾਨੁ ॥ ਜੋ ਇਛਹਿ ਸੋ ਫਲੁ ਪਾਇਸੀ
ਗੁਰ ਸਬਦੀ ਲਗੈ ਧਿਆਨੁ ॥ ਕਿਲਵਿਖ ਪਾਪ
ਸਭਿ ਕਟੀਅਹਿ ਹਉਮੈ ਚੁਕੈ ਗੁਮਾਨੁ ॥ ਗੁਰਮੁਖਿ

Lord sublime (with our tongue) as with the worship of the Lord
we could cast away all our sins. (by reciting Lord's True Name).

(1)

Slok M- 4 (*Har har har har Na'am hai Gurmukh*)

The Guru-minded persons, very few in number, attain the True Name of the Lord, harbinger of peace and destroyer of all sins. Such a person, washes away his worldly falsehood by getting rid of his egoism and worldly attachment. O Nanak! The person, who is fortunate enough and pre-destined by Lord's Will, sings the praises of the Lord day and night. (1)

M- 4: The Lord is our benefactor and whatever He Wills, comes to pass, as per His ordains. The Lord Himself pervades everywhere, and there is none equal in Greatness to Him. Whatever pleases the Lord, is happening now and will happen in future as well as per His Will. The Lord is truly limitless, as no one has been able to evaluate His Greatness. O Nanak ! The persons, who have sung the praises of the Lord in the company of the Guru-minded persons, find peace and solace of both the body and mind. (2)

Pour'i : O Lord-Creator ! Your light permeates throughout the whole universe, and each being is imbued with Your love, and everyone enjoys the eternal bliss through Your Grace alone.

O my beloved Lord ! You are the only True Master, being free from the effects of worldly falsehoods (Maya) and everyone in the world, worships You alone, being an embodiment of Truth. O Lord ! There is only one Lord-benefactor, while the whole world is begging of You and all these beggars are seeking favours from You. O Lord ! You are the Master and the disciple both combined in one, and are imparting to us many virtues through the Guru's guidance. Let us praise the Lord, the Master of all our senses and the Lord of all beings, from whom we could gain all the fruits of our labour or efforts. (2)

Slok M - 4 (*Har har naam dhiaie' ma'n har.....*)

O my mind ! Let us remember the Lord and recite True Name, so that we could find an honourable position in the Lord's Presence. The person, who concentrates and follows the Guru's Word, gets all his desires fulfilled as he gets rid of all his sins and egoism or pride. The lotus of their heart blossoms forth as the Guru- minded persons have realised the Prime-

ਕਮਲੁ ਵਿਗਸਿਆ ਸਭੁ ਆਤਮ ਬ੍ਰਹਮੁ ਪਛਾਨੁ
॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਜਨ ਨਾਨਕ
ਜਪਿ ਹਰਿ ਨਾਮੁ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤ੍ਰੁ ਹੈ ਨਾਮੁ
ਜਪਤ ਦੁਖੁ ਜਾਇ ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ
ਤਿਨ ਮਨਿ ਵਸਿਆ ਆਇ ॥ ਸਤਿਗੁਰੁ ਕੈ ਭਾਣੈ
ਜੋ ਚਲੈ ਤਿਨ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ ॥ ਆਪਣੈ
ਭਾਣੈ ਕਿਨੈ ਨ ਪਾਇਓ ਜਨ ਵੇਖਹੁ ਮਨਿ
ਪਤੀਆਇ ॥ ਜਨੁ ਨਾਨਕੁ ਦਾਸਨ ਦਾਸੁ ਹੈ ਜੋ
ਸਤਿਗੁਰੁ ਲਾਗੇ ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂੰ ਥਾਨ ਥਨੰਤਰਿ ਭਰਪੂਰੁ ਹਰਿ
ਕਰਤੇ ਸਭ ਤੇਰੀ ਬਣਤ ਬਣਾਵਣੀ ॥ ਰੰਗ ਪਰੰਗ
ਸਿਸਟਿ ਸਭ ਸਾਜੀ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਂਤਿ
ਉਪਾਵਣੀ ॥ ਸਭ ਤੇਰੀ ਜੋਤਿ ਜੋਤੀ ਵਿਚਿ ਵਰਤਹਿ
ਗੁਰਮਤੀ ਤੁਧੈ ਲਾਵਣੀ ॥ ਜਿਨ ਹੋਹਿ ਦਇਆਲੂ
ਤਿਨ ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਹਰਿ
ਸਮਝਾਵਣੀ ॥ ਸਭਿ ਬੋਲਹੁ ਰਾਮ ਰਾਮੇ ਸ੍ਰੀ ਰਾਮ
ਰਾਮੇ ਜਿਤੁ ਦਾਲਦੁ ਦੁਖ ਭੁਖ ਸਭ ਲਹਿ ਜਾਵਣੀ
॥ ੩ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ
ਉਰ ਧਾਰਿ ॥ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ
ਬੁਝਹੁ ਸਬਦ ਵੀਚਾਰਿ ॥ ਮਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇਆ ਬਿਖੁ ਹਉਮੈ ਕਢੀ ਮਾਰਿ ॥ ਜਿਨ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਤਿਨ ਜੂਐ ਜਨਮੁ
ਸਭੁ ਹਾਰਿ ॥ ਗੁਰਿ ਤੁਨੈ ਹਰਿ ਚੇਤਾਇਆ ਹਰਿ
ਨਾਮਾ ਹਰਿ ਉਰ ਧਾਰਿ ॥ ਜਨ ਨਾਨਕ ਤੇ ਮੁਖ
ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥ ੧ ॥

soul pervading in all the souls. O Nanak ! May the Lord bestow on me his Grace, so that I could recite His True Name all the time. (1)

M-4: The Lord's True Name is pure; by reciting True Name all our sufferings disappear. Whosoever is fortunate enough, being pre-destined by Lord's Will, gets imbued with the love of True Name and inculcates it in the heart. The person, who follows the True Guru's Will, casts away all his ills and afflictions. If we were to verify and consider it in the mind, we will realise that no one has ever attained the Lord by following his own Will. O Nanak ! I would be the slave of the slaves of such a person, who takes refuge at the lotus-feet of the Guru. (2)

Pour'i : O Lord-Creator ! You are pervading all over including all lands or countries, and the whole universe is Your own creation. The Lord has created various hues and designs of the worldly creation, and there are many beings of various types created by Him.

O Prime-soul ! The light of Lord's Prime-soul is shining in each being and the persons, blessed with the Guru's guidance, have developed love for the Lord. O Lord ! Whosoever is bestowed with Your Grace, is united with the True Guru.

The Guru-minded persons realise the Lord's secrets through the acclaimed holy saiths. Let us all recite the True Name of the Lord, "Ram", so that all our afflictions and ills are got rid of. (3)

Slok M - 4 (Har har amrit Naa'm ras har.....)

The True Name of the Lord is like the nectar of True Name and the Lord enables us to inculcate the love of True Name in our hearts. The Lord abides within the holy congregations of saints, which could be realised by deliberating on the Guru's Word. Whosoever has recited True Name of the Lord in his heart, gets rid of the vice of egoism whereas the person, who does not recite True Name of the Lord, loses the gamble of life. The persons, who are blessed with the Guru's Grace and benevolence, are enabled to recite True Name by inculcating the love of the Lord in the heart. O Nanak ! Such persons are received with honour in the Lord's Presence. (Proceed with flying colours)(1)

ਮ: ੪ ॥ ਹਰਿ ਕੀਰਤਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਵਿਚਿ
ਕਲਿਜੁਗ ਕਰਣੀ ਸਾਰੁ ॥ ਮਤਿ ਗੁਰਮਤਿ ਕੀਰਤਿ
ਪਾਈਐ ਹਰਿ ਨਾਮਾ ਹਰਿ ਉਰਿ ਹਾਰੁ ॥ ਵਡਭਾਗੀ
ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਤਿਨ ਸਉਪਿਆ ਹਰਿ
ਭੰਡਾਰੁ ॥ ਬਿਨੁ ਨਾਵੈ ਜਿ ਕਰਮ ਕਮਾਵਣੇ ਨਿਤ
ਹਉਮੈ ਹੋਇ ਖੁਆਰੁ ॥ ਜਲਿ ਹਸਤੀ ਮਲਿ
ਨਾਵਾਲੀਐ ਸਿਰਿ ਭੀ ਫਿਰਿ ਪਾਵੈ ਛਾਰੁ ॥ ਹਰਿ
ਮੇਲਹੁ ਸਤਿਗੁਰੁ ਦਇਆ ਕਰਿ ਮਨਿ ਵਸੈ
ਏਕੰਕਾਰੁ ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਸੁਣਿ ਹਰਿ ਮੰਨਿਆ
ਜਨ ਨਾਨਕ ਤਿਨ ਜੈਕਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਰਾਮ ਨਾਮੁ ਵਖਰੁ ਹੈ ਉਤਮੁ ਹਰਿ
ਨਾਇਕੁ ਪੁਰਖੁ ਹਮਾਰਾ ॥ ਹਰਿ ਖੇਲੁ ਕੀਆ ਹਰਿ
ਆਪੇ ਵਰਤੈ ਸਭੁ ਜਗਤੁ ਕੀਆ ਵਣਜਾਰਾ ॥
ਸਭ ਜੋਤਿ ਤੇਰੀ ਜੋਤੀ ਵਿਚਿ ਕਰਤੇ ਸਭੁ ਸਚੁ
ਤੇਰਾ ਪਾਸਾਰਾ ॥ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਸਫਲ ਸੇ
ਗਾਵਹਿ ਗੁਰਮਤੀ ਹਰਿ ਨਿਰੰਕਾਰਾ ॥ ਸਭਿ ਚਵਹੁ
ਮੁਖਹੁ ਜਗੰਨਾਥੁ ਜਗੰਨਾਥੁ ਜਗਜੀਵਨੋ ਜਿਤੁ
ਭਵਜਲ ਪਾਰਿ ਉਤਾਰਾ ॥ ੪ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਮਰੀ ਜਿਹਬਾ ਏਕ ਪ੍ਰਭ ਹਰਿ ਕੇ ਗੁਣ ਅਗਮ
ਅਥਾਹ ॥ ਹਮ ਕਿਉ ਕਰਿ ਜਪਹੁ ਇਆਣਿਆ
ਹਰਿ ਤੁਮ ਵਡ ਅਗਮ ਅਗਾਹ ॥ ਹਰਿ ਦੇਹੁ
ਪ੍ਰਭੁ ਮਤਿ ਉਤਮਾ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਪਗਿ ਪਾਹ
॥ ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਮ ਪਾਪੀ ਸੰਗਿ
ਤਰਾਹ ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈਹੁ
ਹਰਿ ਤੁਨੈ ਮੇਲਿ ਮਿਲਾਹ ॥ ਹਰਿ ਕਿਰਪਾ ਕਰਿ
ਸੁਣਿ ਬੇਨਤੀ ਹਮ ਪਾਪੀ ਕਿਰਮ ਤਰਾਹ ॥ ੧ ॥

M - 4 : In this age of Kal-Yug the best way to sing the praises of the Lord is by reciting True Name, while the Lord's praises could be sung by following the Guru's guidance, inculcating the True Name in the heart like a necklace around the neck. The fortunate persons, who have remembered the Lord, being pre-destined by Lord's Will, are blessed by the Lord with His worship. Without the support of True Name, all our actions lead us to despair and disgust, being engrossed, in egoism. Just as the elephant, after a wash, sprays dust on his body, so our good actions filled with egoism, would be of no avail. May the True Guru bestow His Grace on us and unite us with the Lord, so that we could recite True Name! (we could inculcate Lord's love in the heart). O Nanak! The Guru-minded persons, who have followed the Guru's teachings, after listening to them, deserve our salutations. (2)

Pour'i : The True Name of the Lord is our greatest acquisition (wealth), who is our True Master. The Lord Himself has designed the worldly drama, being present everywhere, and the whole world is engaged by Him in various activities. O Lord-Creator ! The whole world is illumined with Your true embodiment or an embodiment of Truth. O Lord, without any form ! The persons, who sing Your praises through the Guru's guidance are successful in life; Let us all recite the True Name of the Lord, who blesses the whole world with light and life and is our True Master ! (4)

Slok M - 4 (Hamri jehba ek prabh har ke.....)

The Lord's virtues are immeasurable while we have only one tongue (so how could we describe His Greatness ?) O Lord ! You are too Great and deep to be probed by us, as the ignorant people like us are unable to describe Your vastness, being beyond our comprehension. O Lord ! May You bestow us with great wisdom, so that we could take refuge at the lotus feet of the company of holy saints, so that the sinners like us could also cross this ocean of life successfully! O Nanak! May the Lord bestow His Grace on helpless (slaves) disciples like us, so that we may be united with the Lord if it pleases Him! (1)

O Lord ! May You listen to our prayers through Your

ਮ: ੪ ॥ ਹਰਿ ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰੁ
ਸਤਿਗੁਰੁ ਮੇਲਿ ਦਇਆਲੁ ॥ ਗੁਰੁ ਸੇਵਾ ਹਰਿ
ਹਮ ਭਾਈਆ ਹਰਿ ਹੋਆ ਹਰਿ ਕਿਰਪਾਲੁ ॥
ਸਭ ਆਸਾ ਮਨਸਾ ਵਿਸਰੀ ਮਨਿ ਚੂਕਾ ਆਲ
ਜੰਜਾਲੁ ॥ ਗੁਰਿ ਤੁਠੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਮ
ਕੀਏ ਸਬਦਿ ਨਿਹਾਲੁ ॥ ਜਨ ਨਾਨਕਿ ਅਤੁਟੁ
ਧਨੁ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਨੁ ਮਾਲੁ ॥੨॥
ਪਉੜੀ ॥ ਹਰਿ ਤੁਮ੍ਹ ਵਡ ਵਡੇ ਵਡੇ ਉਚੇ
ਸਭ ਉਪਰਿ ਵਡੇ ਵਡੋਨਾ ॥ ਜੋ ਧਿਆਵਹਿ ਹਰਿ
ਅਪਰੰਪਰੁ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ਹਰੇ ਤੇ ਹੋਨਾ
॥ ਜੋ ਗਾਵਹਿ ਸੁਣਹਿ ਤੇਰਾ ਜਸੁ ਸੁਆਮੀ ਤਿਨ
ਕਾਟੇ ਪਾਪ ਕਟੋਨਾ ॥ ਤੁਮ ਜੈਸੇ ਹਰਿ ਪੁਰਖ ਜਾਨੇ
ਮਤਿ ਗੁਰਮਤਿ ਮੁਖਿ ਵਡ ਵਡ ਭਾਗ ਵਡੋਨਾ ॥
ਸਭਿ ਧਿਆਵਹੁ ਆਦਿ ਸਤੇ ਜੁਗਾਦਿ ਸਤੇ
ਪਰਤਪਿ ਸਤੇ ਸਦਾ ਸਦਾ ਸਤੇ ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ
ਦਸੋਨਾ ॥ ੫ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਮਰੇ ਹਰਿ ਜਗਜੀਵਨਾ ਹਰਿ ਜਪਿਓ ਹਰਿ ਗੁਰੁ
ਮੰਤ ॥ ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ ਹਰਿ
ਮਿਲਿਆ ਆਇ ਅਚਿੰਤ ॥ ਹਰਿ ਆਪੇ ਘਟਿ
ਘਟਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਆਪਿ ਬਿਅੰਤ ॥
ਹਰਿ ਆਪੇ ਸਭ ਰਸ ਭੋਗਦਾ ਹਰਿ ਆਪੇ ਕਵਲਾ
ਕੰਤ ॥ ਹਰਿ ਆਪੇ ਭਿਖਿਆ ਪਾਇਦਾ ਸਭ
ਸਿਸਟਿ ਉਪਾਈ ਜੀਅ ਜੰਤ ॥ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ
ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਮਾਂਗਹਿ ਹਰਿ ਜਨ ਸੰਤ ॥
ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਹਮ ਗਾਵਹੁ

Grace, so that the sinning worms like us may also attain salvation !

M - 4 : O Lord-benefactor, Bestower of life to the world! May You enable us to join the company of the True Guru-benefactor ! Once we accepted with pleasure, the service of the Guru, the Lord-benefactor accepted us in His service. Then we forgot all our worldly desires and hopes, ridding ourselves of all worldly bondage. When the Guru was pleased with us, He blessed us with His True Name and we were completely satiated with the Guru's Message. (Word). O Nanak ! The disciple of the Guru, then attained the unlimited treasure of True Name, through the Lord's Grace. (2)

Pour'i : O Lord ! You are the Greatest power, greater than all the known powers and shall ever be the greatest Lord Almighty, without any parallel. The persons, who have recited the True Name of the Lord or listened to His praises being sung, were feed from the clutches of all their sins. O Lord ! Having realised Your Greatness through the Great Guru's guidance, we have seen Your omni-potent stature in the company of some fortunate and prominent persons. O Nanak! Let us remember the True Lord, being the slave of Lord's slaves, who was true in the beginning of ages, who is true now and shall ever be True throughout the ages, and recite His True Name.(5)

Slok M - 4 (Hamrai har jagjivna' har japiou.....)

We have inculcated the love of the Lord-Creator, the life-giver to the world, in our heart and have recited the Lord's True Name through the Guru's guidance (Guru's Word).

The Lord, who is beyond the comprehension of our mind (including Vedas and Shastras), and all our senses and is too deep for a probe being limitless, has been attained by us suddenly without any efforts. The Lord is pervading all the beings and appears limitless all around us, enjoying all the worldly pleasures Himself, being the Lord-spouse of Maya. (worldly falsehood) The Lord Himself sustains the whole world, providing it with its needs after creating the whole universe with different forms of life. May the Lord-benefactor bestow us with the boon of True Name which is the favour demanded by the holy saints even ! O Nanak ! May the Lord unite us with Himself, who is our True Master, as we are singing His

ਹਰਿ ਗੁਣ ਛੰਤ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਨਾਮੁ ਹਰਿ ਮੈ ਮਨਿ
ਤਨਿ ਨਾਮੁ ਸਰੀਰਿ ॥ ਸਭਿ ਆਸਾ ਗੁਰਮੁਖਿ
ਪੂਰੀਆ ਜਨ ਨਾਨਕ ਸੁਣਿ ਹਰਿ ਧੀਰ ॥ ੨ ॥
ਪਉੜੀ ॥ ਹਰਿ ਉਤਮੁ ਹਰਿਆ ਨਾਮੁ ਹੈ ਹਰਿ
ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਮਉਲਾ ॥ ਜੋ ਜਪਦੇ ਹਰਿ ਹਰਿ
ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਸੇਵੇ ਚਰਨ ਨਿਤ ਕਉਲਾ ॥
ਨਿਤ ਸਾਰਿ ਸਮਾਲੇ ਸਭ ਜੀਅ ਜੰਤ ਹਰਿ ਵਸੈ
ਨਿਕਟਿ ਸਭ ਜਉਲਾ ॥ ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ
ਬੁਝਾਇਸੀ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪ੍ਰਭੁ ਸਉਲਾ ॥
ਸਭਿ ਗਾਵਹੁ ਗੁਣ ਗੋਵਿੰਦ ਹਰੇ ਗੋਵਿੰਦ ਹਰੇ ਗੋਵਿੰਦ
ਹਰੇ ਗੁਣ ਗਾਵਤ ਗੁਣੀ ਸਮਉਲਾ ॥ ੬ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਸੁਤਿਆ ਹਰਿ ਪ੍ਰਭੁ ਚੇਤਿ ਮਨਿ ਹਰਿ ਸਹਜਿ
ਸਮਾਧਿ ਸਮਾਇ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਚਾਉ
ਮਨਿ ਗੁਰੁ ਤੁਠਾ ਮੇਲੇ ਮਾਇ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਇਕਸੁ ਸੇਤੀ ਪਿਰਹੜੀ ਹਰਿ
ਇਕੋ ਮੇਰੈ ਚਿਤਿ ॥ ਜਨ ਨਾਨਕ ਇਕੁ ਅਧਾਰੁ
ਹਰਿ ਪ੍ਰਭੁ ਇਕਸ ਤੇ ਗਤਿ ਪਤਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਪੰਚੇ ਸਬਦ ਵਜੇ ਮਤਿ ਗੁਰਮਤਿ
ਵਡਭਾਗੀ ਅਨਹਦੁ ਵਜਿਆ ॥ ਆਨਦ ਮੂਲੁ
ਰਾਮੁ ਸਭੁ ਦੇਖਿਆ ਗੁਰ ਸਬਦੀ ਗੋਵਿੰਦੁ ਗਜਿਆ
॥ ਆਦਿ ਜੁਗਾਦਿ ਵੇਸੁ ਹਰਿ ਏਕੋ ਮਤਿ ਗੁਰਮਤਿ
ਹਰਿ ਪ੍ਰਭੁ ਭਜਿਆ ॥ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ
ਦਇਆਲ ਪ੍ਰਭੁ ਜਨ ਰਾਖਹੁ ਹਰਿ ਪ੍ਰਭੁ ਲਜਿਆ
॥ ਸਭਿ ਧੰਨੁ ਕਹਹੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸਤਿਗੁਰੁ

praises, (1)

M - 4 : I have inculcated the love of True Name in my heart, as the beloved Lord's True Name blossoms and flourishes everyone's body and mind. O Nanak ! We have fulfilled all our desires through the company of the Guru-minded persons, and we have attained peace and satisfaction by listening to the Lord's praises being sung. (2)

Pour'i : The True Name of the Lord, who is pervading everywhere and in every being, is the greatest power responsible for greenery and bloom all around. The persons, who recite True Name of the Lord day and night are worshipped always by the Maya, taking His support. The Lord sustains all the beings, big and small, and remains aloof, though being present within and close by all the beings. The person, whom the Lord wishes, realises His secrets and unites him with Himself, if he has joined the company of the True Guru. Let all of us sing the praises of the Lord with body, mind and soul, as by singing His praises (and reciting True Name) we get merged with the Lord. (6)

Slok M - 4 (Sutia' har prabh che't ma'n)

O my mind ! Let us recite Lord's True Name even while sleeping and get concentrated in True Lord with meditation of the Lord in a stage of Equipose. O Nanak ! The Guru merges the person, with Himself, who is longing for His union, through His Grace and pleasure. (1)

M - 4 : O Nanak ! I have developed the love of the (one) Lord, having inculcated His love in my heart. I have only the support of the Lord and my honour and status lies fully in the hands of the Lord. (2)

Pour'i : Once I accepted to follow the Guru's guidance and teachings, all the five Guru's Words (of great value) were heard alongwith the unstrung Music of Nature (all-pervasive Music) by the fortunate one. When we recited Lord's True Name through the Guru's guidance, we perceived the Lord, the source of all life, pervading everywhere. We have recited the True Name of the Lord through the Guru's guidance, as the Lord appeared in the same form in the beginning of the ages or during the four ages even. O Lord-benefactor ! May You protect the honour of Your disciple and bestow on us the boon of True Name. Let us salute the True Guru and thank Him for His blessings, in whose unison we have been protected with His

ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਪ੍ਰਭਾ ਕਜਿਆ ॥ ੭ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਭਗਤਿ ਸਰੋਵਰੁ ਉਛਲੈ ਸੁਭਰ ਭਰੇ ਵਹੀਨਿ ॥
ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੰਨਿਆ ਜਨ ਨਾਨਕ ਵਡ ਭਾਗ
ਲਹੀਨਿ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਅਸੰਖ ਹਰਿ ਹਰਿ ਕੇ
ਗੁਨ ਕਥਨੁ ਨ ਜਾਹਿ ॥ ਹਰਿ ਹਰਿ ਅਗਮੁ
ਅਗਾਧਿ ਹਰਿ ਜਨ ਕਿਤੁ ਬਿਧਿ ਮਿਲਹਿ
ਮਿਲਾਹਿ ॥ ਹਰਿ ਹਰਿ ਜਸੁ ਜਪਤ ਜਪੰਤ ਜਨ
ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਇ ॥ ਜਨ ਨਾਨਕ
ਹਰਿ ਅਗਮ ਪ੍ਰਭ ਹਰਿ ਮੇਲਿ ਲੈਹੁ ਲੜਿ ਲਾਇ
॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ
ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖਾ ॥ ਕਿਛੁ ਵਖਰੁ
ਹੋਇ ਸੁ ਵਰਨੀਐ ਤਿਸੁ ਰੂਪੁ ਨ ਰਿਖਾ ॥ ਜਿਸੁ
ਬੁਝਾਏ ਆਪਿ ਬੁਝਾਇ ਦੇਇ ਸੋਈ ਜਨੁ ਦਿਖਾ ॥
ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ
ਗੁਣ ਸਿਖਾ ॥ ਧਨੁ ਧੰਨੁ ਸੁ ਰਸਨਾ ਧੰਨੁ ਕਰ ਧੰਨੁ
ਸੁ ਪਾਧਾ ਸਤਿਗੁਰੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਲੇਖਾ ਲਿਖਾ
॥ ੮ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰੁ
ਭਾਇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤ੍ਰੁ ਹੈ ਹਰਿ ਜਪਤ
ਸੁਨਤ ਦੁਖੁ ਜਾਇ ॥ ਹਰਿ ਨਾਮੁ ਤਿਨੀ ਆਗਾਧਿਆ
ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ ਧਰਿ ਪਾਇ ॥ ਹਰਿ ਦਰਗਹ
ਜਨ ਪੈਨਾਈ ਅਨਿ ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ ਆਇ ॥
ਜਨ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿਨ ਹਰਿ ਸੁਣਿਆ

care. (7)

Slok M - 4 (*Bhagat Sarovar uchhlai subhar bhare'.....*)

The holy saints, ocean of worship and saintliness are brimming with the waters of knowledge and imparting teachings and light to the world. O Nanak ! The persons are really fortunate and pre-destined by Lord's Will, who have followed the Guru's Message thus enjoying the eternal bliss.(1)

M - 4 : The Lord's Names are numerous (in millions) and the virtues of the Lord are equally innumerable, which cannot be described by us. The Lord is a distant entity, being limitless and beyond our comprehension. How could we unite with the Lord and through what means could we realise Him?

The holy saints recite the True Name and sing the Lord's praises and help others as well but we cannot evaluate their power or strength. O Nanak ! May the limitless Lord unite me with Himself and merge me with Himself through His Grace. (2)

Pour'i : How could we perceive that limitless Lord, who is beyond our comprehension and too deep for a probe ? The Lord is without any form, sign or symbol and cannot be described by us, as He does not possess any particular shape. The person, who is blessed with Lord's Grace is enabled to perceive the Lord, and realises the secrets of the Lord, if it pleases Him.

The company of holy saints is the school (place of worship) where we could learn the knowledge of the Lord, including His virtues. Blessed is the tongue, including the hands and we salute the teacher also, in whose company we could describe the indescribable Lord. (8)

Slok Mahala - 4 (*Har har Naam amrit hai.....*)

The Lord's True Name is like the nectar which could be recited by imbibing love for the Guru. The Lord's True Name is so pure (and effective) that by reciting and listening to it, all our afflictions are cast away. But only few fortunate persons, who are pre-destined by the Lord's Will, could recite the True Name of the Lord. The persons, who are imbued with the love of the True Name (through the Guru's Grace), are blessed with the robes of honour in the Lord's presence. O Nanak ! The persons, who have listened to the True Name

ਮਨਿ ਭਾਇ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ
ਪਾਇਆ ਜਾਇ ॥ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ
ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ
ਹੋਇਆ ਸਾਂਤਿ ਵਸੀ ਮਨਿ ਆਇ ॥ ਨਾਨਕ ਹਰਿ
ਹਰਿ ਚਉਦਿਆ ਸਭੁ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ ॥੨॥
ਪਉੜੀ ॥ ਹਉ ਵਾਰਿਆ ਤਿਨ ਕਉ ਸਦਾ ਸਦਾ

ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਦੇਖਿਆ ॥ ਤਿਨ ਕਉ
ਮਿਲਿਆ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜਿਨ ਕਉ ਧੁਰਿ ਮਸਤਕਿ
ਲੇਖਿਆ ॥ ਹਰਿ ਅਗਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ ਤਿਸੁ
ਰੂਪੁ ਨਹੀ ਪ੍ਰਭੁ ਰੇਖਿਆ ॥ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ
ਜਿਨਾ ਅਗਮੁ ਹਰਿ ਤੇ ਨਾਕੁਰ ਸੇਵਕ ਰਲਿ ਏਕਿਆ
॥ ਸਭਿ ਕਹਹੁ ਮੁਖਹੁ ਨਰ ਨਰਹਰੇ ਨਰ ਨਰਹਰੇ ਨਰ
ਨਰਹਰੇ ਹਰਿ ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਵਿਸੇਖਿਆ ॥ ੯ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਰਾਮ ਨਾਮੁ ਰਮੁ ਰਵਿ ਰਹੇ ਰਮੁ ਰਾਮੇ ਰਾਮੁ ਰਮੀਤਿ
॥ ਘਟਿ ਘਟਿ ਆਤਮ ਰਾਮੁ ਹੈ ਪ੍ਰਭਿ ਖੇਲੁ ਕੀਓ
ਰੰਗਿ ਰੀਤਿ ॥ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਜਗਜੀਵਨਾ
ਪਰਗਾਸੁ ਕੀਓ ਗੁਰ ਮੀਤਿ ॥ ਹਰਿ ਸੁਆਮੀ
ਹਰਿ ਪ੍ਰਭੁ ਤਿਨ ਮਿਲੇ ਜਿਨ ਲਿਖਿਆ ਧੁਰਿ ਹਰਿ
ਪ੍ਰੀਤਿ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰ
ਬਚਨਿ ਜਪਿਓ ਮਨਿ ਚੀਤਿ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਭਾਗਿ
ਵਸੈ ਵਡਭਾਗਿ ॥ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਲਿਆ ਨਾਨਕ
ਹਰਿ ਲਿਵ ਲਾਗਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਧਨੁ ਧਨੁ ਸੁਹਾਵੀ ਸਫਲ ਘੜੀ

of the Lord with love and devotion, proceed to the Lord's court (Lord's presence) with flying colours. (1)

M - 4 : The Lord's True Name is the invaluable treasure (in the world) which could be attained only through the Guru's guidance and Grace. Moreover, only the fortunate persons, pre-destined by the Lord's Will, are united with the True Guru, who attain peace and tranquillity of mind along with perfect bliss in His company. O Nanak ! Thus by reciting True Name of the Lord, we could get rid of our ills and laziness (and dual-mindedness). (2)

Pour'i : I would offer myself as a sacrifice to such Guru-minded persons, who have perceived my beloved Guru. Infact, the fortunate persons, pre-destined by the Lord's Will, are united with the True Guru. The Guru-minded persons have recited the True Name of limitless Lord, who has no signs or symbols (who is formless). The devotee and the True Master have mingled with each other without distinction by the recitation of True Name of the unfathomable Lord by the devotee. Let us all recite the True Name of the limitless Lord and worship Him with body, mind and soul during the three ages as this is the only profitable job in this life. (9)

Slok M - 4 (Ram Naam Ram rav rehai Ram Ramo.....)

Some persons, sing the praises of the Lord and recite True Name with the tongue, and remember the Lord with body and mind, and inculcate the love of the Lord in their hearts. The Prime-soul pervades all the souls of the human beings, as the Lord has enacted His worldly drama in various forms. The Lord-Creator is present within me. And this enlightenment has been shown by the beloved Guru. The persons, who are pre-destined by Lord's Will, are united with the Lord, (True Master) by inculcating His love in the heart. O Nanak ! We have recited the True Name of the Lord and remembered the Lord within by following the Guru's Word. (1)

M - 4: Let us realise the Lord in the company of the Guru, who abides within the hearts of fortunate persons alone, predestined by the Lord's Will. O Nanak ! The perfect Guru has enabled those persons to perceive the Lord who have inculcated the love of the Lord in their hearts. (2)

Pour'i : Blessed is the moment or the time one is made

ਜਿਤੁ ਹਰਿ ਸੇਵਾ ਮਨਿ ਭਾਣੀ ॥ ਹਰਿ ਕਥਾ
ਸੁਣਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਅਕਥ
ਕਹਾਣੀ ॥ ਕਿਉ ਪਾਈਐ ਕਿਉ ਦੇਖੀਐ ਮੇਰਾ
ਹਰਿ ਪ੍ਰਭ ਸੁਘੜੁ ਸੁਜਾਣੀ ॥ ਹਰਿ ਮੇਲਿ ਦਿਖਾਏ
ਆਪਿ ਹਰਿ ਗੁਰ ਬਚਨੀ ਨਾਮਿ ਸਮਾਣੀ ॥ ਤਿਨ
ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਜੋ ਜਪਦੇ ਹਰਿ
ਨਿਰਬਾਣੀ ॥ ੧੦ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਪ੍ਰਭ ਰਤੇ ਲੋਇਣਾ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰੁ
ਦੇਇ ॥ ਮੈ ਪ੍ਰਭ ਸਜਣੁ ਪਾਇਆ ਜਨ ਨਾਨਕ
ਸਹਜਿ ਮਿਲੇਇ ॥ ੧ ॥

ਮ: ੪ ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ
ਨਾਮਿ ਸਮਾਇ ॥ ਨਾਮੁ ਚਿਤਵੈ ਨਾਮੇ ਪੜੈ ਨਾਮਿ
ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਚਿੰਤਾ
ਗਈ ਬਿਲਾਇ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਊਪਜੈ
ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ
ਨਾਮੇ ਪਲੈ ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਤੁਧੁ
ਆਪੇ ਵਸਗਤਿ ਕੀਤਾ ॥ ਇਕਿ ਮਨਮੁਖ ਕਰਿ
ਹਾਰਾਇਅਨੁ ਇਕਨਾ ਮੇਲਿ ਗੁਰੂ ਤਿਨਾ ਜੀਤਾ ॥
ਹਰਿ ਊਤਮੁ ਹਰਿ ਪ੍ਰਭ ਨਾਮੁ ਹੈ ਗੁਰ ਬਚਨਿ
ਸਭਾਰੀ ਲੀਤਾ ॥ ਦੁਖੁ ਦਾਲਦੁ ਸਭੇ ਲਹਿ
ਗਇਆ ਜਾਂ ਨਾਉ ਗੁਰੂ ਹਰਿ ਦੀਤਾ ॥ ਸਭਿ
ਸੇਵਹੁ ਮੇਹਨੇ ਮਨਮੇਹਨੇ ਜਗਮੇਹਨੇ ਜਿਨਿ
ਜਗਤੁ ਉਪਾਇ ਸਭੇ ਵਸਿ ਕੀਤਾ ॥ ੧੧ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ

to serve the Lord. O my beloved Gursikhs ! Pray give me the story of (discourse on) the indescribable Lord, who is limitless, and beyond our comprehension. My Lord is truly wonderful, being too wise for our comprehension. How could we attain the Lord and perceive Him?

The persons, whose mind is imbued with the love of the Lord through the Guru's Word enables them to realise the Lord's secrets through the company of the Guru. O Nanak! I offer myself as a sacrifice to those persons who recite the True Name of the perfect Lord. (10)

Slok M - 4 (*Har prabh ratai loena' gyan*)

Since the time the Guru has bestowed on us the collyrium of knowledge (about Lord's secrets) my eyes are pinned on the glimpse of the Lord. O Nanak ! I have attained the beloved Lord through the Guru's guidance in a state of equipoise. (1)

The Guru-minded persons have attained peace and tranquillity of mind, having their body and mind tuned to the True Name. They always recite True Name, study about the True Name, and remain immersed in the love of the True Name. They have got rid of their worries by attaining the invaluable wealth of True Name. The love of True Name sprouts in the heart by meeting the True Guru, which rids us of all our worldly desires and hunger. O Nanak ! The persons, immersed in True Name, attain the treasure of True Name alone. (2)

Pour'i : O Lord ! Having created this universe You have controlled its functioning as well. The self-willed persons have lost the battle of life in this world, whereas the persons, united with the Guru, have won the battle of life, The Lord's True Name is the greatest possession in life, which is attained by the few fortunate persons, who are pre-destined by the Lord's Will. By receiving the True Name from the Guru, we got rid of all our sins and sufferings. Let us all serve the beloved Lord, who has controlled the whole world after creating it. (11)

Slok M - 4 (*Ma'n antar homain rog hai.....*)

The faithless persons, who are suffering from the malady of egoism, have forgotten the Lord due to their doubts and

ਦੁਰਜਨਾ ॥ ਨਾਨਕ ਰੋਗੁ ਵਢਾਇ ਮਿਲਿ ਸਤਿਗੁਰੁ
ਸਾਧੂ ਸਜਨਾ ॥ ੧ ॥

ਮ: ੪ ॥ ਮਨੁ ਤਨੁ ਤਾਮਿ ਸਗਾਰਵਾ ਜਾਂ ਦੇਖਾ
ਹਰਿ ਨੈਣੇ ॥ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਮੈ ਮਿਲੈ ਹਉ ਜੀਵਾ
ਸਦੁ ਸੁਣੇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਗੰਨਾਥ ਜਗਦੀਸਰ ਕਰਤੇ
ਅਪਰੰਪਰ ਪੁਰਖੁ ਅਤੋਲੁ ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ
ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਹਰਿ ਊਤਮੁ ਹਰਿ ਨਾਮੁ ਅਮੋਲੁ
॥ ਜਿਨ ਧਿਆਇਆ ਹਿਰਦੈ ਦਿਨਸੁ ਰਾਤਿ ਤੇ
ਮਿਲੇ ਨਹੀ ਹਰਿ ਰੋਲੁ ॥ ਵਡਭਾਗੀ ਸੰਗਤਿ
ਮਿਲੈ ਗੁਰ ਸਤਿਗੁਰ ਪੂਰਾ ਬੋਲੁ ॥ ਸਭਿ ਧਿਆਵਹੁ
ਨਰ ਨਾਰਾਇਣੇ ਨਾਰਾਇਣੇ ਜਿਤੁ ਚੁਕਾ ਜਮ
ਝਗੜੁ ਝਗੜੁ ॥ ੧੨ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਚਉਦਿਆ ਸਰੁ ਸੰਧਿਆ
ਗਾਵਾਰ ॥ ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਬਰੇ
ਜਿਨ ਸੰਧਿਆ ਤਿਸੁ ਫਿਰਿ ਮਾਰ ॥ ੧ ॥

ਮ: ੪ ॥ ਅਖੀ ਪ੍ਰੇਮਿ ਕਸਾਈਆ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਪਿਖੰਨਿ ॥ ਜੇ ਕਰਿ ਦੂਜਾ ਦੇਖਦੇ ਜਨ ਨਾਨਕ
ਕਢਿ ਦਿਚੰਨਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨੇ
ਅਪਰੰਪਰੁ ਸੇਈ ॥ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਲਦਾ ਜੇ
ਕਰੇ ਸੇ ਹੋਈ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ
ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥ ਘਟਿ ਘਟਿ ਅੰਤਰਿ
ਰਵਿ ਰਹਿਆ ਜਪਿਅਹੁ ਜਨ ਕੋਈ ॥ ਸਗਲ
ਜਪਹੁ ਗੋਪਾਲ ਗੁਨ ਪਰਗਟੁ ਸਭ ਲੋਈ ॥ ੧੩ ॥

dual-mindedness. O Nanak ! By meeting the saintly Guru, we have cast away all our afflictions. (1)

M - 4: The body and mind becomes great and praiseworthy, when we perceive the Lord with our eyes. O Nanak ! May the Lord unite me with Himself by listening to whose praises, I am feeling alive and active. (2)

Pour'i : O Lord-Creator ! You are the perfect Master of the whole world, being limitless and beyond our comprehension. O my Guru's followers (Sikhs) ! Recite the Lord's True Name, which is the greatest wealth, being invaluable. There is not even an iota of doubt that the persons, who have recited the True Name day and night, have merged with the Lord. We get the company of the perfect Guru, whose Message is perfect, received through great fortune only. Let us therefore, recite the True Name of the Lord-Almighty, who enables us to escape from the bondage of the Yama (god of death). (12)

Slok M- 4 (*Har jan har har choudian sar sandhia ga'var..*)

O Nanak ! The lovers of the Lord's True Name are saved by imbibing the love of the Lord, whereas the foolish persons, who (point their arrows at) malign the holy saints, are engaged in the reciting of True Name, and finally have to face the brunt (of those arrows) of those afflictions themselves. (1)

M - 4 : The eyes, which are always pining for a glimpse of the Lord, are blessed with the boon of Lord's True Name and perceive the Lord. O Nanak ! The eyes, which are interested in seeing anything (else) other than the Lord, are removed by the saints (from the socket). (The person, interested in the Lord's glimpse, perceive Him everywhere). (2)

Pour'i : The Lord is pervading in His perfection all the lands, oceans and skies, as the Lord sustains all the creation and whatever happens in the world is as per His Will, Except the Lord, there is no other support for the human being, just as mother, father, son, brother or friend do not offer any help. The Lord pervades all the beings in equal measure, but few persons only recite His True Name and attain salvation. Let us all remember (worship) the Lord, whose virtues are percolating all the regions of the Universe. (13)

ਸਲੋਕ ਮ: ੪ ॥

ਗੁਰਮੁਖਿ ਮਿਲੇ ਸਿ ਸਜਣਾ ਹਰਿ ਪ੍ਰਭ ਪਾਇਆ
ਰੰਗੁ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਲੁਡਿ
ਲੁਡਿ ਦਰਗਹਿ ਵੰਞੁ ॥ ੧ ॥

ਮ: ੪ ॥ ਹਰਿ ਤੂਹੈ ਦਾਤਾ ਸਭਸ ਦਾ ਸਭਿ
ਜੀਅ ਤੁਮ੍ਹਾਰੇ ॥ ਸਭਿ ਤੁਧੈ ਨੋ ਆਰਾਧਦੇ ਦਾਨੁ
ਦੇਹਿ ਪਿਆਰੇ ॥ ਹਰਿ ਦਾਤੈ ਦਾਤਾਰਿ ਹਬੁ ਕਢਿਆ
ਮੀਹੁ ਵੁਠਾ ਸੈਸਾਰੇ ॥ ਅੰਨੁ ਜੀਮਿਆ ਖੇਤੀ ਭਾਉ
ਕਰਿ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ ॥ ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ
ਦਾਨੁ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਅਧਾਰੇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਇਛਾ ਮਨ ਕੀ ਪੂਰੀਐ ਜਪੀਐ ਸੁਖ
ਸਾਗਰੁ ॥ ਹਰਿ ਕੇ ਚਰਨ ਅਰਾਧੀਅਹਿ ਗੁਰ
ਸਬਦਿ ਰਤਨਾਗਰੁ ॥ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ
ਹੋਇ ਫਾਟੈ ਜਮ ਕਾਗਰੁ ॥ ਜਨਮ ਪਦਾਰਥੁ
ਜੀਤੀਐ ਜਪਿ ਹਰਿ ਬੈਰਾਗਰੁ ॥ ਸਭਿ ਪਵਹੁ
ਸਰਨਿ ਸਤਿਗੁਰੂ ਕੀ ਬਿਨਸੈ ਦੁਖ ਦਾਗਰੁ ॥
੧੪ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਉ ਢੂੰਢੋਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਭੈ ਨਾਲਿ ॥ ਜਨ
ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਹਿ
ਦਿਖਾਲਿ ॥ ੧ ॥

ਮ: ੪ ॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਚੈ ਤਿਸੁ
ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤੁ ਪੂਰਾ
ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਕੋ ਉਚਰਿ ਸੁਨਾਵੈ
॥ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਉਤਰੈ ਮਨ ਚਿੰਦਿਆ

Slok M - 4 (*Gurmukh milai se sajna' har prabh.....*)

The persons, who have mingled with the Guru-minded persons as friends, are blessed with the (unison) love of the Lord. O Nanak ! If a person were to sing the praises of the Lord he would proceed with flying colours to the Lord's Presence. (1)

M - 4 : O Lord ! You are the benefactor of all the beings, and all the beings are your creation only. The whole world worships the Lord-sublime, who blesses (the whole world) them with His benedictions and favours.

O Lord-benefactor ! When the Lord bestowed His Grace, the world was blessed with the rain of the Guru's Message which resulted in the growth of the crop of True Name as the love of the Lord developed in the form of grains (crop) from this rain. O Nanak ! I seek the boon of True Name as my support in life from the Lord-benefactor. (2)

Pour'i : We could get all our desires fulfilled by reciting True Name of the Lord, the ocean of bliss. Let us worship the lotus-feet of the Lord through the Guru's Word (guidance), which is the fountain-head of all the virtues like pearls in the ocean. We could attain salvation in the company of holy saints, by casting off the noose of Yama. (god of death). We could win the battle of life by reciting True Name of the Lord, the mine of jewels. Let us all seek refuge at the lotus-feet of the Guru, so that we could get rid of all our sufferings. (14)

Slok M - 4 (*Hoan dhoo dhaindi sajna sajan.....*)

O Nanak ! The friends, whom I have been seeking since long, are abiding within me, (very close to me) and the Lord, who is limitless and indescribable, has been perceived by us through the Guru-minded persons. (1)

M - 4 : O Nanak ! We have developed the love of the True Lord, without whom it is rather impossible for us to survive. We could attain the perfect Lord only through the Guru's guidance, and the tongue has tasted the bliss of Lord's True Name by meeting the Guru. (2)

Pour'i : Whether one sings the Lord's praises or listens to His True Name or makes others listen to His praises, one is enabled to purify himself of his sins of ages and fulfil his desires, (reaping the fruit of his own actions). The person,

ਪਾਵੈ ॥ ਆਵਣੁ ਜਾਣਾ ਮੇਟੀਐ ਹਰਿ ਕੇ ਗੁਣ
ਗਾਵੈ ॥ ਆਪਿ ਤਰਹਿ ਸੰਗੀ ਤਰਹਿ ਸਭ ਕੁਟੰਬੁ
ਤਰਾਵੈ ॥ ਜਨੁ ਨਾਨਕੁ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ
ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥ ੧੫ ॥ ੧ ॥ ਸੁਧੁ ॥

ਰਾਗੁ ਕਾਨੜਾ ਬਾਣੀ ਨਾਮਦੇਵ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੇ ਰਾਮ ਰਾਇ ਅੰਤਰਜਾਮੀ ॥ ਜੈਸੇ ਦਰਪਨ
ਮਾਹਿ ਬਦਨ ਪਰਵਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਸੈ
ਘਟਾ ਘਟ ਲੀਪ ਨ ਛੀਪੈ ॥ ਬੰਧਨ ਮੁਕਤਾ ਜਾਤੁ
ਨ ਦੀਸੈ ॥ ੧ ॥ ਪਾਨੀ ਮਾਹਿ ਦੇਖੁ ਮੁਖੁ ਜੈਸਾ ॥
ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਬੀਨਲੁ ਐਸਾ ॥ ੨ ॥ ੧ ॥

ਰਾਗੁ ਕਲਿਆਨ ਮਹਲਾ ੪

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਾ ਰਮ ਰਾਮੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ਹਮ ਬਾਰਿਕ
ਪ੍ਰਤਿਪਾਰੇ ਤੁਮਰੇ ਤੂ ਬਡ ਪੁਰਖੁ ਪਿਤਾ ਮੇਰਾ
ਮਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਨਾਮ ਅਸੰਖ
ਅਗਮ ਹਰਿ ਅਗਮ ਅਗਮ ਹਰਿ ਰਾਇਆ ॥
ਗੁਣੀ ਗਿਆਨੀ ਸੁਰਤਿ ਬਹੁ ਕੀਨੀ ਇਕੁ ਤਿਲੁ
ਨਹੀ ਕੀਮਤਿ ਪਾਇਆ ॥ ੧ ॥ ਗੋਬਿਦ ਗੁਣ
ਗੋਬਿਦ ਸਦ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿਦ ਅੰਤੁ ਨ
ਪਾਇਆ ॥ ਤੂ ਅਮਿਤਿ ਅਤੇਲੁ ਅਪਰੰਪਰ
ਸੁਆਮੀ ਬਹੁ ਜਪੀਐ ਬਾਹ ਨ ਪਾਇਆ ॥ ੨ ॥
ਉਸਤਤਿ ਕਰਹਿ ਤੁਮਰੀ ਜਨ ਮਾਧੋ ਗੁਨ ਗਾਵਹਿ
ਹਰਿ ਰਾਇਆ ॥ ਤੁਮ ਜਲ ਨਿਧਿ ਹਮ ਮੀਨੇ

who sings the praises of the Lord, frees himself from the cycle of births and deaths. He himself crosses this ocean of life, alongwith his companions and helps the whole family to attain salvation. O Nanak ! I offer myself as a sacrifice to such a person, who has won the pleasure of the Lord. (15 - 1 -Checked)

Rag Kanr'a Bani Namdev Jio Ki Ik onkar satgur prasad
(Aiso Ram rai antarjami.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord is such an omni-scient power, just as one's face is seen clearly through the mirror. (The Lord knows our inner feelings) (Pause -1)

Though the Lord pervades all the beings, He is not hidden from any body and is not under any corner. (1)

O Namdev ! My Lord is perceived everywhere just as one could see one's face in the water. (2 - 1)

Rag Kailyan Mahala - 4 1 Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad
(Rama Ram Ramai ant na pa'ya.....)

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male), fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O Magnificent Lord ! The persons, who have followed the path of Your worship and devotion, have not been able to gauge Your limits or vastness. We are like Your created children, sustained by You, while You are the greatest and sublime Lord, protecting us like the mother and father. (Pause -1)

O Lord ! Your names are innumerable and numerous. O Lord enlightener ! No one could ever describe Your Greatness or vastness, as You are limitless and beyond our comprehension. The learned and scholarly people have tried their best but have failed to evaluate Your Greatness. (1)

The Lord-Gobind ! We sing Your praises realising Your omni-presence but no one has been able to decipher Your limits or Greatness.

O Lord-True Master ! You are limitless and too deep for a probe, but no one, including great saints involved in penance, has gauged Your depth or limits. (2)

O Lord ! The saints always sing Your praises and recite the True Name of the Lord. You are the ocean of virtues (Water)

ਤੁਮਰੇ ਤੇਰਾ ਅੰਤੁ ਨ ਕਤਹੂ ਪਾਇਆ ॥ ੩ ॥
ਜਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮਧਸੂਦਨ ਹਰਿ ਦੇਵਹੁ
ਨਾਮੁ ਜਪਾਇਆ ॥ ਮੈ ਮੂਰਖ ਅੰਧੁਲੇ ਨਾਮੁ ਟੇਕ
ਹੈ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥ ੪ ॥ ੧ ॥
ਕਲਿਆਨੁ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਨੁ ਗੁਨ ਗਾਵਤ ਹਸਿਆ ॥ ਹਰਿ ਹਰਿ
ਭਗਤਿ ਬਨੀ ਮਤਿ ਗੁਰਮਤਿ ਧੁਰਿ ਮਸਤਕਿ ਪ੍ਰਤਿ
ਲਿਖਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੇ ਪਗ ਸਿਮਰਉ
ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬਸਿਆ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਕੀਰਤਿ ਜਗਿ ਸਾਰੀ ਘਸਿ ਚੰਦਨੁ
ਜਸੁ ਘਸਿਆ ॥ ੧ ॥ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਹਰਿ
ਲਿਵ ਲਾਈ ਸਭਿ ਸਾਕਤ ਖੋਜਿ ਪਾਇਆ ॥ ਜਿਉ
ਕਿਰਤ ਸੰਜੋਗਿ ਚਲਿਓ ਨਰ ਨਿੰਦਕੁ ਪਗੁ
ਨਾਗਨਿ ਛੁਹਿ ਜਲਿਆ ॥ ੨ ॥ ਜਨ ਕੇ ਤੁਮ
ਹਰਿ ਰਾਖੇ ਸੁਆਮੀ ਤੁਮ੍ਹਰਿ ਜੁਗਿ ਜਨ ਰਖਿਆ
॥ ਕਹਾ ਭਾਇਆ ਦੌਤਿ ਕਰੀ ਬਖੀਲੀ ਸਭ ਕਰਿ
ਕਰਿ ਝਰਿ ਪਰਿਆ ॥ ੩ ॥ ਜੇਤੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿ
ਕੀਏ ਸਭਿ ਕਾਲੈ ਮੁਖਿ ਗੁਸਿਆ ॥ ਹਰਿ ਜਨ
ਹਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰਤਿ ਰਾਖੇ ਜਨ ਨਾਨਕ ਸਰਨਿ
ਪਾਇਆ ॥ ੪ ॥ ੨ ॥

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਜਗਨਾਥੇ ॥ ਗੁਰ ਉਪਦੇਸਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਸਭਿ ਕਿਲਬਿਖ ਦੁਖ ਲਾਥੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਰਸਨਾ ਏਕ ਜਸੁ ਗਾਇ ਨ
ਸਾਕੈ ਬਹੁ ਕੀਜੈ ਬਹੁ ਰਸਨਾਥੇ ॥ ਬਾਰ ਬਾਰ ਖਿਨੁ
ਪਲ ਸਭਿ ਗਾਵਹਿ ਗੁਨ ਕਹਿ ਨ ਸਕਹਿ ਪ੍ਰਭ

and we are like the fish in this ocean, knowing not the extent of Your vastness. (3)

O Lord-Destroyer of the demon of Egoism ! May You bestow Your Grace on Your disciple (slave) and enable me to recite Your True Name. O Nanak ! I have the support of the Lord's True Name only, which has been attained by me through the Guru's guidance. (4 - 1)

Kailyan Mahala - 4 (*Har jan Gunn ga'vat hasia'.....*)

O True Master ! I enjoy singing Your praises. O Lord ! I have imbibed the love of Your worship, which has helped me to improve my faith in the Guru's guidance (my wisdom) as this was pre-destined for me by the Lord's Will. (Pause - 1)

O Lord ! I worship the lotus-feet of the Guru day and night, by inculcating Your love in my heart. The whole world sings the praises of the True Master, which spreads its fragrance all over just like the sandal wood. (1)

O Lord ! Your disciples have recited the True Name by inculcating its love in the heart, whereas the faithless (self-willed) persons are trying to inflict disgrace on such Guruminded persons. The vilifier is always engrossed in his vilification efforts, due to his earlier habit and actions, and behaving like the poisonous snake, (being affected by the snake's poison with its touch). (2)

O True Master ! You are the protector of Your disciples, having (protected) saved them throughout the ages. The faithless persons have always behaved with disgust towards the holy saints (like Harnakush towards Prahlad) but finally were destroyed by the Lord. (3)

All the beings, big and small, created by the Lord, finally have to suffer at the hands of death. O Nanak ! I have sought the support of the Lord, who has protected His disciples throughout the four ages. (4 - 2)

Kaliyan Mahala - 4 (*Merai ma'n jap jap jaganathai...*)

O my mind ! Let us worship and recite the True Name of the Lord-creator of the universe. By reciting the True Name of the Lord through the Guru's guidance, we have cast away all our afflictions and ills. (Pause - 1)

My one tongue is not capable of singing all the praises of the Lord. May the Lord increase my tongue many fold so that I could sing His various virtues. All the people sing the praises

ਤੁਮਨਥੇ ॥ ੧ ॥ ਹਮ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗੀ ਪ੍ਰਭ
ਸੁਆਮੀ ਹਮ ਲੋਚਹ ਪ੍ਰਭ ਦਿਖਨਥੇ ॥ ਤੁਮ ਬਭ
ਦਾਤੇ ਜੀਅ ਜੀਅਨ ਕੇ ਤੁਮ ਜਾਨਹੁ ਹਮ ਬਿਰਥੇ
॥ ੨ ॥ ਕੋਈ ਮਾਰਗੁ ਪੰਥੁ ਬਤਾਵੈ ਪ੍ਰਭ ਕਾ ਕਹੁ
ਤਿਨ ਕਉ ਕਿਆ ਦਿਨਥੇ ॥ ਸਭੁ ਤਨੁ ਮਨੁ
ਅਰਪਉ ਅਰਪਿ ਅਰਾਪਉ ਕੋਈ ਮੇਲੈ ਪ੍ਰਭ
ਮਿਲਥੇ ॥ ੩ ॥ ਹਰਿ ਕੇ ਗੁਨ ਬਹੁਤ ਬਹੁਤ ਬਹੁ
ਸੋਭਾ ਹਮ ਤੁਛ ਕਰਿ ਕਰਿ ਬਰਨਥੇ ॥ ਹਮਰੀ
ਮਤਿ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੈ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ
ਸਮਰਥੇ ॥ ੪ ॥ ੩ ॥

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਗੁਨ ਅਕਥ ਸੁਨਥਈ ॥
ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਕਾਮੁ ਮੇਖੁ ਹੈ ਜਨ ਪੀਛੈ ਲਗਿ
ਫਿਰਥਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਵੈ ਹਰਿ ਜਨੁ ਜਿਸੁ ਬਡਭਾਗ ਮਥਈ ॥
ਜਹ ਦਰਗਹਿ ਪ੍ਰਭੁ ਲੇਖਾ ਮਾਰੈ ਤਹ ਛੁਟੈ ਨਾਮੁ
ਧਿਆਇਥਈ ॥ ੧ ॥ ਹਮਰੇ ਦੋਖ ਬਹੁ ਜਨਮ
ਜਨਮ ਕੇ ਦੁਖੁ ਹਉਮੈ ਮੈਲੁ ਲਗਥਈ ॥ ਗੁਰਿ
ਧਾਰਿ ਕ੍ਰਿਪਾ ਹਰਿ ਜਲਿ ਨਾਵਾਏ ਸਭ ਕਿਲਬਿਖ
ਪਾਪ ਰਾਥਈ ॥ ੨ ॥ ਜਨ ਕੈ ਰਿਦ ਅੰਤਰਿ ਪ੍ਰਭੁ
ਸੁਆਮੀ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਜਥਈ ॥ ਜਹ
ਅੰਤੀ ਅਉਸਰੁ ਆਇ ਬਨਤੁ ਹੈ ਤਹ ਰਾਖੈ ਨਾਮੁ
ਸਾਥਈ ॥ ੩ ॥ ਜਨ ਤੇਰਾ ਜਸੁ ਗਾਵਹਿ ਹਰਿ
ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਜਪਿਓ ਜਗੀਨਥਈ ॥ ਜਨ ਨਾਨਕ
ਕੇ ਪ੍ਰਭ ਰਾਖੇ ਸੁਆਮੀ ਹਮ ਪਾਥਰ ਰਖੁ ਬੁਡਥਈ
॥ ੪ ॥ ੪ ॥

of the Lord every moment and many a time but the Lord's praises cannot be described by them, being too many.(1)

O True Master ! We have developed a strong devotion and love for the True Lord, and are pining to perceive Your glimpse. The Lord is the Greatest benefactor of all the beings, and knows our state of mind, being omni-scient. (2)

If someone were to show us the path leading to the attainment of the Lord, what should I offer him in return ? I would offer my body and soul to him, including my ego even. I wish someone, who is united with the Lord, would unite us as well with the Lord. (3)

O True Master ! Your virtues in all the three ages are numerous, but we are describing only a few of them, being insignificant. O Nanak ! The Lord is my True Master, who is all powerful and my wisdom is under His control only. (4 - 3)

Kaliyan Mahala - 4 (Merai ma'n jap har gu'nn akath...)

O indescribable Lord ! I have recited Your True Name with my mind and listened to Your praises with my ears. All the four values of life, (Dharam, Arth, Ka'm, Mokh) i.e. Duty, wealth, pleasures and salvation, are following us like slaves. (Pause -1)

O Lord ! The saintly person, who is fortunate enough, being pre-destined by the Lord's Will, recites Your True Name. When the god of justice (Dhram Raj) would ask for the accounts of one's actions during one's life, one gets scot free by reciting True Name. (1)

We have amassed the sins of our various forms of life (in the cycle of births and deaths), and become impure with the filth and sinful actions due to our egoism. Then the Guru, through His Grace and benevolence, purified us of all sins and our sufferings due to sinful actions have come to an end.(2)

O Lord ! I have imbibed Your love in my heart and recited True Name in the company of holy saints. When the end of life approaches near, the Lord's True Name serves us as our protector. (3)

O Lord ! The disciple sings Your praises with body and mind and has recited Your True Name with speech also. O Nanak ! May the Lord protect our honour, who were drowning in the ocean of life, like heavy stones. (4 - 4)

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਹਮਰੀ ਚਿਤਵਨੀ ਹਰਿ ਪ੍ਰਭ ਜਾਨੈ ॥ ਅਉਰੁ ਕੋਈ
ਨਿੰਦ ਕਰੈ ਹਰਿ ਜਨ ਕੀ ਪ੍ਰਭ ਤਾ ਕਾ ਕਹਿਆ
ਇਕੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਉਰੁ
ਸਭ ਤਿਆਗਿ ਸੇਵਾ ਕਰਿ ਅਚੁਤ ਜੋ ਸਭ ਤੇ
ਉਚ ਠਾਕੁਰੁ ਭਗਵਾਨੈ ॥ ਹਰਿ ਸੇਵਾ ਤੇ ਕਾਲੁ
ਜੋਹਿ ਨ ਸਾਕੈ ਚਰਨੀ ਆਇ ਪਵੈ ਹਰਿ ਜਾਨੈ ॥
੧ ॥ ਜਾ ਕਉ ਰਾਖਿ ਲੇਇ ਮੇਰਾ ਸੁਆਮੀ ਤਾ
ਕਉ ਸੁਮਤਿ ਦੇਇ ਪੈ ਕਾਨੈ ॥ ਤਾ ਕਉ ਕੋਈ
ਅਪਰਿ ਨ ਸਾਕੈ ਜਾ ਕੀ ਭਗਤਿ ਮੇਰਾ ਪ੍ਰਭ ਮਾਨੈ
॥ ੨ ॥ ਹਰਿ ਕੇ ਚੋਜ ਵਿਡਾਨ ਦੇਖੁ ਜਨ ਜੋ ਖੋਟਾ
ਖਰਾ ਇਕ ਨਿਮਖ ਪਛਾਨੈ ॥ ਤਾ ਤੇ ਜਨ ਕਉ
ਅਨਦੁ ਭਇਆ ਹੈ ਰਿਦ ਸੁਧ ਮਿਲੇ ਖੋਟੇ ਪਛੁਤਾਨੈ
॥ ੩ ॥ ਤੁਮ ਹਰਿ ਦਾਤੇ ਸਮਰਥ ਸੁਆਮੀ ਇਕੁ
ਮਾਗਉ ਤੁਝ ਪਾਸਹੁ ਹਰਿ ਦਾਨੈ ॥ ਜਨ ਨਾਨਕ
ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਸਦ ਬਸਹਿ ਰਿਦੈ
ਮੋਹਿ ਹਰਿ ਚਰਾਨੈ ॥ ੪ ॥ ੫ ॥

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਪ੍ਰਭ ਕੀਜੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਹਮ ਹਰਿ ਗੁਨ ਗਾਵਹਗੇ
॥ ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸ ਪ੍ਰਭ ਮੋਹਿ
ਕਥ ਗਲਿ ਲਾਵਹਿਗੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ
ਬਾਰਿਕ ਮੁਗਧ ਇਆਨ ਪਿਤਾ ਸਮਝਾਵਹਿਗੇ
॥ ਸੁਤੁ ਖਿਨੁ ਖਿਨੁ ਭੂਲਿ ਬਿਗਾਰਿ ਜਗਤ ਪਿਤ
ਭਾਵਹਿਗੇ ॥ ੧ ॥ ਜੋ ਹਰਿ ਸੁਆਮੀ ਤੁਮ ਦੇਹੁ
ਸੋਈ ਹਮ ਪਾਵਹਗੇ ॥ ਮੋਹਿ ਦੂਜੀ ਨਾਹੀ ਠਉਰ
ਜਿਸੁ ਪਹਿ ਹਮ ਜਾਵਹਗੇ ॥ ੨ ॥ ਜੋ ਹਰਿ ਭਾਵਹਿ

Kaliyan Mahala - 4 (Hamri chitvani har prabh janai..)

The Lord knows our desires and our mind's working before hand, being omni-scient. The Lord does not care and honour the thoughts (inner feelings) of a person, who vilifies or maligns the Lord's holy saints.

I have served the Lord-Creator alone, forsaking all the other worldly supports and realised that the Lord is the greatest True Master in the world.

O Lord ! By serving you, the god of death (Yama) could not bother us anymore (touch us) and would fall at our feet considering us as Your saints. (1)

O True Master ! Whosoever is protected by Your care, is given the realisation of Truth with Your personal touch. And no one could dare approach near him (for causing injury or suffering) whose service is approved (recognised) by the Lord.(2)

O Lord ! Your wonderful worldly drama is perceived by Your saints with praises, realising Your power to distinguish between true and false (followers) disciples in a moment. Your saints thus enjoy the bliss of Your unison with pure hearts, while the faithless persons repent at their failure. (3)

O Lord-benefactor ! O True Master ! I seek only one favour of True Name from you. O Nanak ! May the Lord bestow His Grace on me and bless me with the boon of inculcating the love of Lord's lotus-feet in my heart. (4 - 5)

Kaliyan Mahala - 4 (Prabh keejai kirpa nidhan hum....)

O Lord-benefactor, the fountain-head of Grace ! May You bless us with singing Your praises through Your Grace and benevolence ! I am pining and longing daily with the hope that one day the Lord would bless me with His unison and embrace. (Pause-1)

The Lord would bless us with His great wisdom as we are like foolish children without any clear understanding. (of Lord's Secrets). The child is liable to make mistakes every moment, whereas the father of the world, the Lord, is loved by the child (man) for putting him on the right path. (1)

O True Master ! We would accept with pleasure, whatever is bestowed on us by Your Grace as there is no (second) other support for us whom we could approach for redressing our grievances. (2)

O Lord ! The saints, who are loved by You, develop

ਭਗਤ ਤਿਨਾ ਹਰਿ ਭਾਵਹਿਗੇ ॥ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇ ਜੋਤਿ ਰਲਿ ਜਾਵਹਗੇ ॥ ੩ ॥ ਹਰਿ
ਆਪੇ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਆਪਿ ਲਿਵ ਲਾਵਹਿਗੇ ॥
ਜਨੁ ਨਾਨਕੁ ਸਰਨਿ ਦੁਆਰਿ ਹਰਿ ਲਾਜ
ਰਖਾਵਹਿਗੇ ॥ ੪ ॥ ੬ ॥ ਛਕਾ ੧ ॥

ਕਲਿਆਨੁ ਭੋਪਾਲੀ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਸੁਆਮੀ ਦੂਖ ਨਿਵਾਰਣੁ
ਨਾਰਾਇਣੇ ॥ ਸਗਲ ਭਗਤ ਜਾਚਹਿ ਸੁਖ ਸਾਗਰ
ਭਵ ਨਿਧਿ ਤਰਣੁ ਹਰਿ ਚਿੰਤਾਮਣੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਦੀਨ ਦਇਆਲ ਜਗਦੀਸ ਦਮੋਦਰ ਹਰਿ
ਅੰਤਰਜਾਮੀ ਗੋਬਿੰਦੇ ॥ ਤੇ ਨਿਰਭਉ ਜਿਨ ਸ੍ਰੀਰਾਮੁ
ਧਿਆਇਆ ਗੁਰਮਤਿ ਮੁਰਾਰਿ ਹਰਿ ਮੁਕੰਦੇ ॥
੧ ॥ ਜਗਦੀਸੁਰ ਚਰਨ ਸਰਨ ਜੋ ਆਏ ਤੇ ਜਨ
ਭਵ ਨਿਧਿ ਪਾਰਿ ਪਰੇ ॥ ਭਗਤ ਜਨਾ ਕੀ ਪੈਜ
ਹਰਿ ਰਖੈ ਜਨ ਨਾਨਕ ਆਪਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ॥
੨ ॥ ੧ ॥ ੭ ॥

ਰਾਗੁ ਕਲਿਆਨੁ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਮਾਰੈ ਏਹ ਕਿਰਪਾ ਕੀਜੈ ॥ ਅਲਿ ਮਕਰੰਦ
ਚਰਨ ਧਮਲ ਸਿਉ ਮਨੁ ਫੇਰਿ ਫੇਰਿ ਰੀਝੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਆਨ ਜਲਾ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ
ਹਰਿ ਬੂੰਦ ਚਾਤ੍ਰਿਕ ਕਉ ਦੀਜੈ ॥ ੧ ॥ ਬਿਨੁ
ਮਿਲਬੇ ਨਾਹੀ ਸੰਤੋਖਾ ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਜੈ
॥ ੨ ॥ ੧ ॥

love and devotion for You. O Lord - enlightener ! May we be blessed with the light of knowledge, so as to merge our soul with the Prime-soul. (3)

When the Lord bestows His Grace on us, He enables us to inculcate His love in our hearts through His benevolence. O Nanak ! May the Lord protect my honour as I have sought refuge at His lotus-feet looking for His support. (4 - 6 - Chhaka - 1)

Kaliyan Bhopali Mahala - 4 *Ik onkar satgur prasad (Parbrahm parmesar soami dukh nivaran narayane.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! You are our true Master, our benefactor, destroying all our afflictions. O Lord-ocean of virtues ! You are the fountain-head of all worldly treasures as such all the saints are seeking Your favours (for attaining bliss of life) for crossing this ocean of life. (Pause -1)

O Lord-omni-scient and benefactor ! You are the omnipotent Lord-Almighty, bestowing Your Grace on us. The persons, who have recited True Name through the Guru's guidance have attained the Lord-benefactor and become fearless. (1)

O Lord-sustainer of the World ! The persons, who sought Your support have been enabled to cross this ocean of life successfully through Your Grace.

O Nanak ! The Lord protects the honour of His saints Himself, by bestowing His Grace on them. (2-1-7)

Rag Kaliyan Mahala - 5 Ghar -1 *Ik onkar satgur prasad (Hamarai eh kirpa keejai)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! May You bestow Your Grace on us ! By taking refuge at Your lotus-feet, may we enjoy the bliss of Your unison, as our mind is imbued with Your love. (like the black wasp). (Pause -1)

O True Master ! I seek the favour of Your True Name alone like the papiya (toad) pining for the rain-drop only, without any liking for water all around. (1)

O Nanak ! I do not find any solace or peace of mind without uniting (merging) with the Lord. Infact, I survive only by getting a glimpse of the Lord. (2 - 1)

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਜਾਚਿਕੁ ਨਾਮੁ ਜਾਚੈ ਜਾਚੈ ॥ ਸਰਬ ਧਾਰ ਸਰਬ
ਕੇ ਨਾਇਕੁ ਸੁਖ ਸਮੂਹ ਕੇ ਦਾਤੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਕੇਤੀ ਕੇਤੀ ਮਾਂਗਨਿ ਮਾਰੈ ਭਾਵਨੀਆ ਸੋ
ਪਾਈਐ ॥ ੧ ॥ ਸਫਲ ਸਫਲ ਸਫਲ ਦਰਸੁ ਰੇ
ਪਰਸਿ ਪਰਸਿ ਗੁਨ ਗਾਈਐ ॥ ਨਾਨਕ ਤਤ
ਤਤ ਸਿਉ ਮਿਲੀਐ ਹੀਰੈ ਹੀਰੁ ਬਿਧਾਈਐ ॥ ੨
॥ ੨ ॥

ਕਲਿਆਲ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਲਾਲਨ ਕੀ ਸੋਭਾ ॥ ਸਦ ਨਵਤਨ ਮਨ
ਰੰਗੀ ਸੋਭਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬ੍ਰਹਮ ਮਹੇਸ
ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰ ਭਗਤਿ ਦਾਨੁ ਜਸੁ ਮੰਗੀ ॥ ੧
॥ ਜੋਗ ਗਿਆਨ ਧਿਆਨ ਸੇਖਨਾਰੈ ਸਗਲ
ਜਪਹਿ ਤਰੰਗੀ ॥ ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਬਲਿਹਾਰੈ
ਜੋ ਪ੍ਰਭ ਕੇ ਸਦ ਸੰਗੀ ॥ ੨ ॥ ੩ ॥

ਕਲਿਆਨ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੇਰੈ ਮਾਨਿ ਹਰਿ ਹਰਿ ਮਾਨਿ ॥ ਨੈਨ ਬੈਨ ਸ੍ਰਵਨ
ਸੁਨੀਐ ਅੰਗ ਅੰਗੇ ਸੁਖ ਪ੍ਰਾਨਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਇਤ ਉਤ ਦਹ ਦਿਸਿ ਰਵਿਓ ਮੇਰ ਤਿਨਹਿ
ਸਮਾਨਿ ॥ ੧ ॥ ਜਤ ਕਤਾ ਤਤ ਪੇਖੀਐ ਹਰਿ
ਪੁਰਖ ਪਤਿ ਪਰਧਾਨ ॥ ਸਾਧਸੰਗਿ ਭ੍ਰਮ ਭੈ ਮਿਟੇ
ਕਬੇ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨ ॥ ੨ ॥ ੧ ॥ ੪ ॥

Kaliyan Mahala - 5 (Jachik Na'am ja'chai ja'chai....)

O Lord ! I always seek Your True Name, while You are the Greatest benefactor of all bliss and sustain all the beings, being our True Master. (Pause -1)

The whole world is begging of various favours from the Lord, but only those persons attain such facilities (comforts), who have inculcated the love and faith of the Lord (in their hearts). (1)

O Lord ! By perceiving Your glimpse, which is profitable throughout the three ages, we are enabled to sing Your praises. O Nanak ! The Guru's message (word) is like the jewel, which could be used to pierce the mind, thus merging our soul with the Prime-Soul, attaining unison with the Lord, the ultimate Truth. (2 - 2)

Kaliyan Mahala -5 (Merai lalan ki sobha.....)

The praises of my beloved Lord are really beautiful and ever-fresh, which has bewitched my mind completely. (Pause -1)

All the gods like Brahma, Shiva and various Sidhas, munis and Indra are all seeking the boon of Lord's worship, to sing the praises of the Lord.

The Yogis, mendicants with knowledge, and the Sheshna'g (with thousand hoods) along with those practising penance, are all engaged in the recitation of True Name, which is pervading the whole universe like waves. O Nanak ! I offer myself as a sacrifice (surrender myself) to those holy saints, who always are attached and immersed in True Name of the Lord. (2 - 3)

Kaliyan Mahala - 5 Ghar - 2 Ik onkar satgur prasad (Terai ma'an har har ma'an.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! By developing love and devotion for the Lord, one gets honoured and the human being could enjoy the bliss of life by perceiving the Lord with the eyes, singing the praises with the tongue and listening to His praises with the ears thus merging with the Lord. (Pause -1)

The Lord pervades throughout the universe in all the ten directions equally, like the great mountains or small grass even. (1)

Wherever we look around, we find the Lord pervading equally all over, being the Prime-soul, O Nanak ! We could cast away all our misgivings and fear-complex (of death) by keeping company of the holy saints and attaining the knowledge of Lord's secrets. (2 - 1 - 4)

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਗੁਨ ਨਾਦ ਧੁਨਿ ਅਨੰਦ ਬੇਦ ॥ ਕਥਤ ਸੁਨਤ
ਮੁਨਿ ਜਨਾ ਮਿਲਿ ਸੰਤ ਮੰਡਲੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਗਿਆਨ ਧਿਆਨ ਮਾਨ ਦਾਨ ਮਨ ਰਸਿਕ
ਰਸਨ ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਪ ਖੰਡਲੀ ॥ ੧ ॥
ਜੋਗ ਜੁਗਤਿ ਗਿਆਨ ਭੁਗਤਿ ਸੁਰਤਿ ਸਬਦ
ਤਤ ਬੇਤੇ ਜਪੁ ਤਪੁ ਅਖੰਡਲੀ ॥ ਓਤਿ ਪੋਤਿ
ਮਿਲਿ ਜੋਤਿ ਨਾਨਕ ਕਛੂ ਦੁਖੁ ਨ ਡੰਡਲੀ ॥ ੨
॥ ੨ ॥ ੫ ॥

ਕਲਿਆਨੁ ਮਹਲਾ ੫ ॥

ਕਉਨੁ ਬਿਧਿ ਤਾ ਕੀ ਕਹਾ ਕਰਉ ॥ ਧਰਤ
ਧਿਆਨੁ ਗਿਆਨੁ ਸਸਤ੍ਰਗਿਆ ਅਜਰ ਪਦੁ ਕੈਸੇ
ਜਰਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਸਨ ਮਹੇਸ ਸਿਧ
ਮੁਨਿ ਇੰਦ੍ਰਾ ਕੈ ਦਰਿ ਸਰਨਿ ਪਰਉ ॥ ੧ ॥
ਕਾਹੂ ਪਹਿ ਰਾਜੁ ਕਾਹੂ ਪਹਿ ਸੁਰਗਾ ਕੋਟਿ ਮਧੇ
ਮੁਕਤਿ ਕਹਉ ॥ ਕਹੁ ਨਾਨਕ ਨਾਮ ਰਸੁ ਪਾਈਐ
ਸਾਧੂ ਚਰਨ ਗਹਉ ॥ ੨ ॥ ੩ ॥ ੬ ॥

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਪ੍ਰਾਨਪਤਿ ਦਇਆਲ ਪੁਰਖ ਪ੍ਰਭ ਸਖੇ ॥ ਗਰਭ
ਜੋਨਿ ਕਲਿ ਕਾਲ ਜਾਲ ਦੁਖ ਬਿਨਾਸਨੁ ਹਰਿ
ਰਖੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮ ਧਾਰੀ ਸਰਨਿ ਤੇਰੀ
॥ ਪ੍ਰਭ ਦਇਆਲ ਟੇਕ ਮੇਰੀ ॥ ੧ ॥ ਅਨਾਥ
ਦੀਨ ਆਸਵੰਤ ॥ ਨਾਮੁ ਸੁਆਮੀ ਮਨਹਿ ਮੰਤ ॥
੨ ॥ ਤੁਝ ਬਿਨਾ ਪ੍ਰਭ ਕਿਛੁ ਨ ਜਾਨੂ ॥ ਸਰਬ ਜੁਗ

Kaliyan Mahala - 5 (*Gunn naad dhun anand beid.....*)

The (association) company of holy saints-sings the praises of the Lord by reciting True Name in melodious tunes, and the gathering of (Munis) mendicants, in the company of holy saints sing and listen to the praises of the Lord. (Pause -1)

The holy saints possess the knowledge of the Lord's secrets, and recite the True Name of the Lord always. They always give due regard to others and give away alms to the poor, thus reciting True Name with love and devotion in the company of holy saints. They, therefore, cast away all their sins.(1)

They have been satiated with the food of knowledge, through the means of Yogic exercises. They have attained self-realisation through the Guru's guidance, doing penance or reciting True Name. O Nanak ! They are merged with the (Lord) Prime-soul like the warp and woof (of the weaver) thus ridding themselves of the fear complex (of death) or the affliction of paying any (religious) tax (for their beliefs). (2 - 2 - 5)

Kaliyan Mahala - 5 (*Kaun bidh ta' ki kaha karou....*)

What are the means of attaining the Lord, and what efforts should I put in for that ? Some persons, through the knowledge of Shastras, try to worship the Lord (meditate on the Lord), How could I attain the state of bliss, which is rather difficult to assimilate ? (Pause -1)

Some of these gods have the power to bestow wealth or riches (kingdom) while some could grant kingdom of heaven (salvation), but out of millions hardly a few really attain salvation.

O Nanak ! Let us grasp the lotus-feet of the holy saints, as real salvation lies in reciting True Name in the company of the saints. (2 - 3 - 6)

Kaliyan Mahala - 5 (*Pra'npat dayal purkh prabh sakhai...*)

O Lord-benefactor ! You are the protector of our very life, a true companion and all powerful. The Lord protects us against the torture of the cycle of births and deaths, through the mother's womb or all other sufferings. (Pause -1)

I have sought the support of the Lord, through reciting True Name. My mainstay in life is the benevolent Lord Himself. (1)

O True Master ! I am hopeful of attaining the support of the Lord like a helpless person, through the recitation of True Name, which is my only support. (2)

O Lord ! Except you, I do not recognise any other support.

ਮਹਿ ਤੁਮ ਪਛਾਨੁ ॥ ੩ ॥ ਹਰਿ ਮਨਿ ਬਸੇ ਨਿਸਿ
ਬਾਸਰੇ ॥ ਗੋਬਿੰਦ ਨਾਨਕ ਆਸਰੇ ॥ ੪ ॥੪॥੭॥

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਮਨਿ ਤਨਿ ਜਾਪੀਐ ਭਗਵਾਨ ॥ ਗੁਰ ਪੂਰੇ
ਸੁਪ੍ਰਸੰਨ ਭਏ ਸਦਾ ਸੁਖ ਕਲਿਆਨ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਰਬ ਕਾਰਜ ਸਿਧਿ ਭਏ ਗਾਇ ਗੁਨ
ਗੁਪਾਲ ॥ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਪ੍ਰਭੂ ਸਿਮਰੇਨਾਨਿਆ
ਦੁਖ ਕਾਲ ॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਮੇਰਿਆ
ਕਰਉ ਦਿਨੁ ਰੈਨਿ ਸੇਵ ॥ ਨਾਨਕ ਦਾਸ ਸਰਣਾਗਤੀ
ਹਰਿ ਪੁਰਖ ਪੂਰਨ ਦੇਵ ॥ ੨ ॥ ੫ ॥ ੮ ॥

ਕਲਿਆਨੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥ ਕਰਿ ਕਿਰਪਾ
ਪੂਰਨ ਪਰਮੇਸਰ ਨਿਹਚਲੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਬਿਨੁ ਆਨ ਨ ਕੋਈ
ਸਮਰਥੁ ਤੇਰੀ ਆਸ ਤੇਰਾ ਮਨਿ ਤਾਣੁ ॥ ਸਰਬ
ਘਟਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਦੇਹਿ ਸੁ ਪਹਿਰਣੁ ਖਾਣੁ
॥ ੧ ॥ ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਸੋਭਾ ਰੂਪੁ ਰੰਗੁ
ਧਨੁ ਮਾਣੁ ॥ ਸਰਬ ਸੁਖ ਆਨੰਦ ਨਾਨਕ ਜਪਿ
ਰਾਮ ਨਾਮੁ ਕਲਿਆਣੁ ॥ ੨ ॥ ੬ ॥ ੯ ॥

ਕਲਿਆਨੁ ਮਹਲਾ ੫ ॥

ਹਰਿ ਚਰਨ ਸਰਨ ਕਲਿਆਨ ਕਰਨ ॥ ਪ੍ਰਭ
ਨਾਮੁ ਪਤਿਤ ਪਾਵਨੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਿ
ਜਪਿ ਨਿਸੰਗ ਜਮਕਾਲੁ ਤਿਸੁ ਨ ਖਾਵਨੋ ॥ ੧ ॥
ਮੁਕਤਿ ਜੁਗਤਿ ਅਨਿਕ ਸੁਖ ਹਰਿ ਭਗਤਿ ਲਵੈ
ਨ ਲਾਵਨੋ ॥ ਪ੍ਰਭ ਦਰਸ ਲੁਥਧ ਦਾਸ ਨਾਨਕ

I have realised the Lord as the only power throughout the ages. O True Master ! I am always imbued with Your love in my heart day and night. O Nanak ! I have the support of the Lord and depend on it always. (4 - 4 - 7)

Kaliyan Mahala - 5 (Ma'n ta'n ja'piai bhagwan.....)

May the Lord bestow on us the boon of reciting His True Name with body and mind through His Grace ! The Guru has been pleased with us and bestowed on us the eternal bliss, including salvation. (Pause -1)

By singing the praises of the Lord, we have been enabled to complete all our functions successfully and have overcome the (fear complex) affliction of death even by reciting True Name in the company of holy saints. (1)

O my True Master ! May I be bestowed with the boon of serving You day and night, through Your Grace !

O Nanak ! I have sought the support of the perfect Lord, who is an embodiment of the light of knowledge and perfection. (2 - 5 - 8)

Kaliyan Mahala - 5 (Prabh mera antarjami ja'n.....)

My Lord is omni-scient, knowing the secrets of our mind. O Perfect-Master ! May You bless us with Your Grace, by inculcating the love of Your True Word as the all pervasive and omni-present insignia (of the Lord). (Pause -1)

O Lord ! I have only Your support as my mainstay in life, and all my hopes are pinned in You, as there is no other power on par with You. The Lord is the only benefactor of the whole humanity (living beings), bestowing on us the requirements of food and clothing. (1)

O Nanak ! All our knowledge, wisdom, cleverness, status in society, beauty and wealth is due to the Lord's benedictions and the bliss of life, salvation and other worldly pleasures are acquired by us by reciting the True Name of the Lord. (2 - 6 - 9)

Kaliyan Mahala - 5 (Har charan saran kalian karan.....)

O True Master ! The touch of Your lotus-feet blesses us with success and salvation, while Your True Name purifies us of all our sins. (Pause -1)

Whosoever has recited the True Name of the Lord, is not pestered and destroyed by the Yama, the god of death. (1)

O Lord ! All the means of salvation, including the worldly pleasures and comforts, are no where near the bliss of reciting Lord's True Name. O Nanak ! The persons, who have imbibed

ਬਹੁੜਿ ਜੋਨਿ ਨ ਧਾਵਨੋ ॥ ੨ ॥ ੭ ॥ ੧੦ ॥
ਕਲਿਆਨ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਾ ਰਮ ਰਾਮੇ ਸੁਨਿ ਮਨੁ ਭੀਜੈ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤਿ ਸਹਜੇ ਪੀਜੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਸਟ ਮਹਿ ਜਿਉ ਹੈ ਬੈਸੰਤਰੁ
ਮਥਿ ਸੰਜਮਿ ਕਾਢਿ ਕਢੀਜੈ ॥ ਰਾਮ ਨਾਮੁ ਹੈ
ਜੋਤਿ ਸਬਾਈ ਤਤੁ ਗੁਰਮਤਿ ਕਾਢਿ ਲਈਜੈ ॥
੧ ॥ ਨਉ ਦਰਵਾਜ਼ ਨਵੇ ਦਰ ਫੀਕੇ ਰਸੁ ਅੰਮ੍ਰਿਤੁ
ਦਸਵੇ ਚੁਈਜੈ ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਿਰਪਾ ਕਰਿ
ਪਿਆਰੇ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥ ੨ ॥
ਕਾਇਆ ਨਗਰੁ ਨਗਰੁ ਹੈ ਨੀਕੇ ਵਿਚਿ ਸਉਦਾ
ਹਰਿ ਰਸੁ ਕੀਜੈ ॥ ਰਤਨ ਲਾਲ ਅਮੋਲ ਅਮੋਲਕ
ਸਤਿਗੁਰ ਸੇਵਾ ਲੀਜੈ ॥ ੩ ॥ ਸਤਿਗੁਰੁ ਅਗਮੁ
ਅਗਮੁ ਹੈ ਠਾਕੁਰੁ ਭਰਿ ਸਾਗਰ ਭਗਤਿ ਕਰੀਜੈ
॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਨ ਹਮ ਸਾਰੰਗ ਇਕ
ਬੂੰਦ ਨਾਮੁ ਮੁਖਿ ਦੀਜੈ ॥ ੪ ॥ ਲਾਲਨੁ ਲਾਲੁ
ਲਾਲੁ ਹੈ ਰੰਗਨੁ ਮਨੁ ਰੰਗਨ ਕਉ ਗੁਰ ਦੀਜੈ ॥
ਰਾਮ ਰਾਮ ਰਾਮ ਰੰਗਿ ਰਾਤੇ ਰਸ ਰਸਿਕ ਗਟਕ
ਨਿਤ ਪੀਜੈ ॥ ੫ ॥ ਬਸੁਧਾ ਸਪਤ ਦੀਪ ਹੈ ਸਾਗਰ
ਕਢਿ ਕੰਚਨੁ ਕਾਢਿ ਧਰੀਜੈ ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੇ
ਜਨ ਇਨਹੁ ਨ ਬਾਛਹਿ ਹਰਿ ਮਾਗਹਿ ਹਰਿ ਰਸੁ

the Love of the Lord's glimpse, do not suffer the torture of going through the cycle of births and deaths. (2 - 7 - 10)

Kaliyan Mahala - 4 Astpadian Ik onkar satgur prasad
(Rama ram Ramo su'nn ma'n bheejai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! My heart blossoms forth with pleasure by reciting True Name and listening to the singing of Your praises. The nectar of True Name of the Lord is very sweet, but we could partake it only by following the Guru's teachings and guidance in a state of Equipoise. (Pause -1)

O Lord ! The True Name of the Lord is pervading all the beings and its love could be kindled only by following the Guru's guidance, just as heat is present in all the wood but could be converted into fire only by rubbing it or such other means. (1)

All the nine outlets of the human being are filled with filth and falsehood like egoism and vilification of others, whereas the Yogi tastes the nectar of True Name in the tenth outlet (dasam duar) or the Guru-minded person enjoys the eternal bliss by controlling his mind. O Lord ! May You bestow Your Grace on us thus blessing us with Your benevolence so as to enable us partake of the nectar of True Name through the Guru's Word. (2)

O Lord ! This human body is the best out of the whole lot of Your creations, and we should conserve the merchandise of Lord's True Name as the nectar in it. We could attain the jewel of True Name, as the invaluable treasure by serving the True Guru. (3)

O Lord-limitless and beyond our comprehension ! Let us worship the Lord (recite Your True Name) so as to cross this ocean of life successfully by reciting True Name. O Lord, ocean of virtues and Grace ! May you bless this slave of Yours with the tinge of True Name, like the toad (Papiya) being favoured with rain-drop so as to get satiated. (4)

O beloved Lord! May You bless me with the bliss of True Name alongwith Your love and devotion through the Guru's guidance.

O Lord! The persons, imbued with the love of the Lord through body and mind always recite True Name by partaking it like a continuous flow of nectar. (5)

If we were to take the gold or jewels out of the seven seas of the world and gather it in one place, the true disciples (slaves) of the Lord do not have any love or attractions for such things

ਦੀਜੈ ॥ ੬ ॥ ਸਾਕਤ ਨਰ ਪ੍ਰਾਨੀ ਸਦ ਭੂਖੇ ਨਿਤ

ਭੂਖਨ ਭੂਖ ਕਰੀਜੈ ॥ ਧਾਵਤੁ ਧਾਇ ਧਾਵਹਿ ਪ੍ਰੀਤਿ

ਮਾਇਆ ਲਖ ਕੋਸਨ ਕਉ ਬਿਥਿ ਦੀਜੈ ॥ ੭ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਨ ਉਤਮ ਕਿਆ

ਉਪਮਾ ਤਿਨ ਦੀਜੈ ॥ ਰਾਮ ਨਾਮ ਤੁਲਿ ਅਉਰ

ਨ ਉਪਮਾ ਜਨ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੀਜੈ ॥ ੮ ॥ ੧ ॥

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਰਾਮ ਗੁਰੁ ਪਾਰਸੁ ਪਰਸੁ ਕਰੀਜੈ ॥ ਹਮ ਨਿਰਗੁਣੀ

ਮਨੁਰ ਅਤਿ ਫੀਕੇ ਮਿਲਿ ਸਤਿਗੁਰ ਪਾਰਸੁ ਕੀਜੈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਰਗ ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਭਿ

ਬਾਛਹਿ ਨਿਤਿ ਆਸਾ ਆਸ ਕਰੀਜੈ ॥ ਹਰਿ

ਦਰਸਨ ਕੇ ਜਨ ਮੁਕਤਿ ਨ ਮਾਂਗਹਿ ਮਿਲਿ

ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਮਨੁ ਧੀਜੈ ॥ ੧ ॥ ਮਾਇਆ

ਮੋਹੁ ਸਬਲੁ ਹੈ ਭਾਰੀ ਮੋਹੁ ਕਾਲਖ ਦਾਗ ਲਗੀਜੈ

॥ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਅਲਿਪਤ ਹੈ ਮੁਕਤੇ ਜਿਉ

ਮੁਰਗਾਈ ਪੰਕੁ ਨ ਭੀਜੈ ॥ ੨ ॥ ਚੰਦਨ ਵਾਸੁ

ਭੁਇਅੰਗਮ ਵੇੜੀ ਕਿਵ ਮਿਲੀਐ ਚੰਦਨੁ ਲੀਜੈ

॥ ਕਾਢਿ ਖੜਗੁ ਗੁਰ ਗਿਆਨੁ ਕਰਾਰਾ ਬਿਖੁ

ਛੇਦਿ ਛੇਦਿ ਰਸੁ ਪੀਜੈ ॥ ੩ ॥ ਆਨਿ ਆਨਿ

ਸਮਧਾ ਬਹੁ ਕੀਨੀ ਪਲੁ ਬੈਸੰਤਰ ਭਸਮ ਕਰੀਜੈ

॥ ਮਹਾ ਉਗ੍ਰ ਪਾਪ ਸਾਕਤ ਨਰ ਕੀਨੇ ਮਿਲਿ

ਸਾਧੁ ਲੂਕੀ ਦੀਜੈ ॥ ੪ ॥ ਸਾਧੁ ਸਾਧ ਸਾਧ ਜਨ

as they are longing for the True Name of the Lord alone. (6)

The faithless persons are longing for worldly possessions alone, as they are hungry for worldly falsehood alone, and never get satisfied. Such persons leave their homes for distant lands even in the search for worldly falsehood (Maya) and wander around, without getting satiated. (7)

O Lord ! The saints are satiated only by reciting the True Name of the Lord, who is the only benefactor and True Master during the three ages. How could we praise such holy saints, who are beyond our grasp ? O Nanak ! There is no other person on par with the holy saints of the Lord, deserving our praise or approbation. May the Lord bestow on us the company of such holy saints, through His Grace! (8 - 1)

Kaliyan Mahala - 4 (Ram gur pa'ras paras karijai.....)

O Lord ! May we be united with the Guru whose touch is like the gold stone, (Pa'ras) to change our egoistic mind, as we are virtueless, and full of the filth of sins like the rusted iron but the Guru's touch could purify us. (Pause -1)

Everyone longs for attaining salvation, or heaven and all are hopeful to attain Lord's support. O Lord ! The persons, who are pining for Your glimpse, do not wish for heaven even, as by perceiving Your glimpse they get satiated with peace of mind. (1)

The persons, who are engrossed deeply in the love of the worldly falsehood (Maya) get their faces blackened, being dishonoured due to their sinful actions. O my True Master ! The Guru-minded persons are not affected by worldly falsehood even though living the life of a householder, and lead a life free from worldly bondage just as the (bird's) duck's wings remain untouched by water or mud, though living within water. (2)

The spiritual bliss is wrapped up under the cover of vicious thoughts like sexual desires, just as the sandal wood is covered by snakes, so how could man attain this bliss and merge with the Lord ? We could partake of the nectar of True Name, when we receive the sword of knowledge from the Guru and control the vices of sexual desires. (by cutting it into pieces). (3)

If we were to collect huge stocks of wood in one place, and the fire would reduce the whole wood into ashes in no time, similarly the faithless person gathers lots of sins which could be washed away (destroyed) by reciting True Name in the company of holy saints in a moment. (like the fire destroying wood). (4)

ਨੀਕੇ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਧਰੀਜੈ ॥ ਪਰਸ ਨਿਪਰਸੁ
ਭਏ ਸਾਧੂ ਜਨ ਜਨੁ ਹਰਿ ਭਗਵਾਨੁ ਦਿਖੀਜੈ ॥
੫ ॥ ਸਾਕਤ ਸੂਤੁ ਬਹੁ ਗੁਰਝੀ ਭਰਿਆ ਕਿਉ
ਕਰਿ ਤਾਨੁ ਤਨੀਜੈ ॥ ਤੰਤੁ ਸੂਤੁ ਕਿਛੁ ਨਿਕਸੈ
ਨਾਹੀ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੈ ॥ ੬ ॥ ਸਤਿਗੁਰ
ਸਾਧਸੰਗਤਿ ਹੈ ਨੀਕੀ ਮਿਲਿ ਸੰਗਤਿ ਰਾਮੁ ਰਵੀਜੈ
॥ ਅੰਤਰਿ ਰਤਨ ਜਵੇਹਰ ਮਾਣਕ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਲੀਜੈ ॥ ੭ ॥ ਮੇਰਾ ਠਾਕੁਰੁ ਵਡਾ ਵਡਾ ਹੈ
ਸੁਆਮੀ ਹਮ ਕਿਉ ਕਰਿ ਮਿਲਹ ਮਿਲੀਜੈ ॥
ਨਾਨਕ ਮੇਲਿ ਮਿਲਾਏ ਗੁਰ ਪੂਰਾ ਜਨ ਕਉ ਪੂਰਨੁ
ਦੀਜੈ ॥ ੮ ॥ ੨ ॥

ਕਲਿਆਨੁ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਰਮ ਰਾਮੇ ਰਾਮੁ ਰਵੀਜੈ ॥ ਸਾਧੂ ਸਾਧ ਸਾਧ
ਜਨ ਨੀਕੇ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਰੰਗੁ ਕੀਜੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜੀਅ ਜੰਤ ਸਭੁ ਜਗੁ ਹੈ ਜੇਤਾ ਮਨੁ
ਡੋਲਤ ਡੋਲ ਕਰੀਜੈ ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਸਾਧੂ
ਮਿਲਾਵਹੁ ਜਗੁ ਥੀਮਨ ਕਉ ਥੀਮੁ ਦੀਜੈ ॥ ੧ ॥
ਬਸੁਧਾ ਤਲੈ ਤਲੈ ਸਭ ਉਪਰਿ ਮਿਲਿ ਸਾਧੂ ਚਰਨ
ਰੁਲੀਜੈ ॥ ਅਤਿ ਉਤਮ ਅਤਿ ਉਤਮ ਹੋਵਹੁ ਸਭ
ਸਿਸਟਿ ਚਰਨ ਤਲ ਦੀਜੈ ॥ ੨ ॥ ਗੁਰਮੁਖਿ
ਜੋਤਿ ਭਲੀ ਸਿਵ ਨੀਕੀ ਆਨਿ ਪਾਨੀ ਸਕਤਿ
ਭਰੀਜੈ ॥ ਮੈਨਦੰਤ ਨਿਕਸੇ ਗੁਰ ਬਚਨੀ ਸਾਰੁ
ਚਬਿ ਚਬਿ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥ ੩ ॥ ਰਾਮ ਨਾਮ

The saintly persons, who have inculcated the love of True Name in their hearts, are truly beautiful deserving all praise for their attainment through the holy saints. The low caste persons, whom no one would like to touch even, have been purified by perceiving the True Lord through the company of holy saints. (5)

The faithless person is engrossed in the knots of sinful actions and vicious thoughts due to his sensual pleasures. How could he be purified of such vices, as it is rather difficult to improve upon his vicious mind ? The best course is to avoid the company of such faithless persons, as they cannot be improved. (6)

Let us recite the True Name of the Lord in the company of holy saints, as the Guru's association is wonderfully fruitful. The human (body) mind is the abode of valuable jewels and diamonds which could be attained through the Guru's Grace alone. (7)

How could we unite with the Lord Almighty, the greatest of all, who is my True Master ? O Nanak ! The company of holy saints through the Guru's guidance could unite us with the Lord so I would pray to the Lord to bestow on me the company of the perfect Guru for attaining the eternal bliss. (8 - 2)

Kaliyan Mahala - 4 (Rama Ram Ramo Ram ravijai...)

O Lord (Ram) ! Let us get involved in the recitation of Your True Name with love and devotion. (with body and mind). Let us join the company of such holy saints, who are praiseworthy and grand in their worship, and inculcate the love of the Lord in the company of (such) the holy saints. (Pause-1)

All the beings, big and small, nay the whole world created by the Lord, is engrossed in doubts and dual-mindedness. May the Lord through His Grace and benevolence enable us to join the company of holy saints, who would function as the pillars of support with the Guru's Word as the mainstay. (1)

Let us become humble like the dust of the lotus-feet of the holy saints, just as the Earth, being humble under the feet of all beings, finally occupies a place (of honour) over the bodies of all beings; similarly we could become greatest of all with humility when the whole world would bow at our feet. (2)

The Guru-minded persons have been enlightened with the knowledge of Lord's secrets, as such the worldly falsehood (Maya) is always at their service. By following the Guru's Word, we have developed the delicate teeth of knowledge, detachment and discipline, thus partaking the Lord's True

ਅਨੁਗ੍ਰਹ ਬਹੁ ਕੀਆ ਗੁਰ ਸਾਧੂ ਪੁਰਖ ਮਿਲੀਜੈ ॥ ਗੁਨ ਰਾਮ ਨਾਮ ਬਿਸਥੀਰਨ ਕੀਏ ਹਰਿ
ਸਗਲ ਭਵਨ ਜਸੁ ਦੀਜੈ ॥ ੪ ॥ ਸਾਧੂ ਸਾਧ
ਸਾਧ ਮਨਿ ਪ੍ਰੀਤਮ ਬਿਨੁ ਦੇਖੇ ਰਹਿ ਨ ਸਕੀਜੈ ॥
ਜਿਉ ਜਲ ਮੀਨ ਜਲ ਜਲ ਪ੍ਰੀਤਿ ਹੈ ਬਿਨੁ ਜਲ
ਬਿਨੁ ਫੂਟਿ ਮਰੀਜੈ ॥ ੫ ॥ ਮਹਾ ਅਭਾਗ ਅਭਾਗ
ਹੈ ਜਿਨ ਕੇ ਤਿਨ ਸਾਧੂ ਧੂਰਿ ਨ ਪੀਜੈ ॥ ਤਿਨਾ
ਤਿਸਨਾ ਜਲਤ ਜਲਤ ਨਹੀ ਬੂਝਹਿ ਡੰਡੁ ਧਰਮ
ਰਾਇ ਕਾ ਦੀਜੈ ॥ ੬ ॥ ਸਭਿ ਤੀਰਥ ਬਰਤ ਜਗ
ਪੁੰਨ ਕੀਏ ਹਿਵੈ ਗਾਲਿ ਗਾਲਿ ਤਨੁ ਛੀਜੈ ॥
ਅਤੁਲਾ ਤੋਲੁ ਰਾਮ ਨਾਮੁ ਹੈ ਗੁਰਮਤਿ ਕੇ ਪੁਜੈ ਨ
ਤੋਲ ਤੁਲੀਜੈ ॥ ੭ ॥ ਤਵ ਗੁਨ ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਤੂ
ਜਾਨਹਿ ਜਨ ਨਾਨਕ ਸਰਨਿ ਪਰੀਜੈ ॥ ਤੂ ਜਲ
ਨਿਧਿ ਮੀਨ ਹਮ ਤੇਰੇ ਕਰਿ ਕਿਰਪਾ ਸੰਗਿ ਰਖੀਜੈ
॥ ੮ ॥ ੩ ॥

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਰਮ ਰਾਮੇ ਪੂਜ ਕਰੀਜੈ ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ
ਧਰਉ ਸਭੁ ਆਗੈ ਰਸੁ ਗੁਰਮਤਿ ਗਿਆਨੁ
ਦ੍ਰਿੜੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬ੍ਰਹਮ ਨਾਮ ਗੁਣ
ਸਾਖ ਤਰੇਵਰ ਨਿਤ ਚੁਨਿ ਚੁਨਿ ਪੂਜ ਕਰੀਜੈ ॥
ਆਤਮ ਦੇਉ ਦੇਉ ਹੈ ਆਤਮੁ ਰਸਿ ਲਾਗੈ ਪੂਜ
ਕਰੀਜੈ ॥ ੧ ॥ ਬਿਬੇਕ ਬੁਧਿ ਸਭ ਜਗ ਮਹਿ
ਨਿਰਮਲ ਬਿਚਰਿ ਬਿਚਰਿ ਰਸੁ ਪੀਜੈ ॥ ਗੁਰ

Name, controlling the whole world with an iron hand. (3)

The Lord has been very Graceful and benevolent to us by uniting us with the perfect saint, the Guru. O Lord ! You have blessed us with the True Name through the Guru's guidance, which we are spreading, thus winning the praise and acclaim of the whole world. (4)

O Lord ! The persons (holy saints), who are imbued with the love of the holy saints, are really praiseworthy as they cannot survive without perceiving Your glimpse, just as the fish remaining in water develops such a love for water that it cannot survive even for a moment without the water. (5)

The unfortunate persons, who do not partake of the dust of the lotus-feet of the holy saints, are really unlucky as their worldly desires burn them within, without being satisfied and face the punishment at the hands of Dhram Raj, the god of justice, after death. (6)

All the visits to the holy places of pilgrimage, fasts, including giving alms, Yagna or living on snowy mountains with their bodies completely snow bitten, are of no avail as the Lord's True Name is the only fruitful effort, which cannot be evaluated, having no other practice as equal to it. (7)

O Lord ! You are truly Great with all the virtues worthy of our praise, and we are like the fish in the ocean of Your presence (True Name). O Nanak ! We have sought the support of the Lord alone. May the Lord protect us under His care through this Grace! (8-3)

Kaliyan Mahala - 4 (Rama Ram Ramo pooj kareejai....)

O wonderful and beautiful Lord ! We are always engaged in Your worship only, having surrendered our body and mind completely to You. May we be blessed with the true knowledge of the Guru's Message, so as to partake the nectar of True Name. (Pause -1)

The Lord is like a tree, with True Name as its branches, with the flowers of His virtues blooming on it and we sing the praises of the Lord by offering these flowers in worship. O Prime-Soul ! All the souls are part of Your enlightenment and the saints engaged in Your prayers and meditation are always imbued with the love of the Lord. (1)

The thoughtful and wise persons lead a life of purity and partake of the nectar of True Name by meditating on the Lord. By surrendering the mind completely to the Guru, they have

ਪਰਸਾਦਿ ਪਦਾਰਥੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕਉ ਇਹੁ
(2)

ਮਨੁ ਦੀਜੈ ॥ ੨ ॥ ਨਿਰਮੋਲਕੁ ਅਤਿ ਹੀਰੇ ਨੀਕੋ
ਹੀਰੇ ਹੀਰੁ ਬਿਧੀਜੈ ॥ ਮਨੁ ਮੋਤੀ ਸਾਲੁ ਹੈ ਗੁਰ
ਸਬਦੀ ਜਿਤੁ ਹੀਰਾ ਪਰਖਿ ਲਈਜੈ ॥ ੩ ॥ ਸੰਗਤਿ

ਸੰਤ ਸੰਗਿ ਲਗਿ ਉਚੇ ਜਿਉ ਪੀਪ ਪਲਾਸ ਖਾਇ
ਲੀਜੈ ॥ ਸਭ ਨਰ ਮਹਿ ਪ੍ਰਾਨੀ ਉਤਮੁ ਹੋਵੈ ਰਾਮ
ਨਾਮੈ ਬਾਸੁ ਬਸੀਜੈ ॥ ੪ ॥ ਨਿਰਮਲ ਨਿਰਮਲ

ਕਰਮ ਬਹੁ ਕੀਨੇ ਨਿਤ ਸਾਖਾ ਹਰੀ ਜੜੀਜੈ ॥
ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਆ ॥

ਬਹਕਾਰ ਬਾਸੁ ਜਗਿ ਦੀਜੈ ॥ ੫ ॥ ਏਕ ਜੋਤਿ
ਏਕੋ ਮਨਿ ਵਸਿਆ ਸਭ ਬ੍ਰਹਮ ਦ੍ਰਿਸਟਿ ਇਕੁ

ਕੀਜੈ ॥ ਆਤਮ ਰਾਮੁ ਸਭ ਏਕੈ ਹੈ ਪਸਰੇ ਸਭ
ਚਰਨ ਤਲੇ ਸਿਰੁ ਦੀਜੈ ॥ ੬ ॥ ਨਾਮ ਬਿਨਾ

ਨਕਟੇ ਨਰ ਦੇਖਹੁ ਤਿਨ ਘਸਿ ਘਸਿ ਨਾਕ ਵਢੀਜੈ
॥ ਸਾਕਤ ਨਰ ਅਹੰਕਾਰੀ ਕਹੀਅਹਿ ਬਿਨੁ ਨਾਵੈ

ਧ੍ਰਿਗੁ ਜੀਵੀਜੈ ॥ ੭ ॥ ਜਬ ਲਗੁ ਸਾਸੁ ਸਾਸੁ
ਮਨ ਅੰਤਰਿ ਤਤੁ ਬੇਗਲ ਸਰਨਿ ਪਰੀਜੈ ॥

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਧਾਰਹੁ ਮੈ ਸਾਧੂ ਚਰਨ
ਪਖੀਜੈ ॥ ੮ ॥ ੪ ॥

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਮੈ ਸਾਧੂ ਚਰਨ ਧੁਵੀਜੈ ॥ ਕਿਲਬਿਖ ਦਰਨ
ਹੋਹਿ ਬਿਨ ਅੰਤਰਿ ਮੇਰੇ ਠਾਕੁਰ ਕਿਰਪਾ ਕੀਜੈ ॥

attained the invaluable True Name through the Guru's Grace.
(2)

They have developed the love of the Lord through the jewel of True Name by following the beautiful and invaluable message of the Guru. The jewel of Lord's True Name could be realised and examined (by following) through the Guru's Word, thus purifying the mind like the diamond. (3)

By following the Guru's guidance in the company of holy saints we could become pure and satisfied by destroying our vicious thoughts just as the pipal tree out grows all the useless growth of wild nature. The person, who develops the love of the Lord in the heart, becomes higher and purer than all other human beings, by reciting True Name. (4)

O Lord! We have purified ourselves by following Your pure and True Name with virtuous actions, and sowing the seeds of True Name in our heart, Your love has blossomed forth. The Guru has made us recite the True Name as the fruit of knowledge, converting the flowers of (leading) a true religious life into this fruit, thus spreading the fragrance of Lord's worship throughout the world. (5)

O Lord Almighty ! You are pervading everywhere and in all beings, being omni-present and Your light shines in all the human hearts and Your presence is seen throughout the whole world. O Prime-Soul ! Your presence is felt throughout the universe in equal measure and we offer (our heads) ourselves as a sacrifice to Your lotus-feet by reciting Your True Name always. (6)

Without the support of True Name, the human being loses his respect in this world and is disgraced in the next world also, as the faithless person is branded as egoistic, leading a cursed and fruitless life, worthy of condemnation. (7)

O Lord ! So long we are alive and (breathing) humming with life every moment, we should remember You, taking refuge at Your lotus-feet. O Nanak ! May the Lord bestow on us His benevolence and Grace, so that we could always worship the True Lord by falling at the lotus-feet of the holy saints, (in the company of holy saints). (8 - 4)

Kaliyan Mahala - 4 (Rama mein sadhu charan dhuvejai..)

O Lord ! I would wash the lotus-feet of Your holy saints. May the Lord bestow His Grace on me so that all my sins are destroyed (burnt) in a moment! (Pause -1)

May the Lord, at whose door we are waiting like helpless

੧ ॥ ਰਹਾਉ ॥ ਮੰਗਤ ਜਨ ਦੀਨ ਖਰੇ ਦਰਿ
ਠਾਢੇ ਅਤਿ ਤਰਸਨ ਕਉ ਦਾਨੁ ਦੀਜੈ ॥ ਤ੍ਰਾਹਿ
ਤ੍ਰਾਹਿ ਸਰਨਿ ਪ੍ਰਭ ਆਏ ਮੇ ਕਉ ਗੁਰਮਤਿ ਨਾਮੁ
ਦ੍ਰਿੜੀਜੈ ॥ ੧ ॥ ਕਾਮ ਕਰੋਧੁ ਨਗਰ ਮਹਿ ਸਬਲਾ
ਨਿਤ ਉਠਿ ਉਠਿ ਜੂਝੁ ਕਰੀਜੈ ॥ ਅੰਗੀਕਾਰੁ ਕਰਹੁ
ਰਖਿ ਲੇਵਹੁ ਗੁਰ ਪੂਰਾ ਕਾਢਿ ਕਢੀਜੈ ॥ ੨ ॥
ਅੰਤਰਿ ਅਗਨਿ ਸਬਲ ਅਤਿ ਬਿਖਿਆ ਹਿਵ
ਸੀਤਲੁ ਸਬਦੁ ਗੁਰ ਦੀਜੈ ॥ ਤਨਿ ਮਨਿ ਸਾਂਤਿ
ਹੋਇ ਅਧਿਕਾਈ ਰੋਗੁ ਕਾਟੈ ਸੁਖਿ ਸਵੀਜੈ ॥ ੩ ॥
ਜਿਉ ਸੂਰਜੁ ਕਿਰਣਿ ਰਵਿਆ ਸਰਬ ਠਾਈ
ਸਭ ਘਟਿ ਘਟਿ ਰਾਮੁ ਰਵੀਜੈ ॥ ਸਾਧੂ ਸਾਧ ਮਿਲੇ
ਰਸੁ ਪਾਵੈ ਤਤੁ ਨਿਜ ਘਰਿ ਬੈਠਿਆ ਪੀਜੈ ॥ ੪ ॥
ਜਨ ਕਉ ਪ੍ਰੀਤਿ ਲਗੀ ਗੁਰ ਸੇਤੀ ਜਿਉ ਚਕਵੀ
ਦੇਖਿ ਸੂਰੀਜੈ ॥ ਨਿਰਖਤ ਨਿਰਖਤ ਰੈਨਿ ਸਭ
ਨਿਰਖੀ ਮੁਖੁ ਕਾਢੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥ ੫ ॥ ਸਾਕਤ
ਸੁਆਨ ਕਹੀਅਹਿ ਬਹੁ ਲੋਭੀ ਬਹੁ ਦੁਰਮਤਿ
ਮੈਲੁ ਭਰੀਜੈ ॥ ਆਪਨ ਸੁਆਇ ਕਰਹਿ ਬਹੁ
ਬਾਤਾ ਤਿਨਾ ਕਾ ਵਿਸਾਹੁ ਕਿਆ ਕੀਜੈ ॥ ੬ ॥
ਸਾਧੂ ਸਾਧ ਸਰਨਿ ਮਿਲਿ ਸੰਗਤਿ ਜਿਤੁ ਹਰਿ
ਰਸੁ ਕਾਢਿ ਕਢੀਜੈ ॥ ਪਰਉਪਕਾਰ ਬੋਲਹਿ ਬਹੁ
ਗੁਣੀਆ ਮੁਖਿ ਸੰਤ ਭਗਤ ਹਰਿ ਦੀਜੈ ॥ ੭ ॥
ਤੂ ਅਗਮ ਦਇਆਲ ਦਇਆ ਪਤਿ ਦਾਤਾ ਸਭ
ਦਇਆ ਧਾਰਿ ਰਖਿ ਲੀਜੈ ॥ ਸਰਬ ਜੀਅ
ਜਗਜੀਵਨੁ ਏਕੋ ਨਾਨਕ ਪ੍ਰਤਿਪਾਲ ਕਰੀਜੈ ॥ ੮ ॥
॥ ੫ ॥

people, bless us with the boon of True Name. (as alms). O Lord ! We have sought Your refuge and pray for Your protection, by bestowing True Name on us, through the Guru's guidance. (1)

The vices of sexual desires and anger are taking charge of the body being very strong, and we are daily fighting against them. O Lord ! May You save us from these enemies by helping us with the company of the perfect Guru, out of this morass. (2)

The fire of worldly desires and vicious thoughts is burning within us fiercely and I seek from the Lord the Guru's Word, which could extinguish it like the snow. Then we could enjoy the bliss of life with the mind and body becoming peaceful by ridding us of all the sins. (3)

The Lord pervades the whole universe and all the beings equally like the rays of the sun penetrating throughout the space. One attains the nectar of True Name as one joins the company of holy saints, and enjoys the eternal bliss with a stabilised mind. (4)

The Guru-minded persons are imbued and pleased with the love of the Lord just as Chakvi (Partridge) is pleased to see the sun. The whole life was being wasted in fruitless pursuits just like the night, but with the rising sun of the Guru blessing us with His Grace, we have attained the nectar of True Name. (5)

The faithless persons are greedy like the dogs, with their minds made impure with the filth of sins. How could we trust such persons, as they always talk of only selfish things all the time. (6)

O Lord ! I have sought the support of the holy saints and through their company, have partaken the nectar of True Name. May the Lord bless us with the company of His saints who are full of virtues with a stable mind and sing Your praises for the benefit of masses. (7)

O Lord-benefactor ! May You save and protect us through Your Grace and benevolence, as You are too Great and beyond our comprehension. O Nanak ! There is only one Prime-soul of all the souls in the world, sustaining all the beings. May the Lord help sustain us as well ! (8 - 5)

ਕਲਿਆਨੁ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਹਮ ਦਾਸਨ ਦਾਸ ਕਰੀਜੈ ॥ ਜਬ ਲਗਿ
ਸਾਸੁ ਹੋਇ ਮਨ ਅੰਤਰਿ ਸਾਧੂ ਧੂਰਿ ਪਿਵੀਜੈ ॥ ੧
॥ ਰਹਾਉ ॥ ਸੰਕਰੁ ਨਾਰਦੁ ਸੇਖਨਾਗ ਮੁਨਿ ਧੂਰਿ
ਸਾਧੂ ਕੀ ਲੋਚੀਜੈ ॥ ਭਵਨ ਭਵਨ ਪਵਿਤੁ ਹੋਰਿ
ਸਭਿ ਜਹ ਸਾਧੂ ਚਰਨ ਧਰੀਜੈ ॥ ੧ ॥ ਤਜਿ
ਲਾਜ ਅਹੰਕਾਰੁ ਸਭੁ ਤਜੀਐ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ
ਰਹੀਜੈ ॥ ਧਰਮ ਰਾਇ ਕੀ ਕਾਨਿ ਚੁਕਾਵੈ ਬਿਖੁ
ਭੁਬਦਾ ਕਾਢਿ ਕਢੀਜੈ ॥ ੨ ॥ ਭਰਮਿ ਸੂਕੇ ਬਹੁ
ਉਡਿ ਸੁਕ ਕਹੀਅਹਿ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਰਹੀਜੈ
॥ ਤਾ ਤੇ ਬਿਲਮੁ ਪਲੁ ਢਿਲ ਨ ਕੀਜੈ ਜਾਇ
ਸਾਧੂ ਚਰਨਿ ਲਗੀਜੈ ॥ ੩ ॥ ਰਾਮ ਨਾਮ ਕੀਰਤਨ
ਰਤਨ ਵਧੁ ਹਰਿ ਸਾਧੂ ਪਾਸਿ ਰਖੀਜੈ ॥ ਜੋ ਬਚਨੁ
ਗੁਰ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੈ ਤਿਸੁ ਆਗੈ ਕਾਢਿ
ਧਰੀਜੈ ॥ ੪ ॥ ਸੰਤਹੁ ਸੁਨਹੁ ਸੁਨਹੁ ਜਨ ਭਾਈ
ਗੁਰਿ ਕਾਢੀ ਬਾਹ ਕੁਕੀਜੈ ॥ ਜੇ ਆਤਮ ਕਉ
ਸੁਖੁ ਸੁਖੁ ਨਿਤ ਲੋੜਹੁ ਤਾਂ ਸਤਿਗੁਰ ਸਰਨਿ
ਪਵੀਜੈ ॥ ੫ ॥ ਜੇ ਵਡ ਭਾਗੁ ਹੋਇ ਅਤਿ ਨੀਕਾ
ਤਾਂ ਗੁਰਮਤਿ ਨਾਮੁ ਦ੍ਰਿੜੀਜੈ ॥ ਸਭੁ ਮਾਇਆ
ਮੋਹੁ ਬਿਖਮੁ ਜਗੁ ਤਰੀਐ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ
॥ ੬ ॥ ਮਾਇਆ ਮਾਇਆ ਕੇ ਜੋ ਅਧਿਕਾਈ
ਵਿਚਿ ਮਾਇਆ ਪਚੈ ਪਚੀਜੈ ॥ ਅਗਿਆਨੁ
ਅਧਿਰੁ ਮਹਾ ਪੰਥੁ ਬਿਖੜਾ ਅਹੰਕਾਰਿ ਭਾਰਿ ਲਾਇ
ਲੀਜੈ ॥ ੭ ॥ ਨਾਨਕ ਰਾਮ ਰਮ ਰਮੁ ਰਮ ਰਮ
ਰਾਮੈ ਤੇ ਗਤਿ ਕੀਜੈ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਨਾਮੁ
ਦ੍ਰਿੜਾਏ ਰਾਮ ਨਾਮੈ ਰਲੈ ਮਿਲੀਜੈ ॥ ੮ ॥ ੬ ॥
ਛਕਾ ੧ ॥

Kaliyan Mahala - 4 (*Rama hum dasan das kareejai....*)

O Lord ! May we be made the slaves of Your disciples (slaves) ! So long we lead this life, (we sustain this life with breath), we may be blessed with the partaking of the dust of the lotus-feet of the holy saints. (we may be blessed with True Name through their company). (Pause -1)

Infact, all the gods like Shiva, Narad, or Sheshnag (with thousand hoods), munis (mendicants), are longing for the intake of the dust of the lotus-feet of holy saints. All the places or homes are purified with the visit of the holy saints. (by their lotus-feet). (1)

Let us all join the company of such holy saints, shedding away our egoism and pride of status and protect ourselves from drowning in this ocean of life (leading a fruitless life) casting away any fear of the god of justice (Dharam Raj). (2)

Even the persons completely devoid of any virtues become laden with virtues or good qualities (like dried up trees becoming green) by joining the company of holy saints and rid themselves of all doubts or dual-mindedness. Let us, therefore take refuge at the lotus-feet of the holy saints without the slightest delay (of a moment even) through the Lord's Grace. (3)

O Lord ! You have bestowed Your True Name and the jewel of singing of praises (kirtan) on the holy saints (as the jewel) to be preserved, which is blessed by them on those persons, who follow the Guru's Word as the ultimate Truth with full faith. (4)

O holy saints ! Let us hear with body and mind the message of the Guru, which is being proclaimed by the Guru with open arms. We should take the support of the True Guru, (fall at His lotus-feet) in case we are keenly longing for enjoying the eternal and spiritual bliss. (5)

The persons, who are really fortunate and pre-destined by Lord's Will, attain the nectar of True Name through the Guru's guidance. Thus we could swim across this tortuous ocean of life successfully, full of the venom of worldly falsehood, by partaking the nectar of the True Name in the state of equipoise. (6)

The persons, who are engorssed completely in the love of worldly falsehood (Maya) waste their lives involved in its love themselves, while making others as well (do the same) incur the same loss of life. They are belabouring under the darkness of ignorance and lack of knowledge, thus faltering on the rough path to salvation, being laden with the vices of egoism and sinful actions. (7)

O Nanak ! Let us recite the True Name of the Lord all the time, being imbued with the love of the beloved Lord, so as to attain salvation through His Grace. It is only through the company of the True Guru that we could attain True Name and then merge with the Lord by reciting True Name. (8 - 6 -Chhaka 1)

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਪਰਭਾਤੀ ਬਿਭਾਸ ਮਹਲਾ ੧
ਚਉਪਦੇ ਘਰੁ ੧ ॥

ਨਾਇ ਤੇਰੈ ਤਰਣਾ ਨਾਇ ਪਤਿ ਪੂਜ ॥ ਨਾਉ

ਤੇਰਾ ਗਹਣਾ ਮਤਿ ਮਕਸੂਦੁ ॥ ਨਾਇ ਤੇਰੈ ਨਾਉ

ਮੰਨੇ ਸਭ ਕੋਇ ॥ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਕਬਹੂ ਨ

ਹੋਇ ॥ ੧ ॥ ਅਵਰ ਸਿਆਣਪ ਸਗਲੀ ਪਾਜੁ ॥

ਜੈ ਬਖਸੇ ਤੈ ਪੂਰਾ ਕਾਜੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਉ

ਤੇਰਾ ਤਾਣੁ ਨਾਉ ਦੀਬਾਣੁ ॥ ਨਾਉ ਤੇਰਾ ਲਸਕਰੁ

ਨਾਉ ਸੁਲਤਾਨੁ ॥ ਨਾਇ ਤੇਰੈ ਮਾਣੁ ਮਹਤ

ਪਰਵਾਣੁ ॥ ਤੇਰੀ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

੨ ॥ ਨਾਇ ਤੇਰੈ ਸਹਜੁ ਨਾਇ ਸਾਲਾਹ ॥ ਨਾਉ

ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਉਠਿ ਜਾਇ ॥ ਨਾਇ ਤੇਰੈ

ਸਭਿ ਸੁਖ ਵਸਹਿ ਮਨਿ ਆਇ ॥ ਬਿਨੁ ਨਾਵੈ

ਬਾਧੀ ਜਮ ਪੁਰਿ ਜਾਇ ॥ ੩ ॥ ਨਾਰੀ ਬੇਰੀ ਘਰ

ਦਰ ਦੇਸ ॥ ਮਨ ਕੀਆ ਖੁਸੀਆ ਕੀਚਹਿ ਵੇਸ

॥ ਜਾਂ ਸਦੇ ਤਾਂ ਢਿਲ ਨ ਪਾਇ ॥ ਨਾਨਕ ਕੂੜੇ

ਕੂੜੇ ਹੋਇ ਜਾਇ ॥ ੪ ॥ ੧ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਤੇਰਾ ਨਾਮੁ ਰਤਨੁ ਕਰਮੁ ਚਾਨਣੁ ਸੁਰਤਿ ਤਿਥੈ

ਲੋਇ ॥ ਅਧੋਰੁ ਅੰਧੀ ਵਾਪਰੈ ਸਗਲ ਲੀਜੈ ਖੋਇ

Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad Rag Prabhati Bhibas Mahala - 1 Choupade 1 (Naie' terai terna naie' pat poòj.....)

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O Lord ! It is with the support of Your True Name alone that we could cross this ocean of life successfully, and get acclaimed (honoured) in the world, thus becoming worthy of worship. Your True Name is our beautification (like ornaments) and True Name alone results in our worthwhile (profitable) wisdom. By reciting Your True Name, the holy saints get acclaimed and known throughout the world, as without the support of True Name, no one gets honoured any where. (1)

All other cleverness except True Name is false and meaningless (gets destroyed like glass) O Lord ! Whosoever is bestowed with Your Grace, gets all his desires and hopes (of salvation) fulfilled. (Pause -1)

O Lord ! Your True Name is my strength and my mainstay in life is the True Name. Your True Name comprises my army and True Name is my king or main pillar. Your True Name lends me all support and status, and the greatest acclaim in the world. O Lord ! It is through Your benevolence and Grace alone that we attain the insignia of True Name. (2)

It is by reciting Lord's True Name that we get the state of Equipoise (knowledge) and the acclaim (praises) of the world. The nectar of True Name casts away all the poison of vicious thoughts or sinful actions from within and one gets the bliss and joy of life with peace of mind by reciting True Name. Infact, without the support of True Name, the whole world faces the onslaughts of Yama (god of death) engrossed in worldly bondage. (faces death being taken in chains). (3)

All the worldly pleasures, including one's wife, house, country or attachments and the various forms of formal practices of happiness lead one into worldly bondage. O Nanak! When the call of death comes there cannot be any delay in obeying it and the human being, engrossed in worldly falsehood, faces ignominious death without the support of True Name. (4 - 1)

Parbha'ti Mahala - 1 (Tera naam ratan karam cha'nan)

O Lord ! When Your True Name enlightens the mind and inculcates its love in the heart, then the light of knowledge shines within the individual and his actions are guided by the recitation of True Name. However, the faithless and helpless persons, engrossed in the darkness of ignorance, waste this

॥ ੧ ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਬਿਕਾਰੁ ॥ ਤੇਰਾ
ਨਾਮੁ ਦਾਰੂ ਅਵਰੁ ਨਾਸਤਿ ਕਰਣਹਾਰੁ ਅਪਾਰੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਤਾਲ ਪੁਰੀਆ ਏਕ ਭਾਰ
ਹੋਵਹਿ ਲਾਖ ਕਰੋੜਿ ॥ ਤੇਰੇ ਲਾਲ ਕੀਮਤਿ
ਤਾ ਪਵੈ ਜਾਂ ਸਿਰੈ ਹੋਵਹਿ ਹੋਰਿ ॥ ੨ ॥ ਦੂਖਾ ਤੇ
ਸੁਖ ਉਪਜਹਿ ਸੂਖੀ ਹੋਵਹਿ ਦੂਖ ॥ ਜਿਤੁ ਮੁਖਿ
ਤੂ ਸਾਲਾਹੀਅਹਿ ਤਿਤੁ ਮੁਖਿ ਕੈਸੀ ਭੂਖ ॥ ੩
॥ ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ
॥ ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਉਪਜੈ ਸੇ ਤਨ ਹੋਰਿ
ਖੁਆਰ ॥ ੪ ॥ ੨ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਜੈ ਕਾਰਣਿ ਬੇਦ ਬ੍ਰਹਮੈ ਉਚਰੇ ਸੰਕਰਿ ਛੋਡੀ
ਮਾਇਆ ॥ ਜੈ ਕਾਰਣਿ ਸਿਧ ਭਏ ਉਦਾਸੀ
ਦੇਵੀ ਮਰਮੁ ਨ ਪਾਇਆ ॥ ੧ ॥ ਬਾਬਾ ਮਨਿ
ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਕਹੀਐ ਤਰੀਐ ਸਾਚਾ ਹੋਈ
॥ ਦੁਸਮਨੁ ਦੂਖੁ ਨ ਆਵੈ ਨੇੜੈ ਹਰਿ ਮਤਿ
ਪਾਵੈ ਕੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਗਨਿ ਬਿੰਬ
ਪਵਣੈ ਕੀ ਬਾਣੀ ਤੀਨਿ ਨਾਮ ਕੇ ਦਾਸਾ ॥ ਤੇ
ਤਸਕਰ ਜੋ ਨਾਮੁ ਨ ਲੇਵਹਿ ਵਾਸਹਿ ਕੋਟ
ਪੰਚਾਸਾ ॥ ੨ ॥ ਜੇ ਕੋ ਏਕ ਕਰੈ ਚੰਗਿਆਈ
ਮਨਿ ਚਿਤਿ ਬਹੁਤੁ ਬਫਾਵੈ ॥ ਏਤੇ ਗੁਣ
ਏਤੀਆ ਚੰਗਿਆਈਆ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥

human life in their blind pursuits. (1)

This world, engrossed in the cycle of births and deaths is suffering due to sinful actions. O Lord-Almighty! The only remedy for this malady lies in reciting Your True Name, as there is no other treatment for this malady. (Pause -1)

If in a balance, we were to place all the worldly possessions including the various regions of the universe and millions of articles on one side, with Lord's True Name on the other side, it would not be possible to grasp the value of True Name, as the evaluation of the invaluable True Name could only be done, if there were something on par with it on the other side of the balance. (2)

It is based on one's actions that after the sufferings the individual may find peace and joyful comforts, or the comforts might lead the individual to afflictions How could the person, who is engaged in singing the Lord's praises, suffer from the hunger of worldly possessions or pleasures. (3)

O Nanak ! I am the only fool, not to realise this, the whole world, infact is very wise and knowledgeable. The persons, who do not recite True Name, have to face various afflictions and sufferings, being devoid of Truth, and get destroyed in disgust. (4 - 2)

Parbha'ti Mahala - 1 (*Jai ka'ran beid Brahmai uchre'....*)

(The purpose for which) The god Brahma had recited the Vedas and god Shiva had renunciated (Maya), the worldly falsehood or the sidhas had renounced the world, but all these gods could not attain the Lord's secrets and achieve their purpose with these efforts. (1)

O Baba ! The person, who is imbued with the love of the True Lord in his heart and recites True Name with his tongue, is really a true person and is able to cross this ocean of life successfully. Such a person attains the wisdom of reciting True Name, so that neither any enemy or affliction bothers him any more. (Pause -1)

It is by reciting True Name that one gets rid of the three-pronged Maya of lust for power, greed and peace, just as the three elements of fire, water and air are in the service of True Name. Infact, the persons who do not love True Name, are passed through various forms of life (in the cycle of births and deaths) or made to undergo great sufferings. (2)

Incase any person does any favour to another person, he feels great pride on his action, whereas the Lord is a benefactor who bestows so many favours and blessings on us but does not repent or stops giving His benedictions (due to our thankless attitude). (3)

੩ ॥ ਤੁਧੁ ਸਾਲਾਹਨਿ ਤਿਨ ਧਨੁ ਪਲੈ ਨਾਨਕ
ਕਾ ਧਨੁ ਸੋਈ ॥ ਜੇ ਕੋ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ
ਕੀ ਤਲਬ ਨ ਹੋਈ ॥ ੪ ॥ ੩ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਜਾ ਕੈ ਰੂਪੁ ਨਾਹੀ ਜਾਤਿ ਨਾਹੀ ਨਾਹੀ ਮੁਖੁ ਮਾਸਾ
॥ ਸਤਿਗੁਰਿ ਮਿਲੇ ਨਿਰੰਜਨੁ ਪਾਇਆ ਤੇਰੈ ਨਾਮਿ
ਹੈ ਨਿਵਾਸਾ ॥ ੧ ॥ ਅਉਧੁ ਸਹਜੇ ਤਤੁ ਬੀਚਾਰਿ
॥ ਜਾ ਤੇ ਫਿਰਿ ਨ ਆਵਹੁ ਸੈਸਾਰਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਾ ਕੈ ਕਰਮੁ ਨਾਹੀ ਧਰਮੁ ਨਾਹੀ ਨਾਹੀ
ਸੁਚਿ ਮਾਲਾ ॥ ਸਿਵ ਜੋਤਿ ਕੰਨਹੁ ਬੁਧਿ ਪਾਈ
ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ॥ ੨ ॥ ਜਾ ਕੈ ਬਰਤੁ ਨਾਹੀ
ਨੇਮੁ ਨਾਹੀ ਨਾਹੀ ਬਕਬਾਈ ॥ ਗਤਿ ਅਵਗਤਿ
ਕੀ ਚਿਤਿ ਨਾਹੀ ਸਤਿਗੁਰੁ ਫੁਰਮਾਈ ॥ ੩ ॥ ਜਾ
ਕੈ ਆਸ ਨਾਹੀ ਨਿਰਾਸ ਨਾਹੀ ਚਿਤਿ ਸੁਰਤਿ
ਸਮਝਾਈ ॥ ਤੰਤ ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਿਆ
ਨਾਨਕਾ ਬੁਧਿ ਪਾਈ ॥ ੪ ॥ ੪ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਤਾ ਕਾ ਕਹਿਆ ਦਰਿ ਪਰਵਾਣੁ ॥ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ
ਦੁਇ ਸਮ ਕਰਿ ਜਾਣੁ ॥ ੧ ॥ ਕਿਆ ਕਹੀਐ
ਸਰਬੇ ਰਹਿਆ ਸਮਾਇ ॥ ਜੇ ਕਿਛੁ ਵਰਤੈ ਸਭ
ਤੇਰੀ ਰਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਗਟੀ ਜੋਤਿ
ਚੂਕਾ ਅਭਿਮਾਨੁ ॥ ਸਤਿਗੁਰਿ ਦੀਆ ਅੰਮ੍ਰਿਤੁ

O Nanak ! The persons, who sing the praises of the Lord, are bestowed with the treasure of True Name, and the same wealth is bestowed on me. Even the persons, who praise and honour the holy saints (possessing the wealth of True Name), are not pestered by the Yama, the god of death. (Yama does not come anywhere near them). (4 - 3)

Prabha'ti Mahala - 1 (Ja kai roop nahi jaat na'hi....)

We have been united with the Lord, who has neither nay form, caste, physical existence nor any limbs like face and is free from the effects of Maya (worldly falsehood), through the company of the True Guru. O Brother ! You could also attain such a Lord by inculcating the love of His True Name in the heart. (1)

O Yogi (Aoudhoo) ! Deliberate with patience in a state of equipoise on the ultimate Truth, so that you may not be born again in this world. (You may escape going through the cycle of births and deaths). (Pause -1)

I have been enlightened about the Lord's secrets through the True Guru, who is my protector. Such a Lord is not governed by any actions or religious beliefs and leanings nor is He required to practise any forms of puritanism or truthful behaviour. (being above all worldly practices) (2)

The Guru has imparted us such teachings and ordains about the Lord, who does not undertake any fasts, or practise any disciplined life, or engage in tall talk, having no worry about attaining salvation or being without it. (3)

O Nanak ! Once the Guru clarified through His wisdom and our soul merged with the Prime-soul then we realised through His Grace by uniting with the Lord through love and devotion, who neither entertains any hopes or despairs about the worldly falsehood. (4 - 4)

Parba'ti Mahala - 1 (Ta' ka' ke'ha dar parva'n

O Lord ! The sayings of the holy saints are blessed with Your acceptance and approval, as they have realised the nectar and poison on par. (they accept joy and sorrow with equal pleasure). (1)

How could we describe Your Greatness as You are pervading everywhere being omni-present and whatever happens in the world is as per Lord's Will ? (Pause -1)

When the True Guru has bestowed the nectar of True Name on such holy saints, the light of (Lord's) knowledge has dawned on them and they have got rid of all egoism. (2)

ਨਾਮੁ ॥ ੨ ॥ ਕਲਿ ਮਹਿ ਆਇਆ ਸੋ ਜਨੁ

ਜਾਣੁ ॥ ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥ ੩ ॥

ਕਹਣਾ ਸੁਨਣਾ ਅਕਥ ਘਰਿ ਜਾਇ ॥ ਕਥਨੀ

ਬਦਨੀ ਨਾਨਕ ਜਲਿ ਜਾਇ ॥ ੪ ॥ ੫ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਅੰਮ੍ਰਿਤੁ ਨੀਰੁ ਗਿਆਨਿ ਮਨ ਮਜਨੁ ਅਨਸਨਿ

ਤੀਰਥ ਸੰਗਿ ਗਹੇ ॥ ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ

ਮਾਣਕ ਸੇਵੇ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥ ੧ ॥ ਗੁਰ

ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਇ ॥ ਸਰੁ ਸੰਤੋਖੁ ਤਾਸੁ

ਗੁਰੁ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ ਦਰੀਆਉ

ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ

ਹਰੈ ॥ ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਨੁ ਪਸੁ

ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ ॥ ੨ ॥ ਰਤਾ ਸਚਿ ਨਾਮਿ

ਤਲ ਹੀਅਲੁ ਸੋ ਗੁਰੁ ਪਰਮਲੁ ਕਹੀਐ ॥ ਜਾ

ਕੀ ਵਾਸੁ ਬਨਾਸਪਤਿ ਸਦ੍ਰਿਐ ਤਾਸੁ ਚਰਣ ਲਿਵ

ਰਹੀਐ ॥ ੩ ॥ ਗੁਰਮੁਖਿ ਜੀਅ ਪ੍ਰਾਨ ਉਪਜਹਿ

ਗੁਰਮੁਖਿ ਸਿਵ ਘਰਿ ਜਾਈਐ ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ

ਸਚਿ ਸਮਾਈਐ ਗੁਰਮੁਖਿ ਨਿਜ ਪਦੁ ਪਾਈਐ ॥

੪ ॥ ੬ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਗੁਰਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪੜਿ ਪੜਿ ਪਾਵੈ

ਮਾਣੁ ॥ ਆਪਾ ਮਧੇ ਆਪੁ ਪਰਗਾਸਿਆ ਪਾਇਆ

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥ ੧ ॥ ਕਰਤਾ ਤੂ ਮੇਰਾ ਜਜਮਾਨੁ

O Lord ! The life of the person in this present age of Kal-Yug is fruitful, who finds an honourable position and acceptance in Your Presence. (3)

O Nanak ! The persons, who have merged with the indescribable and limitless Lord, always sing and listen to the praises of the Lord, as apart from Lord's praises neither they say nor they listen to any other talk. (They do not engage themselves in any other talk except the Lord's praises). (4 - 5)

Parbha'ti Mahala - 1 (Amrit neer gyan ma'n majan.....)

The person, who has bathed in the nectar of True Name through the knowledge gained from the Guru, has in fact gained the same benefit as bathing at all the sixty-eight holy places of pilgrimage. (according to Hindu belief). The Guru's teachings are full of the jewels and diamonds of the ultimate Truth, and the follower (sikh) realises all this through his deliberations and following the Guru's guidance. (1)

There is no better holy place than (the visit to) the Guru Himself, as one could gain all the contentment and satisfaction from the (fountain-head of) Guru, the source of all bliss. (Pause -1)

The Guru is the river of pure water and a holy place, which purifies us of all the filth of vices and sins. By meeting the Guru, we enjoy the bliss of the perfect (bath) knowledge, as His unison converts even animals into gods, making us an embodiment of Truth. (2)

The True-Guru, whose heart is brimming with the love of the Lord and True Name, is truly a perfect Guru. We should always remain in love with the lotus-feet of the Guru, whose fragrance makes the whole world full of (greenery) the joy and eternal bliss. (3)

The Guru-minded persons always attain the real value of life through the Guru's guidance and attain the bliss of life. O Nanak ! It is through the Guru's teachings alone that we merge with Truth, and attain self-realisation through the Guru's guidance. (4 - 6)

Prabha'ti Mahala - 1 (Gurparsadi vidya vicharai par'r...)

By deliberating on the knowledge of the Lord's secrets through the Guru's Grace, we got greatly honoured in the world by our studies and discussions. By attaining the nectar of True Name, we have realised the Prime-soul within our soul.(1)

॥ ਇਕ ਦਖਿਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ
ਆਪਣਾ ਨਾਮੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਚ ਤਸਕਰ
ਧਾਵਤ ਰਾਖੇ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥ ਦਿਸਟਿ
ਬਿਕਾਰੀ ਦੁਰਮਤਿ ਭਾਗੀ ਐਸਾ ਬ੍ਰਹਮ ਗਿਆਨੁ
॥ ੨ ॥ ਜਤੁ ਸਤੁ ਚਾਵਲ ਦਇਆ ਕਣਕ ਕਰਿ
ਪ੍ਰਾਪਤਿ ਪਾਤੀ ਧਾਨੁ ॥ ਦੂਧ ਕਰਮੁ ਸੰਤੋਖੁ ਘੀਉ
ਕਰਿ ਐਸਾ ਮਾਂਗਉ ਦਾਨੁ ॥ ੩ ॥ ਖਿਮਾ ਧੀਰਜੁ
ਕਰਿ ਗਉ ਲਵੇਰੀ ਸਹਜੇ ਬਛਾਰਾ ਖੀਰੁ ਪੀਐ ॥
ਸਿਫਤਿ ਸਰਮ ਕਾ ਕਪੜਾ ਮਾਂਗਉ ਹਰਿ ਗੁਣ
ਨਾਨਕ ਰਵਤੁ ਰਹੈ ॥ ੪ ॥ ੭ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਆਵਤੁ ਕਿਨੈ ਨ ਰਾਖਿਆ ਜਾਵਤੁ ਕਿਉ ਰਾਖਿਆ
ਜਾਇ ॥ ਜਿਸ ਤੇ ਹੋਆ ਸੋਈ ਪਰੁ ਜਾਣੈ ਜਾਂ ਉਸ
ਹੀ ਮਾਹਿ ਸਮਾਇ ॥ ੧ ॥ ਤੂਹੈ ਹੈ ਵਾਹੁ ਤੇਰੀ
ਰਜਾਇ ॥ ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਪਰੁ ਹੋਇਬਾ
ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ
ਹਰਹਟ ਕੀ ਮਾਲਾ ਟਿੰਡ ਲਗਤ ਹੈ ਇਕ ਸਖਨੀ
ਹੋਰ ਫੇਰ ਭਰੀਅਤ ਹੈ ॥ ਤੈਸੇ ਹੀ ਇਹੁ ਖੇਲੁ
ਖਸਮ ਕਾ ਜਿਉ ਉਸ ਕੀ ਵਡਿਆਈ ॥ ੨ ॥
ਸੁਰਤੀ ਕੈ ਮਾਰਗਿ ਚਲਿ ਕੈ ਉਲਟੀ ਨਦਰਿ
ਪ੍ਰਾਪੀ ॥ ਮਨਿ ਵੀਚਾਰਿ ਦੇਖੁ ਬ੍ਰਹਮ ਗਿਆਨੀ
ਕਉਨੁ ਗਿਰਹੀ ਕਉਨੁ ਉਦਾਸੀ ॥ ੩ ॥ ਜਿਸ
ਕੀ ਆਸਾ ਤਿਸ ਹੀ ਸਉਪਿ ਕੈ ਏਹੁ ਰਹਿਆ

O Lord ! You are my host and I seek this favour from You that I may be bestowed with Your True Name. (Pause -1)

O Lord ! By attaining the spiritual knowledge (of Your Greatness) the five thieves like sexual desires, have been controlled and the mind has become peaceful and stabilised, (having stopped wondering) getting rid of egoism. The filth of our vicious thoughts and sinful actions has been thrown out with the help of Your spiritual knowledge and the heart purified. (2)

O Lord ! I seek from You the gift (boon) of (the rice of) Truth and abstinence, and (the wheat of) kindness as the basic favours alongwith the milk of virtuous actions and the ghee of contentment, so as to lead this life with Truth, abstinence, kindness and virtuous actions. (3)

O Nanak ! May the Lord bestow on me the (cow of) forgiveness and patience and the bliss of Equipose like the calf to enjoy the milk from the cow-mother. I seek the apparel of (singing) Your praises with love so that I engage myself in singing Your praises and reciting True Name. (4 - 7)

Parbha'ti Mahala - 1 (Avat kinai na r'khia ja'vat.....)

No one has any control over the cycle of births and deaths, and man is born in this world without any one's interference, as such he faces death without any check. When the human being realises the Lord-creator, who had created him, then he may merge his soul with the Prime-soul. (1)

O Wonderful Lord ! It is Your Will alone, which prevails everywhere. Whatever is ordained by You, comes to pass as per Your Will, and nothing is in our hands to alter the course of events. (Pause -1)

This wonderful drama of the world is being enacted by the Lord-spouse as it pleases Him as per His Will, just as the continuous chain of water carriers in a well moves around with some vessels getting emptied at the top, and some vessels being filled up at the bottom in the complete run of this chain. (2)

The persons, who have developed the love of the Lord on the path of spiritual life, attain the attitude of worldly detachment. O learned person ! If you were to deliberate carefully, it would be realised that apart from the Lord there is no other householder or mendicant, as it is His Prime-soul and light which pervades all the beings. (3)

O Nanak ! This human being should remain completely carefree by leaving everything to the Will of the Lord who has

ਨਿਰਬਾਣੁ ॥ ਜਿਸ ਤੇ ਹੋਆ ਸੋਈ ਕਰਿ ਮਾਨਿਆ
ਨਾਨਕ ਗਿਰਹੀ ਉਦਾਸੀ ਸੇ ਪਰਵਾਣੁ ॥ ੪ ॥ ੮ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਦਿਸਟਿ ਬਿਕਾਰੀ ਬੰਧਨਿ ਬਾਧੈ ਹਉ ਤਿਸ ਕੈ
ਬਲਿ ਜਾਈ ॥ ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਭੂਲਾ
ਫਿਰੈ ਅਜਾਈ ॥ ੧ ॥ ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ

॥ ਫੁਨਿ ਬਹੁੜਿ ਨ ਆਵਣ ਵਾਰ ॥ ੧ ॥ ਰਹਾਉ

॥ ਉਚਾ ਤੇ ਫੁਨਿ ਨੀਚੁ ਕਰਤੁ ਹੈ ਨੀਚ ਕਰੈ

ਸੁਲਤਾਨੁ ॥ ਜਿਨੀ ਜਾਣੁ ਸੁਜਾਣਿਆ ਜਗਿ ਤੇ

ਪੂਰੇ ਪਰਵਾਣੁ ॥ ੨ ॥ ਤਾ ਕਉ ਸਮਝਾਵਣ

ਜਾਈਐ ਜੇ ਕੋ ਭੂਲਾ ਹੋਈ ॥ ਆਪੇ ਖੋਲ ਕਰੇ

ਸਭ ਕਰਤਾ ਐਸਾ ਬੂਝੈ ਕੋਈ ॥ ੩ ॥ ਨਾਉ

ਪ੍ਰਭਾਤੇ ਸਬਦਿ ਧਿਆਈਐ ਛੋਡਹੁ ਦੁਨੀ ਪਰੀਤਾ

॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਜਗਿ

ਹਾਰਿਆ ਤਿਨਿ ਜੀਤਾ ॥ ੪ ॥ ੯ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਮਨੁ ਮਾਇਆ ਮਨੁ ਧਾਇਆ ਮਨੁ ਪੰਖੀ ਆਕਾਸਿ

॥ ਤਸਕਰ ਸਬਦਿ ਨਿਵਾਰਿਆ ਨਗਰੁ ਵੁਠਾ

ਸਾਥਾਸਿ ॥ ਜਾ ਤੂ ਰਾਖਹਿ ਰਾਖਿ ਲੈਹਿ ਸਾਬਤੁ

ਹੋਵੈ ਰਾਸਿ ॥ ੧ ॥ ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਧਿ ਮੇਰੈ

॥ ਗੁਰਮਤਿ ਦੇਹਿ ਲਗਾਉ ਪਗਿ ਤੇਰੈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਮਨੁ ਜੋਗੀ ਮਨੁ ਭੋਗੀਆ ਮਨੁ ਮੂਰਖੁ

created him. Whether a person is a householder or mendicant he will be acceptable the Lord, provided he realises the Lord as the only doer (cause). (4 - 8)

Parbha'ti Mahala - 1 (*Dist bikari bandhan bandhai....*)

I would offer myself as a sacrifice to the person who controls his vicious thoughts of worldly bondage, with thoughtful deliberations as such person, being forgetful of the Lord's True Name, does not distinguish between virtuous or sinful actions and wastes his life going through the cycle of Rebirths. (1)

O Brother ! Let us recite the True Name of the Lord-Creator, so that we do not have to pass through the cycle of births and deaths time and again. (Pause -1)

The persons, who have realised the Greatness of the Lord, who could convert kings or higher ups into lowly, poor and helpless persons or convert the poor people into kings, are really perfect and acceptable in the Lord's Presence. (2)

The Lord Himself is responsible for this worldly drama but few have realised this Truth. We could try to correct or rectify the mistakes of a person who has lost the right path but the Lord is not liable to make any mistakes. (3)

O Brother ! Let us recite the True Name in the ambrosial hours of the morning, through the Guru's Word, leaving all other worldly attachments. O Nanak ! The person, who has become the slave of the slaves of the Lord, has won the battle of life, whereas everybody else has lost the battle of life, thus wasting this life in fruitless efforts. (4 - 9)

Parbha'ti Mahala - 1 (*Ma'n ma'ya ma'n dha'ya man' ...*)

This human mind is wandering in all the ten directions like a bird roaring high in the skies, in the pursuit of worldly pleasures and falsehood all the time. The persons, who have controlled this mind from wandering after vices like the thief through the Guru's Word, have developed the love of the Lord and deserve all the praise in this world and hereafter. O Lord! Whenever it pleases You, You may protect (enable) this human being from his wanderings, thus enabling him to make a success of this life. (to lead a fruitful life) (1)

O Lord ! I would seek such a treasure and jewel of True Name to be inculcated in my heart, through the Guru's guidance, by falling at Your lotus-feet. (Pause -1)

This human mind is rather foolish in behaving like a Yogi

ਗਵਾਰੁ ॥ ਮਨੁ ਦਾਤਾ ਮਨੁ ਮੰਗਤਾ ਮਨ ਸਿਰਿ
ਗੁਰੁ ਕਰਤਾਰੁ ॥ ਪੰਚ ਮਾਰਿ ਸੁਖੁ ਪਾਇਆ ਐਸਾ
ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ ॥ ੨ ॥ ਘਟਿ ਘਟਿ ਏਕੁ
ਵਖਾਣੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ ॥ ਖੋਟੇ
ਪੂਰੇ ਰਾਲੀਐ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥ ਜਾ ਤੂ
ਮੇਲਹਿ ਤਾ ਮਿਲਿ ਰਹਾ ਜਾ ਤੇਰੀ ਹੋਇ ਰਜਾਇ
॥ ੩ ॥ ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ
ਲੇਹੁ ਬਤਾਇ ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ
ਕਰਮ ਕਮਾਇ ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਾਟੀਐ
ਨਾਨਕ ਛੂਟਿਸਿ ਨਾਇ ॥ ੪ ॥ ੧੦ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਜਾਗਤੁ ਬਿਗਸੈ ਮੂਠੇ ਅੰਧਾ ॥ ਗਲਿ ਫਾਹੀ
ਸਿਰਿ ਮਾਰੇ ਧੰਧਾ ॥ ਆਸਾ ਆਵੈ ਮਨਸਾ ਜਾਇ
॥ ਉਰਝੀ ਤਾਣੀ ਕਿਛੁ ਨ ਬਸਾਇ ॥ ੧ ॥
ਜਾਗਸਿ ਜੀਵਣ ਜਾਗਣਹਾਰਾ ॥ ਸੁਖ ਸਾਗਰ
ਅੰਮ੍ਰਿਤ ਭੰਡਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਹਿਓ ਨ
ਬੂਝੈ ਅੰਧੁ ਨ ਸੂਝੈ ਭੌਂਡੀ ਕਾਰ ਕਮਾਈ ॥ ਆਪੇ
ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਪਰਮੇਸੁਰੁ ਕਰਮੀ ਮਿਲੈ ਵਡਾਈ ॥
੨ ॥ ਦਿਨੁ ਦਿਨੁ ਆਵੈ ਤਿਲੁ ਤਿਲੁ ਛੀਜੈ
ਮਾਇਆ ਮੇਹੁ ਘਟਾਈ ॥ ਬਿਨੁ ਗੁਰ ਬੂਝੈ ਠਹੁਰ
ਨ ਪਾਵੈ ਜਬ ਲਗ ਦੂਜੀ ਰਾਈ ॥ ੩ ॥

at times and at other times it behaves like a householder, engrossed in worldly pleasures. This mind is most unstable behaving like a benefactor (of others) at times or like a beggar seeking many favours, as it controls man but the Guru alone has mastered and controlled the mind. The holy saints have over-powered this mind by controlling the five vices through the meditation of the Lord and enjoyed the eternal bliss. (2)

The same Lord is said to be pervading all the beings but cannot be perceived without following the Guru's teachings. This man is passed through the cycle of births and deaths and the mother's womb (where he is lying upside down) as without reciting True Name, he has lost all his prestige and respect. O Lord ! When it pleases You, we are enabled to join the company of holy saints as per Your Will and united with the Lord. (3)

We could seek the right path of uniting with the Lord through the holy saints, instead of finding out details of their caste or birth in high or low castes. But the real caste and status of a person is known by his actions alone (as such the saints belong to the Lord). O Nanak ! We could save ourselves from the clutches of Yama by reciting True Name and escape the torture of the cycle of births and deaths. (4 - 10)

Parbha'ti Mahala - 1 (Ja'gat bigsai mootho andha....)

O Brother ! This human being is such a blind fool that he ravel (enjoys) at being robbed even while being awake, due to his ignorance. He is always engrossed in worldly bondage, having been caught in the noose of Yama. This man passes through the cycle of births and deaths by nurturing hopes of worldly possessions and attainments. Infact, this man is caught in the vicious cycle of sinful actions, and cannot get out of this bondage with all his efforts. (1)

The real life lies in remaining awake with the light of knowledge of the Lord, in whose worship we should engage ourselves with full devotion. The Lord is the ocean of all virtues and bliss, and the fountain-head of the nectar of True Name. (Pause-1)

This human being does not listen to the right advice, being blind due to ignorance and is always engrossed in sinful and vicious actions. The person, who is bestowed by the Lord with His love and devotion, gains an honourable position with his good actions as per Lord's Will. (2)

As the days pass by, one's life-span gets shortened every moment and man loses the love of the Lord being engrossed in the love of worldly falsehood. (Maya). This human being, without the Guru's guidance, gets drowned in the ocean of life, so long he suffers from the vice of dual-mindedness. (3)

ਅਹਿਨਿਸਿ ਜੀਆ ਦੇਖਿ ਸਮਾਣੈ ਸੁਖੁ ਦੁਖੁ ਪੁਰਖਿ
ਕਮਾਈ ॥ ਕਰਮਹੀਨੁ ਸਚੁ ਭੀਖਿਆ ਮਾਂਗੈ
ਨਾਨਕ ਮਿਲੈ ਵਡਾਈ ॥ ੪ ॥ ੧੧ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਮਸਟਿ ਕਰਉ ਮੂਰਖੁ ਜਗਿ ਕਹੀਆ ॥ ਅਧਿਕ
ਬਕਉ ਤੇਰੀ ਲਿਵ ਰਹੀਆ ॥ ਭੂਲ ਚੁਕ ਤੇਰੈ
ਦਰਬਾਰਿ ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਆਚਾਰ ॥ ੧ ॥

ਐਸੇ ਝੂਠਿ ਮੁਠੇ ਸੰਸਾਰਾ ॥ ਨਿੰਦਕੁ ਨਿੰਦੈ ਮੁਠੈ
ਪਿਆਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸੁ ਨਿੰਦਹਿ ਸੋਈ

ਬਿਧਿ ਜਾਣੈ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਦਰਿ ਨੀਸਾਣੈ ॥
ਕਾਰਣ ਨਾਮੁ ਅੰਤਰਗਤਿ ਜਾਣੈ ॥ ਜਿਸ ਨੋ
ਨਦਰਿ ਕਰੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥ ੨ ॥ ਮੈ ਮੈਲੋ

ਊਜਲੁ ਸਚੁ ਸੋਇ ॥ ਉਤਮੁ ਆਖਿ ਨ ਊਚਾ ਹੋਇ
॥ ਮਨਮੁਖ ਖੁਲਿ ਮਹਾ ਬਿਖੁ ਖਾਇ ॥ ਗੁਰਮੁਖਿ
ਹੋਇ ਸੁ ਰਾਚੈ ਨਾਇ ॥ ੩ ॥ ਅੰਧੋ ਬੋਲੋ ਮੁਗਧੁ

ਗਵਾਰੁ ॥ ਹੀਣੋ ਨੀਚੁ ਬੁਰੇ ਬੁਰਿਆਰੁ ॥ ਨੀਧਨ
ਕੋ ਧਨੁ ਨਾਮੁ ਪਿਆਰੁ ॥ ਇਹੁ ਧਨੁ ਸਾਰੁ ਹੋਰੁ
ਬਿਖਿਆ ਛਾਰੁ ॥ ੪ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਸਬਦੁ

ਵੀਚਾਰੁ ॥ ਜੇ ਦੇਵੈ ਤਿਸ ਕਉ ਜੈਕਾਰੁ ॥ ਤੂ
ਬਖਸਹਿ ਜਾਤਿ ਪਤਿ ਹੋਇ ॥ ਨਾਨਕੁ ਕਹੈ ਕਹਾਵੈ
ਸੋਇ ॥ ੫ ॥ ੧੨ ॥

The Lord bestows the eternal bliss as per the individual's actions, and as pre-destined by the Lord's Will by sustaining all the beings day and night. (provided the individual recites True Name). O Nanak ! If the unfortunate person, without any virtuous actions to his credit, begs of the Lord's favours and seeks the boon of Truth, then he is blessed with honour and greatness through His Grace. (4 - 11)

Parbha'ti Mahala - 1 (Masat karou moorakh jag kehia....)

The world considers one foolish if one remains silent, and if one talks too much, then one cannot get imbued with the love of the Lord (in the heart). So I have sought the support of the Lord either through a mistake or by default (as the case be) . In any case, how could anyone develop a good character (a noble life style) without attaining (reciting) True Name ? (1)

As such the whole world is lost in vicious thoughts due to the vilifications and false beliefs. But such a vilifiers is dearer to me for taking the burden off my head for my vicious actions (thoughts), due to his vilification. (of others). (Pause -1)

The person, against whom the vilifier says something bad, is better known in the world, and is received with honour in the Lord's Presence through the Guru's Word. The person, whom, the Lord blesses with His Grace knows the secrets of the Lord, and attains self-realisation (by perceiving the Lord within) by reciting True Name. (2)

The Lord alone is True and an embodiment of Truth, whereas I am impure filled with many vicious thoughts and no one becomes great or high by saying alone (by tall talking). The faith-less person is full of worldly falsehood, engrossed in the filth of worldly poison, whereas the Guru-minded person is imbued with the love of True Name. (3)

O Lord ! I am a blind fool, without the power of speech even, and am engrossed in mean actions with no good qualities. The poor man like me has only the wealth of the love of True Name , as this is the only worthwhile treasure whereas all other worldly possessions are like vices and worthless ash. (4)

If one deliberates over the Guru's Word, then praise or vilification are both considered as equal (without distinction) and one deserves all praise if one is blessed with such a realisation (of Truth). O Nanak ! The person, who is blessed with Lord's True Name is rally praiseworthy, deserving all honour and regard, and he alone sings the praises of the Lord and enables others as well to do the same. (5 - 12)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਖਾਇਆ ਮੈਲੁ ਵਧਾਇਆ ਪੈਧੈ ਘਰ ਕੀ ਹਾਣਿ ॥
ਬਕਿ ਬਕਿ ਵਾਦੁ ਚਲਾਇਆ ਬਿਨੁ ਨਾਵੈ ਬਿਖੁ
ਜਾਣਿ ॥ ੧ ॥ ਬਾਬਾ ਐਸਾ ਬਿਖਮ ਜਾਲਿ ਮਨੁ
ਵਸਿਆ ॥ ਬਿਬਲੁ ਝਾਗਿ ਸਹਜਿ ਪਰਗਸਿਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਬੋਲਣਾ
ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਇ ॥ ਜਮ ਦਰਿ ਬਾਧੇ
ਮਾਰੀਅਹਿ ਛੂਟਸਿ ਸਾਚੈ ਨਾਇ ॥ ੨ ॥ ਜਿਵ
ਆਇਆ ਤਿਵ ਜਾਇਸੀ ਕੀਆ ਲਿਖਿ ਲੈ ਜਾਇ
॥ ਮਨਮੁਖਿ ਮੂਲੁ ਗਵਾਇਆ ਦਰਗਹ ਮਿਲੈ
ਸਜਾਇ ॥ ੩ ॥ ਜਗੁ ਖੋਟੈ ਸਬੁ ਨਿਰਮਲੈ ਗੁਰ
ਸਬਦੀ ਵੀਚਾਰਿ ॥ ਤੇ ਨਰ ਵਿਰਲੇ ਜਾਣੀਅਹਿ
ਜਿਨ ਅੰਤਰਿ ਗਿਆਨੁ ਮੁਰਾਰਿ ॥ ੪ ॥ ਅਜਰੁ
ਜਰੈ ਨੀਝਰੁ ਝਰੈ ਅਮਰ ਅਨੰਦ ਸਰੂਪ ॥ ਨਾਨਕੁ
ਜਲ ਕੋ ਮੀਨੁ ਸੈ ਬੇ ਭਾਵੈ ਰਾਖਹੁ ਪ੍ਰੀਤਿ ॥ ੫ ॥
੧੩ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਗੀਤ ਨਾਦ ਹਰਖ ਚਤੁਰਾਈ ॥ ਰਹਸ ਰੰਗ
ਫੁਰਮਾਇਸਿ ਕਾਈ ॥ ਪੈਨਣੁ ਖਾਣਾ ਚੀਤਿ ਨ
ਪਾਈ ॥ ਸਾਚੁ ਸਹਜੁ ਸੁਖੁ ਨਾਮਿ ਵਸਾਈ ॥ ੧ ॥
ਕਿਆ ਜਾਨਾਂ ਕਿਆ ਕਰੈ ਕਰਾਵੈ ॥ ਨਾਮ ਬਿਨਾ
ਤਨਿ ਕਿਛੁ ਨ ਸੁਖਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋਗ

Parbha'ti Mahala - 1 (*Kha'ya mae'l vadha'ya paidhai ..*)

This human being has, by partaking worldly pleasures (by having dainty foods) increased the vicious thoughts and body ailments, including wearing rich clothes, which have added more losses to the body. Infact, except reciting True Name, all other talk has been like jargon adding to the worldly wrangles and futile efforts. (1)

O Brother ! This mind has been engrossed in such a noose of worldly falsehood, but the persons, who have managed to cross this vicious circle, have been enlightened with the (light) knowledge of the Lord. (Pause -1)

The faithless persons, who are engaged in vicious actions, partake of the food even like a poison and their talk is also full of the venom of worldly falsehood and are caught in the nose of the Yama (god of death) but could escape it by reciting True Name. (2)

This man was born in the world, full of vices and afflictions, and then leaves the world (faces deaths) empty handed, as only his actions will accompany him after death. Such a faithless person faces punishment in the Lord's court having wasted his life in fruitless efforts. (having lost the capital investment even in the business of life). (3)

The world is full of the filth of vices and falsehood, whereas the Lord is the only Truth, which could be realised by following the Guru's Word. But there are very few persons in the world, who have attained the knowledge of the Lord-protector, destroyer of egoism. (4)

O Nanak ! Such a Guru-minded person then attains the knowledge of the Lord, free from the frailty of old age, and enjoys the bliss of immortal Lord. May the Lord help me to develop the same love and devotion of the Lord, as the fish has for the water ! (5 - 13)

Parbha'ti Mahala - 1 (*Geet naad harkh chatraiee....*)

All the pleasures of melodious songs, comforts of life and our clever moves, including wearing rich and costly clothes by issuing commands (to others) enjoying high status, including eating dainty foods with rich apparels, do not bother me any more, as I have developed the love of the Lord's True Name in my heart. (1)

I do not know Lord's secrets and what He does or makes us do is not understood; as except True Name, I am not interested in anything else now. (Pause -1)

ਬਿਨੋਦ ਸ੍ਵਾਦ ਆਨੰਦਾ ॥ ਮਤਿ ਸਤ ਭਾਇ
ਭਗਤਿ ਗੋਬਿੰਦਾ ॥ ਕੀਰਤਿ ਕਰਮ ਕਾਰ ਨਿਜ
ਸੰਦਾ ॥ ਅੰਤਰਿ ਰਵਤੋ ਰਾਜ ਰਵਿੰਦਾ ॥ ੨ ॥
ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮਿ ਉਰਧਾਰੀ ॥ ਦੀਨਾ ਨਾਥੁ
ਪ੍ਰਿਉ ਬਨਵਾਰੀ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਦਾਨੁ ਬ੍ਰਤਕਾਰੀ
॥ ਤ੍ਰਿਪਤਿ ਤਰੰਗ ਤਤੁ ਬੀਚਾਰੀ ॥ ੩ ॥ ਅਕਥੋ
ਕਥਉ ਕਿਆ ਮੈ ਜੋਰੁ ॥ ਭਗਤਿ ਕਰੀ ਕਰਾਇਹਿ
ਮੋਰ ॥ ਅੰਤਰਿ ਵਸੈ ਚੂਕੈ ਮੈ ਮੋਰ ॥ ਕਿਸੁ ਸੇਵੀ
ਦੂਜਾ ਨਹੀ ਹੋਰੁ ॥ ੪ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ
ਰਸੁ ਮੀਠਾ ॥ ਐਸਾ ਅੰਮ੍ਰਿਤੁ ਅੰਤਰਿ ਡੀਠਾ ॥
ਜਿਨਿ ਚਾਖਿਆ ਪੂਰਾ ਪਦੁ ਹੋਇ ॥ ਨਾਨਕ ਧ੍ਰਾਪਿਓ
ਤਨਿ ਸੁਖੁ ਹੋਇ ॥ ੫ ॥ ੧੪॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਅੰਤਰਿ ਦੇਖਿ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ ਅਵਰੁ ਨ
ਰਾਂਗਨਹਾਰਾ ॥ ਅਹਿਨਿਸਿ ਜੀਆ ਦੇਖਿ ਸਮਾਲੇ
ਤਿਸ ਹੀ ਕੀ ਸਰਕਾਰਾ ॥ ੧ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਰਾਂਗਿ
ਘਣੈ ਅਤਿ ਰੂੜੈ ॥ ਦੀਨ ਦਇਆਲੁ ਪ੍ਰੀਤਮ
ਮਨਮੋਹਨੁ ਅਤਿ ਰਸ ਲਾਲ ਸਗੂੜੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਊਪਰਿ ਕੂਪੁ ਰਾਗਨ ਪਨਿਹਾਰੀ ਅੰਮ੍ਰਿਤੁ
ਪੀਵਣਹਾਰਾ ॥ ਜਿਸ ਕੀ ਰਚਨਾ ਸੋ ਬਿਧਿ ਜਾਣੈ
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਵੀਚਾਰਾ ॥ ੨ ॥ ਪਸਰੀ
ਕਿਰਣਿ ਰਸਿ ਕਮਲ ਬਿਗਾਸੇ ਸਸਿ ਘਰਿ ਸੂਰੁ
ਸਮਾਇਆ ॥ ਕਾਲੁ ਬਿਧੁਸਿ ਮਨਸਾ ਮਨਿ ਮਾਰੀ

The Lord's worship and realisation of Truth has replaced all my Yoga beliefs or urge for worldly pleasures or comforts. I have now realised my real job in life is to sing the praises of the Lord which would be helpful in future. The Lord, whose light pervades the sun and moon, is perceived by me and I always recite His True Name only. (2)

I have inculcated the love of the Lord in my heart, who is dearer to me than my body and soul. The Lord is the gardener (sustainer) of the whole world and the protector of poor and helpless persons. Now we are engaged day and night in the meditation of True Name which comprises our fast and giving alms, and all our vicious thoughts have been curbed now. (3)

O Indescribable Lord ! How could I describe Your Greatness, as I have no power to describe it ? I could worship You only when it pleases You. When Your Presence is felt within me, then my egoism is cast away. Whom else shall I worship, when there is no other power on Earth ? The Guru's Word is sweet like the nectar, which I have perceived within me through Your vision. Whosoever has partaken (tasted) this nectar (of True Name), has attained salvation. O Nanak ! The person, who is satiated with this nectar, has attained the bliss of life within the body. (5 - 14)

Parbha'ti Mahala - 1 (Antar dekh sabad ma'n ma'nia....)

Once the love of Guru's Word (Sabad) was inculcated in the heart, we perceived the Lord within us, as there is no other power bestowing spiritual bliss on us. The Lord, whose Will prevails over all the beings, sustains them day and night in all respects. (1)

My Lord is all powerful, whose love and beauty prevails throughout the three ages, bestows His benedictions and favours on helpless people like us with bewitching love and care and His devotion brings all the bliss and joy to us. (Pause-1)

The person, who has taken the support of the Lord as his mainstay is life, attains the nectar of Lord's True Name. The Guru-minded person has gained the knowledge through His meditation and deliberations that the Lord alone knows His secrets, who has created this universe. (2)

When the human being gets enlightened with the rays of the sun of knowledge, his heart blossoms forth like the lotus flower. Thus he attains the Lord through the Grace of the Guru, getting free from the fear of the god of death and getting rid of

ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਪਾਇਆ ॥ ੩ ॥ ਅਤਿ ਰਸਿ
ਰੰਗਿ ਚਲੂਲੈ ਰਾਤੀ ਦੂਜਾ ਰੰਗੁ ਨ ਕੋਈ ॥ ਨਾਨਕ
ਰਸਨਿ ਰਸਾਏ ਰਾਤੇ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਈ ॥
੪ ॥ ੧੫ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਬਾਰਹ ਮਹਿ ਰਾਵਲ ਖਪਿ ਜਾਵਹਿ ਚਹੁ ਛਿਅ
ਮਹਿ ਸੰਨਿਆਸੀ ॥ ਜੋਗੀ ਕਾਪੜੀਆ ਸਿਰਖੁਥੇ
ਬਿਨੁ ਸਬਦੈ ਗਲਿ ਫਾਸੀ ॥ ੧ ॥ ਸਬਦਿ ਰਤੇ
ਪੂਰੇ ਬੈਰਾਗੀ ॥ ਅਉਹਨਿ ਹਸਤ ਮਹਿ ਭੀਖਿਆ
ਜਾਚੀ ਏਕ ਭਾਇ ਲਿਵ ਲਾਗੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬ੍ਰਹਮਣ ਵਾਦੁ ਪੜਹਿ ਕਰਿ ਕਿਰਿਆ ਕਰਣੀ
ਕਰਮ ਕਰਾਏ ॥ ਬਿਨੁ ਬੂਝੈ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ
ਮਨਮੁਖੁ ਵਿਛੜਿ ਦੁਖੁ ਪਾਏ ॥ ੨ ॥ ਸਬਦਿ
ਮਿਲੇ ਸੇ ਸੂਚਾਰੀ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ ॥
ਅਨਦਿਨੁ ਨਾਮਿ ਰਤਨਿ ਲਿਵ ਲਾਗੇ ਜੁਗਿ ਜੁਗਿ
ਸਾਚਿ ਸਮਾਨੇ ॥ ੩ ॥ ਸਗਲੇ ਕਰਮ ਧਰਮ ਸੁਚਿ
ਸੰਜਮ ਜਪ ਤਪ ਤੀਰਥ ਸਬਦਿ ਵਸੇ ॥ ਨਾਨਕ
ਸਤਿਗੁਰ ਮਿਲੈ ਮਿਲਾਇਆ ਦੂਖ ਪਰਾਛਤ ਕਾਲ
ਨਸੇ ॥ ੪ ॥ ੧੬ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਸੰਤਾ ਕੀ ਰੇਣੁ ਸਾਧ ਜਨ ਸੰਗਤਿ ਹਰਿ ਕੀਰਤਿ
ਤਰੁ ਤਾਰੀ ॥ ਕਹਾ ਕਰੈ ਬਪੁਰਾ ਜਮੁ ਡਰਪੈ
ਗੁਰਮੁਖਿ ਰਿਦੈ ਮੁਰਾਰੀ ॥ ੧ ॥ ਜਲਿ ਜਾਉ

his vicious thoughts. (3)

The human being gets imbued with the love of the Lord, enjoying the bliss of his devotion, without having any other worldly attachments. O Nanak ! Such persons get immersed in the love and devotion of the Lord, who pervades all over the universe and all beings. (4 - 15)

Parbha'ti Mahala - 1 (Ba'reh meh ra'val khap javeh....)

The Yagis are engrossed in the strength of their clans while sanyasis (mendicants) are egoistic about their ten clans. The Yogis and the jains, without realising the True Lord are engrossed in their formal rituals of various types like different (robes) wear or forms and plucking hair from the head, finally get entangled in the clutches of Yama. (1)

The persons, imbued with the love of the Guru's Word, are true recluses (detached from the world) as they seek the boon of Lord's love and Grace, being immersed in the meditation of the Lord. (Pause -1)

The Brahmins are involved in wrangles in spite of their religious studies and knowledge and are engrossed in useless rituals alongwith their customers. So the faithless persons, without realising Truth, are complete lost in their efforts and suffer the pangs of the cycle of Rebirths, being separated from the True Lord. (2)

The persons, who follow the Guru's Word, lead a life of purity and are received with honour in the Lord's presence. They are engaged in the recitation of the jewel of True Name day and night with devotion, and have united with the True Lord by body and mind . (throughout the ages). (3)

All the formal rituals including puritanism, disciplined life, meditation, visiting holy places and peace, are all covered under the deliberations of the Guru's Word. O Nanak ! The Lord unites those persons, with Himself, who are pre-destined by Lord's Will, due to their past (good) actions, and get rid of the cycle of births and deaths and the fear of death is destroyed. (4 -16)

Parbha'ti Mahala - 1 (Santa ki rein sadhjan sangat....)

O my mind ! You could cross this ocean of life successfully by making use of the boat of safety through the company of holy saints, by singing the praises of the Lord. The Guru-minded persons, who have inculcated the love of the Lord-protector in their hearts, have no fear of the Yama (god of death) as the Yama is himself afraid of such saints

ਜੀਵਨੁ ਨਾਮ ਬਿਨਾ ॥ ਹਰਿ ਜਪਿ ਜਾਪੁ ਜਪਉ

ਜਪਮਾਲੀ ਗੁਰਮੁਖਿ ਆਵੈ ਸਾਦੁ ਮਨਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਗੁਰ ਉਪਦੇਸ ਸਾਚੁ ਸੁਖੁ ਜਾ ਕਉ

ਕਿਆ ਤਿਸੁ ਉਪਮਾ ਕਹੀਐ ॥ ਲਾਲ ਜਵੇਹਰ

ਰਤਨ ਪਦਾਰਥ ਖੋਜਤ ਗੁਰਮੁਖਿ ਲਹੀਐ ॥ ੨

॥ ਚੀਨੈ ਗਿਆਨੁ ਧਿਆਨੁ ਧਨੁ ਸਾਚੋ ਏਕ ਸਬਦਿ

ਲਿਵ ਲਾਵੈ ॥ ਨਿਰਾਲੰਬੁ ਨਿਰਗਹੁ ਨਿਰਕੇਵਲੁ

ਨਿਰਭਉ ਤਾੜੀ ਲਾਵੈ ॥ ੩ ॥ ਸਾਇਰ ਸਪਤ

ਭਰੇ ਜਲ ਨਿਰਮਲਿ ਉਲਟੀ ਨਾਵ ਤਰਾਵੈ ॥

ਬਾਹਰਿ ਜਾਤੋ ਠਾਕਿ ਰਹਾਵੈ ਗੁਰਮੁਖਿ ਸਹਜਿ

ਸਮਾਵੈ ॥ ੪ ॥ ਸੋ ਗਿਰਹੀ ਸੋ ਦਾਸੁ ਉਦਾਸੀ

ਜਿਨਿ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਨਿਆ ॥ ਨਾਨਕੁ ਕਹੈ

ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਸਾਚ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ

॥ ੫ ॥ ੧੭ ॥

ਰਾਗੁ ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਬੂਝੈ ਸਬਦੇ ਰਹਿਆ

ਸਮਾਈ ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ਸਾਚਿ

ਰਹੈ ਲਿਵ ਲਾਈ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ

ਜਨ ਭਾਈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਅਸਥਿਰੁ ਹੋਵੈ

ਅਨਦਿਨੁ ਹਰਿ ਰਸਿ ਰਹਿਆ ਅਘਾਈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤੀ

ਇਸੁ ਜੁਗ ਕਾ ਲਾਹਾ ਭਾਈ ॥ ਸਦਾ ਜਨ

and shuns their Presence. (1)

O Brother ! Let this life, without the recitation of True Name, be burnt or destroyed (as it is of no avail). When we recite the True Name of the Lord, by wearing the necklace of the beads of True Name, we enjoy the bliss of the nectar of True Name. (Pause -1)

How could anyone sing the praises of the person (saint) who enjoys the real bliss of following the Guru's teachings with devotion. The Guru-minded persons, have realised the jewel and treasure of True Name by seeking it through the Guru's guidance. (2)

Let us meditate on the True Lord alone by considering the true worth of knowledge, meditation and True Name through the Guru's Word. We should concentrate on the True Lord, who is without any support, without depending on food and is stabilised in a formless posture, in a state of poise and silence. (3)

When the human being diverts his mind from the worldly pleasures and travelling by the boat of Lord's worship in the ocean of life, full of the pure waters of seven seas, with the recitation of True Name, meditation, knowledge and concentration, crosses it successfully alongwith others as well. He controls his mind from wandering all over and the Guru-minded person attains the state of Equipoise through the Guru's Grace. (4)

The Guru-minded person, who attains self-realisation, is a true recluse and a true householder even. O Nanak ! The persons, who are imbued with the love of the True Name, do not perceive anybody else except the Lord, as the Lord pervades all the beings in equal measure. (5 - 17)

Rag Parbha'ti Mahala - 3 Choupade Ik onkar satgur prasad (Gurmukh virla koiee, boojhai....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord, who pervades throughout the universe (who is present in the Guru's Word), is realised by very few Guru-minded persons. The persons, who are imbued with His love, enjoy peace and bliss, as they are immersed in Truth all the time. (1)

O Brother ! Let us recite True Name of the Lord, so that we could stabilise the mind through the Guru's Grace, and remain satiated in the bliss of the Lord's love day and night. (Pause -1)

O Brother ! The only worthwhile (profitable thing) action in this age of Kalyug is to recite Lord's True Name day and

ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਈ
॥ ੨ ॥ ਸੁਖੁ ਸੀਗਾਰੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ
ਨਾਮਿ ਵਡੀ ਵਡਿਆਈ ॥ ਅਖੁਟ ਭੰਡਾਰ ਭਰੇ
ਕਦੇ ਤੋਟਿ ਨ ਆਵੈ ਸਦਾ ਹਰਿ ਸੇਵਹੁ ਭਾਈ ॥
੩ ॥ ਆਪੇ ਕਰਤਾ ਜਿਸ ਨੇ ਦੇਵੈ ਤਿਸੁ ਵਸੈ ਮਨਿ
ਆਈ ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂੰ
ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ ॥ ੪ ॥ ੧ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਨਿਰਗੁਣੀਆਰੇ ਕਉ ਬਖਸਿ ਲੈ ਸੁਆਮੀ ਆਪੇ
ਲੈਹੁ ਮਿਲਾਈ ॥ ਤੂੰ ਬਿਅੰਤੁ ਤੇਰਾ ਅੰਤੁ ਨ
ਪਾਇਆ ਸਬਦੇ ਦੇਹੁ ਬੁਝਾਈ ॥ ੧ ॥ ਹਰਿ
ਜੀਉ ਤੁਧੁ ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥ ਤਨੁ ਮਨੁ
ਅਰਪੀ ਤੁਧੁ ਆਗੈ ਰਾਖਉ ਸਦਾ ਰਹਾਂ ਸਰਣਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪਣੇ ਭਾਣੇ ਵਿਚਿ ਸਦਾ
ਰਖੁ ਸੁਆਮੀ ਹਰਿ ਨਾਮੇ ਦੇਹਿ ਵਡਿਆਈ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਭਾਣਾ ਜਪੈ ਅਨਦਿਨੁ ਸਹਜਿ ਸਮਾਈ
॥ ੨ ॥ ਤੇਰੈ ਭਾਣੈ ਭਗਤਿ ਜੇ ਤੁਧੁ ਭਾਵੈ ਆਪੇ
ਬਖਸਿ ਮਿਲਾਈ ॥ ਤੇਰੈ ਭਾਣੈ ਸਦਾ ਸੁਖੁ ਪਾਇਆ
ਗੁਰਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ ॥ ੩ ॥ ਜੇ ਤੂੰ
ਕਰਹਿ ਸੁ ਹੋਵੈ ਕਰਤੇ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥
ਨਾਨਕ ਨਾਵੈ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਾਤਾ ਪੂਰੇ ਗੁਰ
ਤੇ ਪਾਈ ॥ ੪ ॥ ੨ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਸਾਲਾਹਿਆ ਜਿੰਨਾ ਤਿਨ ਸਲਾਹਿ
ਹਰਿ ਜਾਤਾ ॥ ਵਿਚਹੁ ਭਰਮੁ ਗਇਆ ਹੈ ਦੂਜਾ

night. Such persons, who have inculcated the love of the True Name in their hearts, have purified themselves of the filth of worldly falsehood. (2)

The persons, who have been bestowed with the bliss of the glimpse of the Lord's vision, are satiated as with the Lord's love one gets honoured by reciting True Name. O Brother ! Always serve the True Lord whose treasure of True Name is always full, without any dearth in its efficacy. (3)

The Lord-Creator Himself bestows His favours on some persons, who are always imbued with His love. O Nanak ! Let us always recite the True Name, since the fruitfulness of True Name has been realised by us through the Guru's guidance. (4 - 1)

Parbaha'ti Mahala - 3 (Nirgunnia'rai kou bakhas lai....)

O my True Master ! May You pardon this faithless and virtueless person and unite me with Yourself. You are limitless and beyond our comprehension and only those persons have realised Your Greatness, (Your secrets) who have been blessed with this realisation through the Guru's Word. (1)

O True and beloved Lord ! I offer myself as a sacrifice to You and I would surrender my body and soul to You completely, seeking Your support alone in my functioning all the time. (Pause -1)

O Lord ! May You enable us to follow Your Will without any hesitation (without a murmur) and bless us with the honour of reciting Your True Name. We could realise the art of following Your Will through the guidance of the perfect Guru, so that we could remain imbued with Your love day and night in the state of Equipose. (2)

The saintly person, whom You are pleased with due to their following Lord's Will are merged with You through Your Grace. We could enjoy the eternal bliss always by following the Lord's Will, while the Guru has extinguished the fire of our worldly desires. (3)

O Lord Creator ! Whatever happens in this world is according to Your dictates as per Your Will, and nothing else happens except Your Will. O Nanak ! There is no other benefactor except the Lord's True Name, which is attained through the guidance of the perfect Guru. (4 -2)

Parbaha'ti Mahala - 3 (Gurmukh har salahia' jina....)

O True Master ! The Guru-minded persons, through the Guru's guidance, have realised the art of singing Your praises. (reciting True Name). They have attained self-realisation by following the Guru's Word, having got rid of their dual-

ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਤੂ

mindedness. (1)

ਮੇਰਾ ਇਕੁ ਸੋਈ ॥ ਤੁਧੁ ਜਪੀ ਤੁਧੈ ਸਾਲਾਹੀ

O Lord ! You are the only True Master, who has supported me always in my efforts. I always worship You and sing Your praises only, as I have attained all the guidance of attaining salvation through You only. (Pause-1)

ਗਤਿ ਮਤਿ ਤੁਝ ਤੇ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥

The Guru- minded persons, who sing Your praises, have enjoyed the bliss of the nectar of True Name, which is as sweet as it could be. The persons, who have deliberated on the Guru's Word have found the True Name sweet like nectar, and never find it tasteless. (2)

ਗੁਰਮੁਖਿ ਸਾਲਾਹਨਿ ਸੇ ਸਾਦੁ ਪਾਇਨਿ ਮੀਨਾ

ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥ ਸਦਾ ਮੀਨਾ ਕਦੇ ਨ ਫੀਕਾ ਗੁਰ

ਸਬਦੀ ਵੀਚਾਰੁ ॥ ੨ ॥ ਜਿਨਿ ਮੀਨਾ ਲਾਇਆ

We would offer ourselves as a sacrifice to the Guru, who has made us realise the sweetness of True Name as He alone appreciates its value, By ridding ourselves of our egoism, we always sing the praises of the Lord-Protector, through the Guru's Word. (3)

ਸੋਈ ਜਾਣੈ ਤਿਸੁ ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥ ਸਬਦਿ

ਸਲਾਹੀ ਸਦਾ ਸੁਖਦਾਤਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ

॥ ੩ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਾਤਾ ਜੋ ਇਛੈ

The Guru is my true benefactor always, as we could gain all the comforts, as desired by us. O Nanak ! The persons, who have attained the Lord through following the Guru's Word, have realised the honour of reciting True Name through the Guru's guidance. (4 - 3)

ਸੇ ਫਲੁ ਪਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ

ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਏ ॥ ੪ ॥ ੩ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

Parbaha'ti Mahala - 3 (Jo te'ri sarnaiee har jiu tin....)

ਜੇ ਤੇਰੀ ਸਰਣਾਈ ਹਰਿ ਜੀਉ ਤਿਨ ਤੂ ਰਾਖਨ

O Lord ! Whosoever has sought Your support, has been protected under Your benign care. I do not perceive anyone as great as Yourself, neither anyone has been so great before, nor would there be (any) in future even. (1)

ਜੇਗੁ ॥ ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਅਵਰੁ ਨ ਸੂਝੈ ਨਾ ਕੋ ਹੋਆ

ਨ ਹੋਗੁ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਸਦਾ ਤੇਰੀ ਸਰਣਾਈ

O Lord ! I have always sought Your support. May the Lord save me (protect me) as it pleases Him as all this honour flows from Him only! (Pause -1)

॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਮੇਰੇ ਸੁਆਮੀ ਏਹੁ ਤੇ

ਰੀ ਵਡਿਆਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇ ਤੇਰੀ ਸਰਣਾਈ

O Lord ! The persons, who have taken refuge in Your care, are sustained by You. Such persons, who are taken under Your protective care, are not approached by the Yama (god of death) for any punishment. (2)

ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲ ॥ ਆਪਿ

ਕ੍ਰਿਪਾ ਕਰਿ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਪੋਹਿ ਨ ਸਕੈ

ਜਮਕਾਲੁ ॥ ੨ ॥ ਤੇਰੀ ਸਰਣਾਈ ਸਚੀ ਹਰਿ

O Lord ! Your care is permanent and true always, as it neither diminishes nor vanishes. However, the persons, who are imbued with the love of someone other than the Lord, are made to pass through the cycle of births and deaths. (3)

ਜੀਉ ਨਾ ਓਹ ਘਟੈ ਨ ਜਾਇ ॥ ਜੇ ਹਰਿ ਛੋਡਿ

ਦੂਜੈ ਭਾਇ ਲਾਗੈ ਓਹੁ ਜਮੈ ਤੈ ਮਰਿ ਜਾਇ ॥ ੩

॥ ਜੇ ਤੇਰੀ ਸਰਣਾਈ ਹਰਿ ਜੀਉ ਤਿਨਾ ਦੂਖ ਭੂਖ

The persons, who have sought the support of the Lord, do not suffer from hunger or other afflictions.

ਕਿਛੁ ਨਾਹਿ ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂ

O Nanak ! Let us always recite the True Name by singing Lord's praises, by following the Guru's Word. (4 - 4)

ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥ ੪ ॥ ੪ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਵਹੁ ਜਬ ਲਗੁ
ਜੀਅ ਪਰਾਨ ॥ ਗੁਰ ਸਬਦੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ
ਬੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥ ਸਫਲੁ ਜਨਮੁ ਤਿਸੁ
ਪ੍ਰਾਨੀ ਕੇਰਾ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਨ ॥ ੧ ॥ ਮੇਰੇ
ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀਜੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਸਦਾ ਸੁਖਦਾਤਾ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮੂਲੁ ਪਛਾਣਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ
ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ
ਪਰਗਾਸਿਆ ਹਉਮੈ ਦੁਰਮਤਿ ਖੋਈ ॥ ਸਭਨਾ
ਮਹਿ ਏਕੋ ਸਚੁ ਵਰਤੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥ ੨
॥ ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤੁ ਤਤੁ
ਵਖਾਨੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਮਨਿ ਵਸਿਆ
ਵਿਚਿ ਮਨ ਹੀ ਮਨੁ ਮਾਨੈ ॥ ਸਦ ਬਲਿਹਾਰੀ
ਗੁਰ ਅਪੁਨੇ ਵਿਟਹੁ ਜਿਤੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੈ
॥ ੩ ॥ ਮਾਨਸ ਜਨਮਿ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਆ
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ਨਦਰਿ ਕਰੇ ਤਾਂ
ਸਤਿਗੁਰੁ ਮੇਲੇ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੈ ਭਾਗਿ
ਧਿਆਇਆ ॥ ੪ ॥ ੫ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਆਪੇ ਭਾਤਿ ਬਣਾਏ ਬਹੁ ਰੰਗੀ ਸਿਸਟਿ ਉਪਾਇ
ਪ੍ਰਭਿ ਖੇਲੁ ਕੀਆ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰੇ ਕਰਾਏ
ਸਰਬ ਜੀਆ ਨੇ ਰਿਜਕੁ ਦੀਆ ॥ ੧ ॥ ਕਲੀ
ਕਾਲ ਮਹਿ ਰਵਿਆ ਰਾਮੁ ॥ ਘਟਿ ਘਟਿ ਪੂਰਿ
ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੋ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹਰਿ ਹਰਿ

Parbaha'ti Mahala - 3 (*Gurmukh har jiu sada dhiavoh....*)

O Brother ! Let us always recite the True Name of the Lord, so long this life span exists, The persons, who have purified their hearts (minds) by following the Guru's Word, have got rid of their egoistic tendencies, and the lives of such persons are fruitful who have inculcated the love of True Name in their hearts. (1)

O my mind ! Listen to the message (teachings) of the Guru, and enjoy the bliss of the nectar of True Name in a state of Equipoise (effortlessly) as the Lord's True Name is our permanent benefactor . (Pause -1)

The persons, who have attained self-realisation gain the true worth of this life, and enjoy the bliss of life in a state of Equipoise. The lotus of their hearts have blossomed forth by following the Guru's Word, thus casting away the filth of egoism and vicious thoughts. Very few people have realised the omni-presence of the True Lord, being present in all the beings. (2)

The Guru-minded persons have been purified (in heart) of their filth of their mind, thus (describing) realising the secrets of this life and its true worth. They have developed the true faith of the Lord, being imbued with His love and inculcated True Name in their hearts, I would surrender myself to the Guru, who has helped me to realise the Lord, pervading in all the beings. (3)

The persons, who have not served the True Lord (True Guru) in this human life, have wasted (spent) this life in fruitless efforts. The persons, blessed with the Lord's Grace, have been united with the True Guru, and finally merged with the Lord in the state of Equipoise. (effortlessly). O Nanak ! The fortunate persons, pre-destined by Lord's Will, who have recited True Name, are received with honour in the Lord's Presence. (4-5)

Parbaha'ti Mahala - 3 (*Aapai bha'nt banaie' boh rangi...*)

The Lord has enacted this worldly drama by creating various forms of beings (human and animal) in this world. The Lord Himself creates and then watches His creation, sustaining them all with food and other necessities of life. (1)

The Lord pervades everywhere in this age of Kalyug and people remember Him by reciting His True Name. The One Lord-Creator is pervading all the beings in perfect measure, while the Guru-minded persons have perceived Him through the

ਨਾਮੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਪਤਾ ਨਾਮੁ ਵਰਤੈ
ਵਿਚਿ ਕਲਜੁਗਿ ਘਟਿ ਘਟਿ ਹਰਿ ਭਰਪੂਰਿ
ਰਹਿਆ ॥ ਨਾਮੁ ਰਤਨੁ ਤਿਨਾ ਹਿਰਦੈ ਪ੍ਰਗਟਿਆ
ਜੋ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਇਆ ॥ ੨ ॥ ਇੰਦ੍ਰੀ
ਪੰਚ ਪੰਚੇ ਵਸਿ ਆਣੈ ਖਿਮਾ ਸੰਤੋਖੁ ਗੁਰਮਤਿ
ਪਾਵੈ ॥ ਸੋ ਧਨੁ ਧਨੁ ਹਰਿ ਜਨੁ ਵਡ ਪੂਰਾ ਜੋ ਭੈ
ਬੈਰਾਗਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ੩ ॥ ਗੁਰ ਤੇ ਮੁਹੁ
ਫੇਰੇ ਜੇ ਕੋਈ ਗੁਰ ਕਾ ਕਹਿਆ ਨ ਚਿਤਿ ਧਰੈ ॥
ਕਰਿ ਆਚਾਰ ਬਹੁ ਸੰਪਦਿ ਸੰਚੈ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ
ਨਰਕਿ ਪਰੈ ॥ ੪ ॥ ਏਕੋ ਸਬਦੁ ਏਕੋ ਪ੍ਰਭੁ ਵਰਤੈ
ਸਭ ਏਕਸੁ ਤੇ ਉਤਪਤਿ ਚਲੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਮੇਲਿ ਮਿਲਾਏ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਜਾਇ ਰਲੈ
॥ ੫ ॥ ੬ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਮੇਰੇ ਮਨ ਗੁਰੁ ਅਪਣਾ ਸਾਲਾਹਿ ॥ ਪੂਰਾ ਭਾਗੁ
ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਹਿ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਹਰਿ
ਦੇਇ ॥ ਕੋਟਿ ਮਧੇ ਕੋਈ ਵਿਰਲਾ ਲੇਇ ॥ ਜਿਸ
ਨੋ ਅਪਣੀ ਨਦਰਿ ਕਰੇਇ ॥ ੧ ॥ ਗੁਰ ਕੇ ਚਰਣ
ਮਨ ਮਾਹਿ ਵਸਾਇ ॥ ਦੁਖੁ ਅਨ੍ਹੇਰਾ ਅੰਦਰਹੁ
ਜਾਇ ॥ ਆਪੇ ਸਾਚਾ ਲਏ ਮਿਲਾਇ ॥ ੨ ॥
ਗੁਰ ਕੀ ਬਾਣੀ ਸਿਉ ਲਾਇ ਪਿਆਰੁ ॥ ਐਵੈ
ਓਥੈ ਏਹੁ ਅਧਾਰੁ ॥ ਆਪੇ ਦੇਵੈ ਸਿਰਜਨਹਾਰੁ ॥
੩ ॥ ਸਚਾ ਮਨਾਏ ਅਪਣਾ ਭਾਣਾ ॥ ਸੋਈ ਭਗਤੁ
ਸੁਘੜੁ ਸੁਜਾਣਾ ॥ ਨਾਨਕੁ ਤਿਸ ਕੈ ਸਦ ਕੁਰਬਾਣਾ
॥ ੪ ॥ ੧ ॥ ੧੭ ॥ ੨ ॥ ੨੪ ॥

realisation of True Name with the Guru's guidance. (Pause -1)

The Lord is prevailing throughout the Universe in various beings in a hidden form through His True Name. The persons have been enlightened with the jewel of True Name who had sought the support of the Guru. (2)

The persons, who have controlled the five senses and the five vices, have realised peace and contentment through the Guru's guidance. Blessed is the person who sings the praises of the Lord and rids himself of the fear (of death) and becomes a perfect man with detachment of heart! (3)

If a person turns away from the Guru, and does not follow the Guru's Message, he is bound to be thrown into hell with all his actions being useless, inspite of performing virtuous deeds like meditation and penance by (collecting) amassing noble qualities with good actions. (4)

The Lord-sublime pervades the whole universe in the form of the Guru's Word, as the whole worldly creation has sprung up from the One Lord. O Nanak ! The persons, who have united with the holy saints through the Guru's guidance, finally merge with the Lord by reciting True Name. (5 - 6)

Parbaha'ti Mahala - 3 (Merai ma'n Gur apna salaah....)

O my mind ! Let us sing the praises of our (True) Guru, and the person, who is fortunate enough, being pre-destined by Lord's Will, sings the praises of the Lord. (Pause -1)

The Lord bestows us with the nectar of His True Name, as food for thought, which is availed of by few fortunate ones only, who are blessed with the Lord's Grace. (1)

Such a person takes refuge at the lotus-feet of the Guru by taking His support, thus casting away the darkness of his ignorance alongwith all his afflictions. Thus the Lord merges such a person with Himself on His own. (2)

The person, who is imbued with the love of the Guru's Word (Gurbani), is supported with the Guru's Message as his mainstay in this world and hereafter, which is bestowed on him by the Lord-Creator. (3)

The True Lord enables us to accept the Lord's Will with pleasure, and such persons are true saints, having gained wisdom and virtues, O Nanak ! I would offer myself as a sacrifice to such a Guru-minded person. (4 - 7- 17 - 7 - 24)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ਬਿਭਾਸ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਸਕਿ ਰਸਕਿ ਗੁਨ ਗਾਵਹ ਗੁਰਮਤਿ ਲਿਵ

ਉਨਮਨਿ ਨਾਮਿ ਲਗਾਨ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਆ

ਗੁਰ ਸਬਦੀ ਹਮ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਨ ॥ ੧ ॥

ਹਮਰੇ ਜਗਜੀਵਨ ਹਰਿ ਪ੍ਰਾਨ ॥ ਹਰਿ ਉਤਮੁ

ਰਿਦ ਅੰਤਰਿ ਭਾਇਓ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ

ਕਾਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਵਹੁ ਸੰਤ ਮਿਲਹੁ

ਮੇਰੇ ਭਾਈ ਮਿਲਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਖਾਨ ॥

ਕਿਤੁ ਬਿਧਿ ਕਿਉ ਪਾਈਐ ਪ੍ਰਭੁ ਅਪੁਨਾ ਮੇ ਕਉ

ਕਰਹੁ ਉਪਦੇਸੁ ਹਰਿ ਦਾਨ ॥ ੨ ॥ ਸਤਸੰਗਤਿ

ਮਹਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ

ਗੁਨ ਜਾਨ ॥ ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਗੁਰ

ਸਤਿਗੁਰੁ ਪਰਸਿ ਭਗਵਾਨ ॥ ੩ ॥ ਗੁਨ ਗਾਵਹ

ਪ੍ਰਭੁ ਅਗਮ ਨਾਕੁਰ ਕੇ ਗੁਨ ਗਾਇ ਰਹੇ ਹੈਰਾਨ

॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ

ਨਾਮੁ ਦੀਓ ਖਿਨ ਦਾਨ ॥ ੪ ॥ ੧ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਉਗਵੈ ਸੂਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਬੋਲਹਿ ਸਭ ਰੈਨਿ

ਸਮਾਲਹਿ ਹਰਿ ਰਾਲ ॥ ਹਮਰੈ ਪ੍ਰਭਿ ਹਮ ਲੋਚ

ਲਗਾਈ ਹਮ ਕਰਹ ਪ੍ਰਭੁ ਹਰਿ ਭਾਲ ॥ ੧ ॥

ਮੇਰਾ ਮਨੁ ਸਾਧੂ ਧੂਰਿ ਰਵਾਲ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ

ਦ੍ਰਿੜਾਇਓ ਗੁਰਿ ਮੀਨਾ ਗੁਰ ਪਗ ਝਾਰਹ ਹਮ

Parbha'ti Mahala - 4 Bibha's Ik onkar satgur prasad
(Rasak rasak gu'nn ga'veh gurmat liv unman naam laga'n....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We sing the praises of the Lord with love and devotion (by body and mind) through the Guru's guidance, as such we have inculcated the love of the Lord's True Name in our hearts. We offer ourselves as a sacrifice to the True Name, by partaking the nectar of True Name through the Guru's Word (sabad). (1)

The Lord is the very source of our life, and is the sole creator of This universe. The love of the Lord's True Name has been (developed) inculcated in our hearts, as we have appreciated the greatest virtue of True Name in the mind with which we have been blessed by the Guru's Word. (within our ears.) (Pause -1)

O Brotherly saints ! Pray enable us to join your company and recite the Lord's True Name together. How could we attain our Lord and with what means could we approach Him ? May the Lord bestow me with the boon of His True Name through the Guru's guidance. (2)

The Lord abides in the company of holy saints, and we could realise the Greatness and virtues of the Lord only in the company of holy saints. We have attained the association of holy saints through our great fortune and as pre-destined by Lord's Will and have united with the Lord through the Guru's guidance. (3)

We now sing the praises of the Lord-Almighty, who is beyond our comprehension, and are singing His praises by reciting True Name, with wonder awe. O Nanak ! The Lord has bestowed His Grace on us through His benevolence, thus blessing us with the boon of True Name in a moment. (4 - 1)

Parbha'ti Mahala - 4 (Ugvai soor Gurmukh har boleh...)

The Guru-minded persons recite True Name with the rise of the sun, and continue singing His praises throughout the night. (by discussing His Greatness). The Lord has blessed us with the urge for attaining True Name, thus we continue our search for the Lord-sublime. (1)

When my mind was imbued with the love of the dust of the lotus-feet of the Lord, I was blessed with the reciting of the nectar of the sweet True Name by the Guru, and we dust the lotus-feet of the Guru with our hairs. (Pause -1)

ਬਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਕਤ ਕਉ ਦਿਨੁ ਰੈਨਿ
ਅੰਧਾਰੀ ਮੋਹਿ ਫਾਥੇ ਮਾਇਆ ਜਾਲ ॥ ਖਿਨੁ ਪਲੁ
ਹਰਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨ ਵਸਿਓ ਰਿਨਿ ਬਾਧੇ ਬਹੁ ਬਿਧਿ
ਬਾਲ ॥ ੨ ॥ ਸਤਸੰਗਤਿ ਮਿਲਿ ਮਤਿ ਬੁਧਿ
ਪਾਈ ਹਉ ਛੁਟੇ ਮਮਤਾ ਜਾਲ ॥ ਹਰਿ ਨਾਮ
ਹਰਿ ਮੀਨ ਲਗਾਨਾ ਗੁਰਿ ਕੀਏ ਸਬਦਿ ਨਿਹਾਲ
॥ ੩ ॥ ਹਮ ਬਾਰਿਕ ਗੁਰ ਅਗਮ ਗੁਸਾਈ ਗੁਰ
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਤਿਪਾਲ ॥ ਬਿਖੁ ਭਉਜਲ ਡੁਬਦੇ
ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਗੁਰ ਨਾਨਕ ਬਾਲ ਗੁਪਾਲ ॥
੪ ॥ ੨ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਇਕੁ ਖਿਨੁ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਗੁਨ ਗਾਏ
ਰਸਕ ਰਸੀਕ ॥ ਗਾਵਤ ਸੁਨਤ ਦੋਊ ਭਏ ਮੁਕਤੇ
ਜਿਨਾ ਗੁਰਮੁਖਿ ਖਿਨੁ ਹਰਿ ਪੀਕ ॥ ੧ ॥ ਮੇਰੈ
ਮਨਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਰਸੁ ਟੀਕ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਪੀਆ ਰਸੁ ਝੀਕ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨ
ਹਰਿ ਹਿਰਦੈ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਤਿਨਾ ਮਸਤਕਿ
ਊਜਲ ਟੀਕ ॥ ਹਰਿ ਜਨ ਸੋਭਾ ਸਭ ਜਗ ਊਪਰਿ
ਜਿਉ ਵਿਚਿ ਉਡਵਾ ਸਸਿ ਕੀਕ ॥ ੨ ॥ ਜਿਨ
ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਵਸਿਓ ਤਿਨ ਸਭਿ ਕਾਰਜ
ਫੀਕ ॥ ਜੈਸੇ ਸੀਗਾਰੁ ਕਰੈ ਦੇਹ ਮਾਨੁਖ ਨਾਮ ਬਿਨਾ
ਨਕਟੇ ਨਕ ਕੀਕ ॥ ੩ ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ
ਰਮਤ ਰਾਮ ਰਾਇ ਸਭ ਵਰਤੈ ਸਭ ਮਹਿ ਈਕ ॥
ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਗੁਰ ਬਚਨ
ਧਿਆਇਓ ਘਰੀ ਮੀਕ ॥ ੪ ॥ ੩ ॥

The self-willed persons who are engrossed in the worldly falsehood, are blinded with ignorance, thus being caught in the noose of the worldly falsehood (Maya). Such persons do not inculcate the love of the Lord even for a moment in their heart, as such they are bound in the chains of the debt of their ancestors to the core of their hearts. (2)

But the persons, who have joined the company of holy saints, have gained the knowledge of Lord's True Name, through the Guru's teachings, thus ridding themselves of the bondage of worldly attachments. The Guru has blessed such persons with the bliss of True Name thus bestowing the Guru's Word on them. O omni-scient Guru! May the Guru sustain us through His Grace, as we are like the children of the True Master, who is beyond our comprehension ! O Nanak ! May the Lord save us, His children, from drowning in the tortuous ocean of life ! (4- 2)

Parbha'ti Mahala - 4 (*Ik khin har prabh kirpa dhari.....*)

When the Lord bestowed His Grace for a moment even, we sang the praises of the Lord continuously, imbued with the love of the Lord. The Guru-minded persons, who have partaken the nectar of True Name of the Lord even for a while, have attained salvation, including both of them, who sing and listen to Lord's praises. (1)

O my mind ! The Lord's True Name is the highest form of worship and its taste is the sweetest. We have partaken of this nectar of Lord's True Name in one go, (continuously) through the Guru's guidance. (Pause -1)

The persons, who have inculcated the love of the Lord in their heart, have been honoured with singing of Lord's praises. (their heads are held high) such persons are honoured throughout the world with prestige and status just as the Moon is the brightest star in the firmament. (2)

The persons, who have not developed the love of the True Name of the Lord in the heart, find all their actions as fruitless, just as a person without his nose, inspite of all his embellishments, looks horrible. (3)

The Lord-sublime pervades in all the beings and everywhere in equal measure being omni-present. O Nanak ! When the Lord blessed us, His slave (disciples) with His Grace, we recited His True Name by attaining self-realisation. (4 - 3)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਅਗਮ ਦਇਆਲ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮੁਖਿ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਹਮ ਕਹੇ ॥ ਪਤਿਤ ਪਾਵਨ ਹਰਿ
ਨਾਮੁ ਧਿਆਇਓ ਸਭਿ ਕਿਲਬਿਖ ਪਾਪ ਲਹੇ ॥

੧ ॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਰਵਿ ਰਹੇ ॥ ਦੀਨ
ਦਇਅਲੁ ਦੁਖ ਭੰਜਨੁ ਗਾਇਓ ਗੁਰਮਤਿ ਨਾਮੁ
ਪਦਾਰਥੁ ਲਹੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਇਆ ਨਗਰਿ
ਨਗਰਿ ਹਰਿ ਬਸਿਓ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ

ਸਹੇ ॥ ਸਰੀਰਿ ਸਰੋਵਰਿ ਨਾਮੁ ਹਰਿ ਪ੍ਰਗਟਿਓ
ਘਰਿ ਮੰਦਰਿ ਹਰਿ ਪ੍ਰਭੁ ਲਹੇ ॥ ੨ ॥ ਜੋ ਨਰ
ਭਰਮਿ ਭਰਮਿ ਉਦਿਆਨੇ ਤੇ ਸਾਕਤ ਮੂੜ ਮੁਏ

॥ ਜਿਉ ਮ੍ਰਿਗ ਨਾਭਿ ਬਸੈ ਬਾਸੁ ਬਸਨਾ ਭ੍ਰਮਿ
ਭ੍ਰਮਿਓ ਝਾਰ ਰਹੇ ॥ ੩ ॥ ਤੁਮ ਵਡ ਅਗਮ
ਅਗਾਧਿ ਬੋਧਿ ਪ੍ਰਭ ਮਤਿ ਦੇਵਹੁ ਹਰਿ ਪ੍ਰਭੁ ਲਹੇ

॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਹਾਥੁ ਸਿਰਿ ਧਰਿਓ
ਹਰਿ ਰਾਮ ਨਾਮਿ ਰਵਿ ਰਹੇ ॥ ੪ ॥ ੪ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਮਨਿ ਲਾਗੀ ਪ੍ਰੀਤਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਪਿਓ
ਹਰਿ ਪ੍ਰਭੁ ਵਡਭਾ ॥ ਸਤਿਗੁਰ ਬਚਨ ਸੁਖਾਨੇ
ਹੀਅਰੈ ਹਰਿ ਧਾਰੀ ਹਰਿ ਪ੍ਰਭੁ ਕ੍ਰਿਪਵਾ ॥ ੧ ॥

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੁ ਹਰਿ ਨਿਮਖਵਾ ॥
ਹਰਿ ਹਰਿ ਦਾਨੁ ਦੀਓ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ
ਮਨਿ ਤਨਿ ਬਸਵਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਇਆ

ਨਗਰਿ ਵਸਿਓ ਘਰਿ ਮੰਦਰਿ ਜਪਿ ਸੋਭਾ ਗੁਰਮੁਖਿ
ਕਰਪਵਾ ॥ ਹਲਤਿ ਪਲਤਿ ਜਨ ਭਏ ਸੁਹੇਲੇ

Parbha'ti Mahala - 4 (Agam dayal kirpa prabh dhari.....)

When the Lord blessed us with His Grace and benevolence, we recited True Name (with our tongue) of the Lord-benefactor, who is beyond our comprehension. We were enabled to wash away all our sins, big and small, by reciting the True Name of the Lord, the purifier of our sins and filth of the mind. (1)

O my mind ! Recite the True Name of the Lord which the holy saints recite, by imbibing His love. The persons, who sing the praises of the Lord, who is the benefactor of the helpless and destroyer of our (sufferings) afflictions, by following the Guru's teachings, attain the invaluable wealth of True Name. (Pause -1)

By inculcating the love of the Lord in this body of human frame, we have been enabled to recite Lord's True Name through the Guru's guidance. We have realised the Lord within our (innerself) heart, by being enlightened with the knowledge (nectar of) of True Name in the (tank of) human frame. (2)

The persons, who roam around the jungles for attaining the Lord are totally lost in their efforts, and such faithless ones are being robbed of this valuable life in their fruitless efforts, just as the deer, not knowing the presence of the fragrant kasturi in its body, runs around the bushes in search of the fragrance. (3)

O Lord Almighty, beyond our comprehension ! You are our True Master; may You bestow us with the Guru's Word, to attain the Lord. O Nanak ! The Guru has lent His supporting hand on (us) our heads so as to enable us to continue reciting Lord's True Name. (4 - 4)

Parbha'ti Mahala - 4 (Ma'n la'gi preet Ram Naam har.....)

O True Master ! Since the time I have inculcated the love of Your True Name in my heart, I have recited the True Name of the (greatest) Lord-Sublime. O True Master ! The Lord has bestowed His Grace on me since the time I have enjoyed the bliss of listening to the Guru's Word. (1)

O my mind ! I recite the True Name of the Lord with love and devotion without forgetting Him even for a moment. O Lord ! My heart is fully imbued with Your love (of the Lord) since the perfect Guru has blessed me with the boon of His True Name (Pause -1)

We enjoy the honour of reciting the Lord's True Name through the Guru's Grace, since the time the Lord abides within our soul in the human frame, thus attaining self-realisation. The Guru's disciples have enjoyed the eternal bliss both in

ਮੁਖ ਉਜਲ ਗੁਰਮੁਖਿ ਤਰਫਾ ॥ ੨ ॥ ਅਨਭਉ
ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਉਰ ਧਾਰਿਓ
ਗੁਰਿ ਨਿਮਖਫਾ ॥ ਕੋਟਿ ਕੋਟਿ ਕੇ ਦੇਖ ਸਭ ਜਨ
ਕੇ ਹਰਿ ਦੂਰਿ ਕੀਏ ਇਕ ਪਲਫਾ ॥ ੩ ॥ ਤੁਮਰੇ
ਜਨ ਤੁਮ ਹੀ ਤੇ ਜਾਨੇ ਪ੍ਰਭ ਜਾਨਿਓ ਜਨ ਤੇ
ਮੁਖਫਾ ॥ ਹਰਿ ਹਰਿ ਆਪੁ ਧਾਰਿਓ ਹਰਿ ਜਨ
ਮਹਿ ਜਨ ਨਾਨਕੁ ਹਰਿ ਪ੍ਰਭੁ ਇਕਫਾ ॥ ੪ ॥ ਪ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਹਰਿ ਹਰਿ ਹਮ
ਮੁਏ ਜੀਵੇ ਹਰਿ ਜਪਿਭਾ ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰੂ
ਸਤਿਗੁਰੁ ਪੂਰਾ ਬਿਖੁ ਡੁਬਦੇ ਬਾਹੁ ਦੇਇ ਕਵਿਭਾ
॥ ੧ ॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਅਰਧਾਂਭਾ ॥
ਉਪਜੀਪਿ ਉਪਾਇ ਨ ਪਾਈਐ ਕਤਹੁ ਗੁਰਿ ਪੂਰੈ
ਹਰਿ ਪ੍ਰਭੁ ਲਾਭਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਮ ਨਾਮੁ
ਰਸੁ ਰਾਮ ਰਸਾਇਣੁ ਰਸੁ ਪੀਆ ਗੁਰਮਤਿ ਰਸਭਾ
॥ ਲੋਹ ਮਨੂਰ ਕੰਚਨੁ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਉਰ
ਧਾਰਿਓ ਗੁਰਿ ਹਰਿਭਾ ॥ ੨ ॥ ਹਉਮੈ ਬਿਖਿਆ
ਨਿਤ ਲੋਭਿ ਲੁਭਾਨੇ ਪੁਤ ਕਲਤ ਮੋਹਿ ਲੁਭਿਭਾ
॥ ਤਿਨ ਪਗ ਸੰਤ ਨ ਸੇਵੇ ਕਬਹੂ ਤੇ ਮਨਮੁਖ
ਭੁੰਭਰ ਭਰਭਾ ॥ ੩ ॥ ਤੁਮਰੇ ਗੁਨ ਤੁਮ ਹੀ ਪ੍ਰਭ
ਜਾਨਹੁ ਹਮ ਪਰੇ ਹਾਰਿ ਤੁਮ ਸਰਨਭਾ ॥ ਜਿਉ
ਜਾਨਹੁ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕੁ ਦਾਸੁ
ਤੁਮਨਭਾ ॥ ੪ ॥ ੬ ॥ ਛਕਾ ੧ ॥

this world and the next thus purifying their hearts through the Guru's guidance. (2)

O Lord ! By attaining Your fearless form, I have inculcated the love of Your True Name in my heart, and have imbibed the meditation of True Name through the Guru's guidance (in my eyes), in my heart, which has cast away all the sins of ages and afflictions in a moment. (3)

O Lord ! Your disciples are known by Your Greatness and Grandeur, and such persons have gained prominence and acclaim in the world. O Nanak ! The Lord has imbibed the love of His True Name in His disciples so that the Lord and the disciples have merged with one another to appear as one entity. (4 - 5)

Parbha'ti Mahala - 4 (*Gur satgur na'am driraiou har....*)

We have been enlightened from darkness of ignorance (enlivened into life from a dead body) by reciting Lord's True Name with love since the perfect Guru has bestowed His True Name on us. Blessed is the perfect Guru, who has saved us from drowning in this ocean of life by giving His supporting Hand. (1)

O my mind ! Recite the Lord's True Name at least for a moment as we cannot attain the Lord by any other means except through following the Guru's guidance. (Pause -1)

The person, who has partaken the nectar of True Name of the Lord-benefactor, pervading throughout the universe, by following the Guru's teachings, has enjoyed the eternal bliss. O Lord ! By inculcating the love of the True Name in our hearts through the Guru's guidance, we have been enlightened in the company of holy saints, just as iron gets converted into gold with the touch of gold stone (Pa'ras). (2)

The faithless persons, who are engrossed in the worldly egoism, get attracted towards other worldly pleasures including the love of their son and wife, and are loaded with (the hot ash of) the worldly possessions of useless nature without serving the lotus-feet of the holy saints. (3)

O Lord ! You alone know Your Greatness including Your virtues, and we have sought Your support now having failed in all our efforts. O Nanak ! May the Lord protect our honour (by blessing us with His True Name) as it pleases Him, as we have sought refuge at the feet of the slaves of His slave. (4 - 6 - Chhaka -1)

ਪ੍ਰਭਾਤੀ ਬਿਭਾਸ ਪੜਤਾਲ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ॥ ਹਰਿ
ਦਰਗਹ ਪਾਵਹਿ ਮਾਨ ॥ ਜਿਨਿ ਜਪਿਆ ਤੇ ਪਾਰਿ
ਪਰਾਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਨਿ ਮਨ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਕਰਿ ਧਿਆਨੁ ॥ ਸੁਨਿ ਮਨ ਹਰਿ ਕੀਰਤਿ
ਅਠਸਠਿ ਮਜਾਨੁ ॥ ਸੁਨਿ ਮਨ ਗੁਰਮੁਖਿ ਪਾਵਹਿ
ਮਾਨੁ ॥ ੧ ॥ ਜਪਿ ਮਨ ਪਰਮੇਸੁਰੁ ਪਰਧਾਨੁ ॥
ਖਿਨ ਖੋਵੈ ਪਾਪ ਕੋਟਾਨ ॥ ਮਿਲੁ ਨਾਨਕ ਹਰਿ
ਭਗਵਾਨ ॥ ੨ ॥ ੧ ॥ ੭ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ਬਿਭਾਸ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨੁ ਹਰਿ ਕੀਆ ਤਨੁ ਸਭੁ ਸਾਜਿਆ ॥ ਪੰਚ ਤਤ
ਰਚਿ ਜੋਤਿ ਨਿਵਾਜਿਆ ॥ ਸਿਹਜਾ ਧਰਤਿ ਬਰਤਨ
ਕਉ ਪਾਨੀ ॥ ਨਿਮਖ ਨ ਵਿਸਾਰਹੁ ਸੇਵਹੁ
ਸਾਰਿਗਪਾਨੀ ॥ ੧ ॥ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਹੋਇ
ਪਰਮ ਗਤੇ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ ਤਾਂ
ਤੂ ਪਾਵਹਿ ਪ੍ਰਾਨਪਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਪੜ
ਭੋਗ ਰਸ ਅਨਿਕ ਭੁੰਚਾਏ ॥ ਮਾਤ ਪਿਤਾ ਕੁਟੰਬ
ਸਗਲ ਬਨਾਏ ॥ ਰਿਜਕੁ ਸਮਾਹੇ ਜਲਿ ਥਲਿ
ਮੀਤ ॥ ਸੋ ਹਰਿ ਸੇਵਹੁ ਨੀਤਾ ਨੀਤ ॥ ੨ ॥ ਤਹਾ
ਸਖਾਈ ਜਹ ਕੋਇ ਨ ਹੋਵੈ ॥ ਕੋਟਿ ਅਪ੍ਰਾਧ ਇਕ
ਖਿਨ ਮਹਿ ਧੋਵੈ ॥ ਦਾਤਿ ਕਰੈ ਨਹੀ ਪਛੋਤਾਵੈ ॥
ਏਕਾ ਬਖਸ ਫਿਰਿ ਬਹੁਰਿ ਨ ਬੁਲਾਵੈ ॥ ੩ ॥

**Parbha'ti Mahala - 4 Bibha's Par'tal Ik onkar satgur
prasad** (Jap ma'n har har na'am nidhan....)

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

O my mind ! Let us recite the True Name of the Lord, the treasure of all virtues, as we could be received with honour in the Lord's Presence by reciting True Name and will be enabled to cross this ocean of life successfully. (Pause -1)

O my mind ! Listen to the singing of the Lord's praises with devotion, as by listening to the Lord's True Name through the Guru's guidance you will attain higher status and get honoured in the world. (1)

O my mind ! Let us (recite the True Name) sing the praises of the Lord Almighty which would cast away all our sins in no time. (millions of our sins) O Nanak ! Let us merge with the Lord-sublime by reciting True Name. (2 - 1- 7)

Parbha'ti Mahala - 5 Bibha's Ik onkar satgur prasad (Ma'n har kia' ta'n sabh sa'jia'....)

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

The Lord had created this mind and the human body with all the limbs from the five elements (like air, water and fire) and then made it (honourable) worthwhile with the soul kept inside. The Earth as his bed rest and water was provided for his sustenance. So Let us, therefore serve the Lord-benefactor and sustainer, without forgetting Him even for a moment (wink of an eye) (1)

O my mind ! Try to serve the True Guru (by following His Word) so as to attain salvation. You will attain the Lord-spouse when you develop detachment either from joy or sorrow. (Pause -1)

The Lord has provided us with clothes and other worldly pleasures of various types alongwith the comforts of the mother, father and the rest of the family members. O dear friend! Let us serve such a True Master every day, who has provided him with all our sustenance (food) throughout the lands and oceans of the universe. (2)

The Lord provides us with protection all over the place, where there is no other safety provision, ridding us of all our sins in a moment. In spite of this man's thanklessness, the Lord provides us with all His benedictions without any reservations (repentance) and having blessed the individual with His Grace

ਕਿਰਤ ਸੰਜੋਗੀ ਪਾਇਆ ਭਾਲਿ ॥ ਸਾਧਸੰਗਤਿ
ਮਹਿ ਬਸੇ ਗੁਪਾਲ ॥ ਗੁਰ ਮਿਲਿ ਆਏ ਤੁਮਰੈ
ਦੁਆਰ ॥ ਜਨ ਨਾਨਕ ਦਰਸਨੁ ਦੇਹੁ ਮੁਰਾਰਿ ॥
੪ ॥ ੧ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕੀ ਸੇਵਾ ਜਨ ਕੀ ਸੋਭਾ ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਿਟੇ
ਤਿਸੁ ਲੋਭਾ ॥ ਨਾਮੁ ਤੇਰਾ ਜਨ ਕੈ ਭੰਡਾਰਿ ॥
ਗੁਨ ਗਾਵਹਿ ਪ੍ਰਭ ਦਰਸ ਪਿਆਰਿ ॥ ੧ ॥ ਤੁਮਰੀ
ਭਗਤਿ ਪ੍ਰਭ ਤੁਮਹਿ ਜਨਾਈ ॥ ਕਾਟਿ ਜੇਵਰੀ
ਜਨ ਲੀਏ ਛਡਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਜਨੁ
ਰਾਤਾ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਪ੍ਰਭ
ਕੈ ਸੰਗਿ ॥ ਜਿਸੁ ਰਸੁ ਆਇਆ ਸੋਈ ਜਾਨੈ ॥
ਪੇਖਿ ਪੇਖਿ ਮਨ ਮਹਿ ਹੈਰਾਨੈ ॥ ੨ ॥ ਸੋ ਸੁਖੀਆ
ਸਭ ਤੇ ਊਤਮੁ ਸੋਇ ॥ ਜਾ ਕੈ ਹ੍ਰਿਦੈ ਵਸਿਆ
ਪ੍ਰਭੁ ਸੋਇ ॥ ਸੋਈ ਨਿਹਚਲੁ ਆਵੈ ਨ ਜਾਇ ॥
ਅਨਦਿਨੁ ਪ੍ਰਭ ਕੇ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ੩ ॥ ਤਾ
ਕਉ ਕਰਹੁ ਸਗਲ ਨਮਸਕਾਰੁ ॥ ਜਾ ਕੈ ਮਨਿ
ਪੂਰਨੁ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਠਾਕੁਰ
ਦੇਵਾ ॥ ਨਾਨਕੁ ਉਧਰੈ ਜਨ ਕੀ ਸੇਵਾ ॥ ੪ ॥ ੨ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਗੁਨ ਗਾਵਤ ਮਨਿ ਹੋਇ ਅਨੰਦ ॥ ਆਠ ਪਹਰ
ਸਿਮਰਉ ਭਗਵੰਤ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਲਮਲ
ਜਾਹਿ ॥ ਤਿਸੁ ਗੁਰ ਕੀ ਹਮ ਚਰਨੀ ਪਾਹਿ ॥ ੧
॥ ਸੁਮਤਿ ਦੇਵਹੁ ਸੰਤ ਪਿਆਰੇ ॥ ਸਿਮਰਉ ਨਾਮੁ

and benevolence once, there is no dearth of anything for him again. (3)

The human being, finds the way and means of attainment of the Lord, due to his good fortune, based on his previous actions, as the Lord abides in the company of holy saints. O Nanak ! We have approached the Lord through the blessings of the Guru. May the Lord, killer of our egoism, bless us with His glimpse (vision) through the Guru's guidance ! (4 - 1)

Parbha'ti Mahala - 5 (*Prabh ki seva jan ki sobha.....*)

The service of the Lord leads to the acclaim of the disciple, as with this love he gets rid of his sexual desires, anger and greed. O Lord ! Your True Name is the only wealth (treasure) of Your disciples, and they sing Your praises by developing love for your glimpse (vision). (1)

O True Master ! The Persons, who have been enabled to inculcated the love of Your worship in their hearts, have been relieved of their greed, thus cutting the chain of their worldly bondage. (Pause -1)

O Lord ! The person, who has developed the love and devotion of the Lord, enjoys the eternal bliss in Your (company) remembrance. The person, who has partaken of the nectar of True Name, realises its value and taste and remains wonder-struck with perceiving the Greatness and Vastness of the Lord's creation. (the wonder drama of the Lord). (2)

The person, who has developed the love for singing the Lord's praises in his heart, becomes great and honourable enjoying the bliss of life. He alone becomes immortal, getting rid of the cycle of births and deaths, and sings the praises of the Lord day and night. Let us all salute the person, who has inculcated the love of the perfect Lord in his heart. May the Lord bestow His Grace and benevolence on us. O Nanak ! We may be enabled to cross this ocean of life successfully by serving such Guru-minded persons. (4 - 2)

Prabha'ti Mahala - 5 (*Gu'nn ga'vat ma'n hoiai anand..*)

I sing the praises of the Lord-Creator all the twenty-four hours, whose remembrance brings joy and eternal bliss to the heart. We bow in reverence to the lotus-feet of the Guru, whose True Name casts away all our afflictions and sins. (1)

O dear holy saints ! May You bless me with such wisdom that I am enabled to cross this ocean of life successfully by reciting Lord's True Name ! (Pause -1)

ਮੇਹਿ ਨਿਸਤਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਗੁਰਿ
ਕਹਿਆ ਮਾਰਗੁ ਸੀਧਾ ॥ ਸਗਲ ਤਿਆਗਿ ਨਾਮਿ
ਹਰਿ ਰੀਧਾ ॥ ਤਿਸੁ ਗੁਰ ਕੈ ਸਦਾ ਬਲਿ ਜਾਈਐ
॥ ਹਰਿ ਸਿਮਰਨੁ ਜਿਸੁ ਗੁਰ ਤੇ ਪਾਈਐ ॥ ੨ ॥
ਬੁਭਤ ਪ੍ਰਾਨੀ ਜਿਨਿ ਗੁਰਹਿ ਤਰਾਇਆ ॥ ਜਿਸੁ
ਪ੍ਰਸਾਦਿ ਮੇਰੈ ਨਹੀ ਮਾਇਆ ॥ ਹਲਤੁ ਪਲਤੁ
ਜਿਨਿ ਗੁਰਹਿ ਸਵਾਰਿਆ ॥ ਤਿਸੁ ਗੁਰ ਉਪਰਿ
ਸਦਾ ਹਉ ਵਾਰਿਆ ॥ ੩ ॥ ਮਹਾ ਮੁਗਧ ਤੇ
ਕੀਆ ਗਿਆਨੀ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਅਕਥ ਕਹਾਨੀ
॥ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਗੁਰਦੇਵ ॥ ਵਡੈ ਭਾਗਿ
ਪਾਈਐ ਹਰਿ ਸੇਵ ॥ ੪ ॥ ੩ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਗਲੇ ਦੂਖ ਮਿਟੇ ਸੁਖ ਦੀਏ ਅਪਨਾ ਨਾਮੁ
ਜਪਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਏ
ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ ॥ ੧ ॥ ਹਮ ਬਾਰਿਕ
ਸਰਨਿ ਪ੍ਰਭ ਦਇਆਲ ॥ ਅਵਗਣ ਕਾਟਿ ਕੀਏ
ਪ੍ਰਭਿ ਅਪੁਨੇ ਰਾਖਿ ਲੀਏ ਮੇਰੈ ਗੁਰ ਗੋਪਾਲਿ ॥
੧ ॥ ਰਹਾਉ ॥ ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਬਿਨ ਭੀਤਰਿ
ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ॥ ਸਾਸਿ ਸਾਸਿ ਪਾਰਬ੍ਰਹਮੁ
ਅਰਾਧੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਈ ॥ ੨ ॥
॥ ਅਗਮ ਅਗੋਚਰੁ ਬਿਅੰਤੁ ਸੁਆਮੀ ਤਾ ਕਾ
ਅੰਤੁ ਨ ਪਾਈਐ ॥ ਲਾਹਾ ਖਾਟਿ ਹੋਈਐ ਧਨਵੰਤਾ
ਅਪੁਨਾ ਪ੍ਰਭੁ ਧਿਆਈਐ ॥ ੩ ॥ ਆਠ ਪਹਰ
ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਈ ਸਦਾ ਸਦਾ ਗੁਨ ਗਾਇਆ
॥ ਕਹੁ ਨਾਨਕ ਮੇਰੇ ਪੂਰੇ ਮਨੋਰਥ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ
ਪਾਇਆ ॥ ੪ ॥ ੪ ॥

Let us offer ourselves as a sacrifice to (surrender completely) the perfect Guru, who has shown us the right path of attaining the Lord, by reciting True Name, leaving all other worldly pleasures and falsehood, and this boon of the Lord's True Name is to be gained only from the True Guru. (2)

The True Guru has saved the drowning human being in this ocean by His guidance and through His Grace, the worldly falsehood (Maya) does not enamour him any more. I would offer my body and soul to such a benevolent Guru, who has helped me to safeguard my honour both in this world and the next as well. (3)

The perfect Guru's Greatness is beyond all description, who has converted us into learned persons from great fools. O Nanak! The Lord-Almighty in our perfect Guru, and it is through great fortune that we are enabled to serve the Lord. (4 - 3)

Parbha'ti Mahala - 5 (Saglai dookh mitai sukh diai.....)

The Lord has bestowed all the comforts and bliss on us by ridding us of all our sufferings and miseries, by enabling us to recite His True Name. He has engaged us in His service through His Grace, thus casting away all our sins. (1)

O Lord-benefactor ! We, the Lord's children have sought Your support. The Lord has accepted us as His disciples by casting away our short-comings and bad qualities and then the Guru has protected us against the vagaries of (Nature) the world through His Grace. (Pause - 1)

When the Lord blessed us with His benevolence, all our sins and maladies were got rid of in a moment. I would now offer myself as a sacrifice to my True Guru and recite the Lord's True Name with every breath of my life. (every moment). (2)

The Lord is limitless, too deep for a probe and beyond our comprehension, whose Greatness and vastness cannot be evaluated. By attaining the wealth of True Name we could worship our Lord-benefactor and lead a fruitful (profitable) life. (3)

Let us, therefore, recite the True Name of the Lord, all the twenty-four hours and sing His praises always. O Nanak ! I have fulfilled all my desires of life, having attained the True Lord through the Guru's Grace. (4 - 4)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭਿ ਨਾਸੇ ॥ ਸਚੁ
ਨਾਮੁ ਗੁਰਿ ਦੀਨੀ ਰਾਸੇ ॥ ਪ੍ਰਭ ਕੀ ਦਰਗਹ
ਸੋਭਾਵੰਤੇ ॥ ਸੇਵਕ ਸੇਵਿ ਸਦਾ ਸੋਹੰਤੇ ॥ ੧ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ ॥ ਸਗਲੇ
ਰੋਗ ਦੇਖ ਸਭਿ ਬਿਨਸਹਿ ਅਗਿਆਨੁ ਅੰਧੇਰਾ
ਮਨ ਤੇ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨਮ ਮਰਨ
ਗੁਰਿ ਰਾਖੇ ਮੀਤ ॥ ਹਰਿ ਕੇ ਨਾਮ ਸਿਉ ਲਾਗੀ
ਪ੍ਰੀਤਿ ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਗਏ ਕਲੇਸ ॥ ਜੇ ਤਿਸੁ
ਭਾਵੈ ਸੋ ਭਲ ਹੋਸ ॥ ੨ ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ
ਸਦ ਬਲਿ ਜਾਈ ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਈ ॥ ਐਸਾ ਗੁਰੁ ਪਾਈਐ ਵਡਭਾਗੀ ॥
ਜਿਸੁ ਮਿਲਤੇ ਰਾਮ ਲਿਵ ਲਾਗੀ ॥ ੩ ॥ ਕਰਿ
ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕੇ
ਅੰਤਰਜਾਮੀ ॥ ਆਠ ਪਹਰ ਅਪੁਨੀ ਲਿਵ ਲਾਇ
॥ ਜਨੁ ਨਾਨਕੁ ਪ੍ਰਭ ਕੀ ਸਰਨਾਇ ॥ ੪ ॥ ੫ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪ੍ਰਭਿ ਕੀਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਜਪਨ ਕਉ ਦੀਏ ॥ ਆਠ ਪਹਰ ਗੁਨ ਗਾਇ
ਗੁਬੰਦ ॥ ਭੈ ਬਿਨਸੇ ਉਤਰੀ ਸਭ ਚਿੰਦ ॥ ੧ ॥
ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਲਾਗਿ ॥ ਜੋ ਗੁਰੁ ਕਹੈ
ਸੋਈ ਭਲ ਮੀਠਾ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਿ ॥ ੧
॥ ਰਹਾਉ ॥ ਮਨਿ ਤਨਿ ਵਸਿਆ ਹਰਿ ਪ੍ਰਭੁ ਸੋਈ
॥ ਕਲਿ ਕਲੇਸ ਕਿਛੁ ਬਿਘਨੁ ਨ ਹੋਈ ॥ ਸਦਾ
ਸਦਾ ਪ੍ਰਭੁ ਜੀਅ ਕੈ ਸੀਗਿ ॥ ਉਤਰੀ ਮੈਲੁ ਨਾਮ
ਕੈ ਰੀਗਿ ॥ ੨ ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ

Parbha'ti Mahala - 5 (*Simrat Na'am kilbikh sabh na'sai..*)

The persons, who have recited the True Name of the Lord, have cast away their sins, as the Guru has blessed them with the capital investment of True Name. Such persons, who serve the Lord's disciples (slaves) always, are always praiseworthy as they are received with honour in the Lord's Presence. (1)

O my Brother ! Recite the Lord's True Name, as your darkness of ignorance will disappear and all the sufferings and afflictions will also be cast away with this knowledge (Pause -1)

The Guru has protected us from the cycle of births and deaths being our true friend as we have developed the love of the Lord's True Name. All the sufferings of various (millions of) forms of life have ended (during the cycle of Rebirths) and whatever pleases the Lord, as per His Will, should be accepted with pleasure. (2)

I would offer myself as a sacrifice to the Guru, with whose Grace I have been enabled to recite the True Name. But it is through great fortune that we attain the company (association) of such a Guru, through whose guidance we could develop the love of the Lord's True Name. (3)

O True Master ! You are omni-scient, knowing our inner feelings. May the Lord bestow His Grace on us! And enable us to develop His love all the time. O Nanak ! I have sought the support of the Lord. (4-5)

Parbha'ti Mahala - 5 (*Kar kirpa apnai prabh kiai....*)

The Lord, through His Grace, has made us His disciples, and bestowed the True Name on us for worshipping Him. So we sing the Lord's praises all the twenty-four hours which has rid us of all our worries, alongwith our fear of death. (1)

We have accepted Lord's Will and followed the Guru's teachings with pleasure, thus being enabled to cross this ocean of life with the Guru's guidance by giving up (following) our own mind. (our cleverness). (Pause -1)

We have inculcated the love of the Lord within our body and soul so that, we have got rid of our sins and afflictions. The Lord thus remains with us as our support by casting away the filth of our sinful actions with the love of True Name. (2)

By developing the love of the lotus-feet the Guru we

ਪਿਆਰੁ ॥ ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ॥ ਪ੍ਰਭ
ਮਿਲਨ ਕਾ ਮਾਰਗੁ ਜਾਨਾਂ ॥ ਭਾਇ ਭਗਤਿ ਹਰਿ
ਸਿਉ ਮਨੁ ਮਾਨਾਂ ॥ ੩ ॥ ਸੁਣਿ ਸਜਣ ਸੰਤ ਮੀਤ
ਸੁਹੇਲੇ ॥ ਨਾਮੁ ਰਤਨੁ ਹਰਿ ਅਗਹ ਅਤੇਲੇ ॥
ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਗੁਣ ਨਿਧਿ ਗਾਈਐ ॥ ਕਹੁ
ਨਾਨਕ ਵਡਭਾਰੀ ਪਾਈਐ ॥ ੪ ॥ ੬ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸੇਧਨਵੰਤ ਸੇਈ ਸਚੁ ਸਾਹਾ ॥ ਹਰਿ ਕੀ ਦਰਗਹ
ਨਾਮੁ ਵਿਸਾਹਾ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ
ਮਨ ਮੀਤ ॥ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਰੀ
ਨਿਰਮਲ ਪੂਰਨ ਰੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਇਆ
ਲਾਭੁ ਵਜੀ ਵਾਧਾਈ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੇ
ਗੁਨ ਗਾਈ ॥ ੨ ॥ ਸਫਲ ਜਨਮੁ ਜੀਵਨ
ਪਰਵਾਣੁ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰੰਗੁ ਮਾਣੁ ॥
੩ ॥ ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਉਤਰਹਿ ਪਾਰਿ ॥ ੪ ॥ ੭ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਪੂਰੀ ਤਾ ਕੀ ਕਲਾ ॥ ਗੁਰ ਕਾ ਸਬਦੁ
ਸਦਾ ਸਦ ਅਟਲਾ ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਜਿਸੁ
ਮਨਿ ਵਸੈ ॥ ਦੂਖੁ ਦਰਦੁ ਸਭੁ ਤਾ ਕਾ ਨਸੈ ॥ ੧
॥ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਰਾਮ ਗੁਨ ਗਾਵੈ ॥
ਮੁਕਤੋ ਸਾਧੂ ਧੂਰੀ ਨਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਉਤਰੇ ਪਾਰਿ ॥ ਭਉ ਭਰਮੁ ਬਿਨਸੇ
ਬਿਕਾਰ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਬਸੇ ਗੁਰ ਚਰਨਾ ॥

have got over our vices of sexual desires, anger and egoism. We have thus realised the path of attaining (uniting with) the Lord, having inculcated the love of the Lord's worship with devotion in our heart. (3)

O my dear friend ! Listen to the advice of the holy saints and recite the jewel of Lord's True Name, which is indescribable and invaluable. O Nanak ! Let us sing the praises of the Lord, the fountain-head of all virtues, which is availed of by few fortunate ones, pre-destined by Lord's Will. (4-6)

Parbha'ti Mahala - 5 (Se dhanwant saiee sach saha....)

The persons, who have developed the love of the True Name in the company of holy saints, (Lord's Presence) are truly affluent and true traders in life. (1)

O dear friend ! Let us recite Lord's True Name. We attain the company of the true Guru through great fortune, which helps us to purify ourselves with the recitation of True Name. (Pause -1)

The persons, who have attained the treasure of True Name, receive felicitations from all around, and they sing the praises of the Lord through the Grace of the holy saints. (2)

They have lived a fruitful life and their human life has been approved by the Lord, and they have enjoyed the eternal bliss through the Guru's benevolence. (3)

O Nanak ! Such Guru-minded persons have been able to cross this ocean of life successfully, having got rid of their sexual desires, anger and egoism. (4 - 7)

Parbha'ti Mahala - 5 (Gur poori poori ta'ki kala..)

The perfect Guru is complete in all respects being omnipotent, and the Guru's Word is true for all times, being ever existent. The person, who has inculcated the love of the Guru's Word in his heart, gets rid of all his sins and sufferings. (1)

Such a Guru-minded persons sings the praises of the Lord, being imbued with the love of the Lord, and attains salvation by bathing in the dust of the lotus-feet of the holy saints. (by completely surrendering himself to the holy saints). (Pause -1)

The persons, whose body and mind abides at (takes refuge at) the lotus-feet of the Guru, finally cross this ocean successfully through the Guru's Grace, having cast away all their misgivings, fear and dual-mindedness. Such holy and saintly persons have become fearless (of death) and sought

ਨਿਰਭੈ ਸਾਧ ਪਰੇ ਹਰਿ ਸਰਨਾ ॥ ੨ ॥ ਅਨਦ

ਸਹਜ ਰਸ ਸੁਖ ਘਨੇਰੇ ॥ ਦੁਸਮਨ ਦੂਖ ਨ ਆਵੈ

ਨੇਰੇ ॥ ਗੁਰਿ ਪੂਰੈ ਅਪੁਨੇ ਕਰਿ ਰਾਖੇ ॥ ਹਰਿ

ਨਾਮੁ ਜਪਤ ਕਿਲਬਿਖ ਸਭਿ ਲਾਥੇ ॥ ੩ ॥ ਸੰਤ

ਸਾਜਨ ਸਿਖ ਭਏ ਸੁਹੇਲੇ ॥ ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਭ ਸਿਉ

ਲੈ ਮੇਲੇ ॥ ਜਨਮ ਮਰਨ ਦੁਖ ਫਾਹਾ ਕਾਟਿਆ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਪੜਦਾ ਢਾਕਿਆ ॥ ੪ ॥ ੮ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦੀਆ ॥ ਅਨਦ ਮੰਗਲ

ਕਲਿਆਣ ਸਦਾ ਸੁਖ ਕਾਰਜੁ ਸਗਲਾ ਰਾਸਿ

ਥੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਨ ਕਮਲ ਗੁਰ ਕੇ

ਮਨਿ ਵੂਠੇ ॥ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਬਿਨਸੇ ਬੂਠੇ ॥ ੧

॥ ਨਿਤ ਉਠਿ ਗਾਵਹੁ ਪ੍ਰਭ ਕੀ ਬਾਣੀ ॥ ਆਠ

ਪਹਰ ਹਰਿ ਸਿਮਰਹੁ ਪ੍ਰਾਣੀ ॥ ੨ ॥ ਘਰਿ ਬਾਹਰਿ

ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ ॥ ਸੰਗਿ ਸਹਾਈ ਜਹੁ ਹਉ

ਜਾਈ ॥ ੩ ॥ ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ

॥ ਸਦਾ ਜਪੇ ਨਾਨਕੁ ਗੁਣਤਾਸੁ ॥ ੪ ॥ ੯ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੁਘੜ ਸੁਜਾਣੁ ॥ ਗੁਰੁ ਪੂਰਾ

ਪਾਈਐ ਵਡਭਾਗੀ ਦਰਸਨ ਕਉ ਜਾਈਐ

ਕੁਰਬਾਣੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਿਲਬਿਖ ਮੇਟੇ

ਸਬਦਿ ਸੰਤੋਖੁ ॥ ਨਾਮੁ ਅਰਾਧਨੁ ਹੋਆ ਜੋਗੁ ॥

ਸਾਧਸੰਗਿ ਹੋਆ ਪਰਗਾਸੁ ॥ ਚਰਨ ਕਮਲ ਮਨ

ਮਾਹਿ ਨਿਵਾਸ ॥ ੧ ॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਲੀਆ

the support of the Lord. (2)

They have attained the bliss of life in a state of equipoise and enjoyed all the worldly comforts and pleasures, as neither the enemy nor any sufferings come anywhere near them. (bother them) The perfect Guru has protected such persons under His protective care, and by reciting True Name, they have rid themselves of all the sins. (3)

The saintly and friendly persons, who have been united by the perfect Guru with the Lord-sublime, have enjoyed all the comforts through the Guru's teachings. O Nanak ! The Lord has removed (cutoff) all their shackles of bondage and saved them from going through the cycle of births and deaths, as the Guru has ignored all their shortcomings with His Grace and protective care. (The Guru has taken them under His refuge or cover). (4-8)

Parbha'ti Mahala - 5 (*Satgur poorai naa'm dia'..*)

The persons, who are blessed with True Name by the perfect Guru, have enjoyed the eternal bliss with all the worldly joy and comforts at their service, and all their desires (functions) are fulfilled. (Pause-1)

The persons, who have inculcated the love of the Lord in their hearts (with the lotus-feet of the Guru) have got rid of all their sufferings, misgivings and afflictions, including worldly falsehood. (1)

O Brother ! Let us sing the praises of the Lord by singing the Guru's Word every (Gurbani) morning, rising early and reciting the True Name all the twenty-four hours. (2)

The Lord pervades every where including in side (the soul) and around outside, as the Lord is our supporter, wherever we proceed. (3)

O Nanak ! I pray to the Lord with folded hands and recite His True Name of singing His praises all the time. (4-9)

Parbha'ti Mahala - 5 (*Parbrahm prabh sughar' sojan..*)

Our True Lord is most beautiful with the greatest wisdom, and could be attained through the perfect Guru with great fortune. We offer ourselves as a sacrifice to the glimpse of such a Guru. (Pause -1)

The persons, who has attained contentment and peace through the Guru's Word, gets rid of all his sins, as he is enabled to recite the True Name. Such a person gets enlightened in the company of holy saints as he has taken refuge at the lotus-feet of Guru. (1)

The Lord, who has created us, protects us as well (against

ਰਾਖਿ ॥ ਪ੍ਰਭੂ ਪੂਰਾ ਅਨਾਥ ਕਾ ਨਾਥੁ ॥ ਜਿਸਹਿ
ਨਿਵਾਜੇ ਕਿਰਪਾ ਧਾਰਿ ॥ ਪੂਰਨ ਕਰਮ ਤਾ ਕੇ
ਆਚਾਰ ॥ ੨ ॥ ਗੁਣ ਗਾਵੈ ਨਿਤ ਨਿਤ ਨਿਤ
ਨਵੇ ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਨ ਭਵੇ ॥ ਈਹਾਂ
ਊਹਾਂ ਚਰਣ ਪੂਜਾਰੇ ॥ ਮੁਖ ਊਜਲੁ ਸਾਚੇ ਦਰਬਾਰੇ
॥ ੩ ॥ ਜਿਸੁ ਮਸਤਕਿ ਗੁਰਿ ਧਰਿਆ ਹਾਥੁ ॥
ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਦਾਸੁ ॥ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਪੈਥੈ ਭਰਪੂਰਿ ॥ ਨਾਨਕ ਉਧਰਿਸਿ ਤਿਸੁ
ਜਨ ਕੀ ਧੂਰਿ ॥ ੪ ॥ ੧੦ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਕੁਰਬਾਣੁ ਜਾਈ ਗੁਰ ਪੂਰੇ ਅਪਨੇ ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ
ਹਰਿ ਹਰਿ ਜਪੁ ਜਪਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤ
ਬਾਣੀ ਸੁਣਤ ਨਿਹਾਲ ॥ ਬਿਨਸਿ ਗਏ ਬਿਖਿਆ
ਜੰਜਾਲ ॥ ੧ ॥ ਸਾਚ ਸਬਦ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ
॥ ਹਰਿ ਪ੍ਰਭੂ ਅਪੁਨਾ ਆਇਆ ਚੀਤਿ ॥ ੨ ॥
ਨਾਮੁ ਜਪਤ ਹੋਆ ਪਰਗਾਸੁ ॥ ਗੁਰ ਸਬਦੇ ਕੀਨਾ
ਰਿਦੈ ਨਿਵਾਸੁ ॥ ੩ ॥ ਗੁਰ ਸਮਰਥ ਸਦਾ
ਦਇਆਲ ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਨਾਨਕ ਭਏ
ਨਿਹਾਲ ॥ ੪ ॥ ੧੧ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥ ਦੀਨ
ਦਇਆਲ ਭਏ ਕਿਰਪਾਲਾ ਅਪਣਾ ਨਾਮੁ ਆਪਿ
ਜਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤਸੰਗਤਿ ਮਿਲਿ
ਭਇਆ ਪ੍ਰਗਾਸ ॥ ਹਰਿ ਹਰਿ ਜਪਤ ਪੂਰਨ ਭਈ
ਆਸ ॥ ੧ ॥ ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਮਨਿ ਵੂਠੇ
॥ ਹਰਿ ਗੁਣ ਗਾਏ ਗੁਰ ਨਾਨਕ ਭੂਠੇ ॥ ੨ ॥

all odds), as the perfect Lord is the True Master of all helpless persons. The person, blessed with His Grace, completes all his functions successfully and purifies himself. (2)

The person, who sings new praises of the Lord every day, does not go through the cycle of births and deaths. (in eighty-four lakhs of forms of life) The whole world worships the lotus-feet of such a person in this world and the next and he proceeds with flying colours to the Lord's Presence. (3)

There are hardly a few persons, who are (given) bestowed with the Lord's protective care and supported by Him.

O Nanak ! The person, who perceives the Lord pervading every where, including all lands and oceans, attains salvation and helps others as well through applying the dust of the lotus-feet. (4 - 10)

Parbha'ti Mahala - 5 (*Kurba'n ja'iee Gur poorai apnai..*)

I offer myself as a sacrifice to my perfect Guru, through whose benevolence and Grace we are enabled to recite the True Name of the Lord. (Pause - 1)

By listening to the nectar of the Guru's Word, we have enjoyed the eternal bliss, thus casting away all the bondage of vicious thoughts and sinful actions. (1)

We have inculcated the love of the (one) True Lord in the heart by imbibing the love of the True Guru's Word. (2)

We have been enlightened within, through the knowledge (of Lord's secrets) and the recitation of True Name and now the Lord abides within our heart through following the Guru's Word. (3)

O Nanak ! The all-powerful Guru (omni-potent) has blessed us always with His benevolence and by reciting True Name, we have enjoyed the bliss of life. (4 - 11)

Parbha'ti Mahala - 5 (*Gur Gur karat sada sukh pa'ya..*)

We have enjoyed all the bliss of life by reciting the True Name (Gur, Gur) of the Lord, and the Lord has bestowed on us His Grace and benevolence and enabled us to recite His True Name through His Grace. (Pause - 1)

We were enabled to perceive the Lord and enlightened through the company of holy saints. We have got all our desires fulfilled by reciting Lord's True Name. (1)

O Nanak ! We have been blessed with all the worldly comforts and eternal bliss by singing the praises of the Lord through the pleasure (acceptance) of the Guru. (Guru Nanak

੧੨॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਬਿਭਾਸ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਵਰੁ ਨ ਦੂਜਾ ਠਾਉ ॥ ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਨਾਉ

॥ ਸਰਬ ਸਿਧਿ ਕਲਿਆਨ ॥ ਪੂਰਨ ਹੋਹਿ ਸਗਲ

ਕਾਮ ॥ ੧ ॥ ਹਰਿ ਕੇ ਨਾਮੁ ਜਪੀਐ ਨੀਤ ॥

ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਲਗੈ ਏਕੈ ਪ੍ਰੀਤਿ ॥

੧ ॥ ਰਹਾਉ ॥ ਨਾਮਿ ਲਾਗੈ ਦੂਖੁ ਭਾਰੀ ਸਰਨਿ

ਪਾਲਨੁ ਜੋਗੁ ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਜਮੁ ਨ ਤੇਟੈ

ਜਿਸੁ ਧਰਿ ਹੋਵੈ ਸੰਜੋਗੁ ॥ ੨ ॥ ਰੈਨਿ ਦਿਨਸੁ

ਧਿਆਇ ਹਰਿ ਹਰਿ ਤਜਹੁ ਮਨ ਕੇ ਭਰਮ ॥

ਸਾਧਸੰਗਤਿ ਹਰਿ ਮਿਲੈ ਜਿਸਹਿ ਪੂਰਨ ਕਰਮ ॥

੩ ॥ ਜਨਮ ਜਨਮ ਬਿਖਾਏ ਬਿਨਸੇ ਰਾਖਿ ਲੀਨੇ

ਆਪਿ ॥ ਮਾਤ ਪਿਤਾ ਮੀਤ ਭਾਈ ਜਨ ਨਾਨਕ

ਹਰਿ ਹਰਿ ਜਾਪਿ ॥ ੪ ॥ ੧ ॥ ੧੩ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ਬਿਭਾਸ ਪੜਤਾਲ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਮ ਰਾਮ ਰਾਮ ਰਾਮ ਜਾਪ ॥ ਕਲਿ ਕਲੇਸੁ ਲੋਭ

ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰ ਤਾਪ ॥ ੧ ॥ ਰਹਾਉ ॥

ਆਪੁ ਤਿਆਗਿ ਸੰਤ ਚਰਨ ਲਾਗਿ ਮਨੁ ਪਵਿਤੁ

ਜਾਹਿ ਪਾਪ ॥ ੧ ॥ ਨਾਨਕੁ ਬਾਰਿਕੁ ਕਛੂ ਨ ਜਾਨੈ

ਰਾਖਨ ਕਉ ਪ੍ਰਭੂ ਮਾਈ ਬਾਪ ॥ ੨ ॥ ੧ ॥ ੧੪ ॥

Dev) (2 -12)

Parbha'ti Mahala - 5 Ghar -2 Bibha's Ik onkar satgur prasad (Avar na dooja tha'ou)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We have no other support in life except that of Lord's True Name, as without the strength of True Name, we have no other mainstay either here or hereafter. The persons, who recite True Name, attain all the occult powers and salvation in this life, with all their desires fulfilled. (all their function completed successfully). (1)

O Brother ! Let us recite the True Name of the Lord always, as we could get rid of our sexual desires, anger and egoism with the recitation of True Name and develop the love of the (one) Lord-sublime. (Pause -1)

The holy saints, who are engaged in the reciting of True Name, cast away all their afflictions and they protect the interests (by sustaining) of all those persons, who seek refuge at their lotus-feet. Such fortunate persons, who are pre-destined by Lord's Will, are not caught in the noose of the Yama' (god of death) by meeting the true Guru. (2)

O Brother ! Let us recite the True Name of the Lord (Har Har) day and night (always) by getting rid of our doubts and dual-mindedness. The person, who keeps company with the holy saints, attains the True Lord, as he is pre-destined by the Lord's Will to be fortunate enough. (3)

The persons, who are protected by the Lord Himself, get rid of all their sins of the ages (various forms of life). O Nanak! Let us recite the True Name of the Lord, who sustains His disciples like the mother, father, brother or a true friend. (4 - 1 -13)

Parbha'ti Mahala - 5 Bibha's Par'tal Ik onkar satgur prasad (Ram Ram Ram Ram jaap.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us recite the True Name of the wonderful Lord by repeating (Ram) True Name, who is pervading everywhere, thus casting away all our vicious and sinful actions including our greed, worldly attachment and egoism. (Pause -1)

Let us take refuge at the lotus-feet of the holy saints by ridding ourselves of our egoism and sins and get our heart purified. (1)

O Nanak ! We do not realise the Truth like a child, whereas the Lord protects us like the mother and father. (2 - 1 -14)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਸਰਨਿ ਟੇਕ ॥ ਉਚ ਮੂਚ ਬੇਅੰਤੁ
ਠਾਕੁਰੁ ਸਰਬ ਉਪਰਿ ਤੁਹੀ ਏਕ ॥ ੧ ॥ ਰਹਾਉ
॥ ਪ੍ਰਾਨ ਅਧਾਰ ਦੁਖ ਬਿਦਾਰ ਦੈਨਹਾਰ ਬੁਧਿ
ਬਿਬੇਕ ॥ ੧ ॥ ਨਮਸਕਾਰ ਰਖਨਹਾਰ ਮਨਿ
ਅਰਾਧਿ ਪ੍ਰਭੁ ਮੇਕ ॥ ਸੰਤ ਰੇਨੁ ਕਰਉ ਮਜਨੁ
ਨਾਨਕ ਪਾਵੈ ਸੁਖ ਅਨੇਕ ॥ ੨ ॥ ੨ ॥ ੧੫ ॥
ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਬਿਭਾਸ
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਬਿਧਾ ਬਉਰੀ ਮਨੁ ਬਉਰਾਇਆ ॥ ਝੂਠੈ
ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ ॥ ਲਪਟਿ ਰਹੀ ਭੁਨਿ
ਬੰਧੁ ਨ ਪਾਇਆ ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਨਾਮੁ
ਦ੍ਰਿੜਾਇਆ ॥ ੧ ॥ ਨਾ ਮਨੁ ਮਰੈ ਨ ਮਾਇਆ
ਮਰੈ ॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਣੈ ਸਬਦੁ
ਵੀਚਾਰਿ ਭਉ ਸਾਗਰੁ ਤਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਮਾਇਆ ਸੰਚਿ ਰਾਜੇ ਅਹੰਕਾਰੀ ॥ ਮਾਇਆ ਸਾਥਿ
ਨ ਚਲੈ ਪਿਆਰੀ ॥ ਮਾਇਆ ਮਮਤਾ ਹੈ ਬਹੁ
ਰੰਗੀ ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਸਾਥਿ ਨ ਸੰਗੀ ॥ ੨ ॥
ਜਿਉ ਮਨੁ ਦੇਖਹਿ ਪਰਮਨੁ ਤੈਸਾ ॥ ਜੈਸੀ ਮਨਸਾ
ਤੈਸੀ ਦਸਾ ॥ ਜੈਸਾ ਕਰਮੁ ਤੈਸੀ ਲਿਵ ਲਾਵੈ ॥
ਸਤਿਗੁਰੁ ਪੂਛਿ ਸਹਜ ਘਰੁ ਪਾਵੈ ॥ ੩ ॥ ਰਾਗਿ
ਨਾਦਿ ਮਨੁ ਦੂਜੈ ਭਾਇ ॥ ਅੰਤਰਿ ਕਪਟੁ ਮਹਾ

Parbha'ti Mahala - 5 (*Charan kamal saran tek.....*)

O Lord ! You are the greatest, limitless and the most acclaimed True Master of the whole (humanity) creation, and we have sought Your support only by taking refuge at Your lotus-feet. (Pause -1)

The Lord is the protector of our life, destroyer of our sufferings, and the bestower of all wisdom and knowledge to us. (1)

Let us salute the protector and our saviour by inculcating the love of the Lord in our heart always. O Nanak ! I enjoy all the bliss of life by bathing in the dust of the lotus-feet of holy saints. (2 - 2 -15)

Parbha'ti Astpadian Mahala - 1 Bibha's Ik onkar satgur prasad (*Dubidha bouri ma'n boura'ya*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The worldly falsehood of dual-mindedness has enamoured the human mind into foolish beliefs and the human being, engrossed in the false worldly greed, has wasted this life in fruitless efforts. This worldly falsehood (Maya) has caught hold of the human mind in its bondage without any restraint, whereas the True Guru has protected the human being from the clutches of Maya (worldly falsehood) by inculcating the efficacy of True Name. (1)

Neither the mind is controlled nor the worldly falsehood (Maya) is completely eliminated but the person who has made an effort only could appreciate it and cross this ocean of life successfully by meditating on the Guru's Word. (Pause -1)

The kings have become egoistic by amassing the worldly wealth but this worldly falsehood (Maya) does not accompany man, though he has developed love for it. In fact, this Maya's love is of various types (has spread its attachment all around) but except True Name, nothing else supports man or gives him company in distress. (2)

The human mind moulds itself according to its surroundings and whatever it perceives, it functions under the influence of worldly desires and worldly attachments. This human being functions and develops love as pre-destined by Lord's Will (based on past actions) but he could attain self-realisation and the Lord through the Guru's guidance. (3)

ਦੁਖੁ ਪਾਇ ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋਝੀ ਪਾਇ ॥ ਸਚੈ
ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ੪ ॥ ਸਚੈ ਸਬਦਿ
ਸਚੁ ਕਮਾਵੈ ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰ ਪਦੁ ਪਾਵੈ ॥ ਤਾ ਦਰਿ
ਸਾਚੈ ਸੋਝਾ ਪਾਵੈ ॥ ੫ ॥ ਗੁਰੁ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ
ਨ ਹੋਈ ॥ ਅਨੇਕ ਜਤਨ ਕਰੈ ਜੇ ਕੋਈ ॥ ਹਉਮੈ
ਮੇਰਾ ਸਬਦੇ ਖੋਈ ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ
ਸੋਈ ॥ ੬ ॥ ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਰਣੀ ਹੈ

ਸਾਰੁ ॥ ਬਿਨੁ ਸਬਦੈ ਹੋਰੁ ਮੋਹੁ ਗੁਬਾਰੁ ॥ ਸਬਦੇ
ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰਿ ॥ ਸਬਦੇ ਗਤਿ ਮਤਿ ਮੇਖ
ਦੁਆਰੁ ॥ ੭ ॥ ਅਵਰੁ ਨਾਹੀ ਕਰਿ ਦੇਖਣਹਾਰੇ
॥ ਸਾਚਾ ਆਪਿ ਅਨੂਪੁ ਅਪਾਰੇ ॥ ਰਾਮ ਨਾਮ
ਉਤਮ ਗਤਿ ਹੋਈ ॥ ਨਾਨਕ ਖੋਜਿ ਲਹੈ ਜਨੁ
ਕੋਈ ॥ ੮ ॥ ੧ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਮਾਇਆ ਮੋਹਿ ਸਗਲ ਜਗੁ ਛਾਇਆ ॥ ਕਾਮਣਿ
ਦੇਖਿ ਕਾਮਿ ਲੋਭਾਇਆ ॥ ਸੁਤ ਕੰਚਨ ਸਿਉ
ਹੇਤੁ ਵਧਾਇਆ ॥ ਸਭੁ ਕਿਛੁ ਅਪਨਾ ਇਕੁ ਰਾਮੁ
ਪਛਾਇਆ ॥ ੧ ॥ ਐਸਾ ਜਾਪੁ ਜਪਉ ਜਪਮਾਲੀ
॥ ਦੁਖ ਸੁਖ ਪਰਹਰਿ ਭਗਤਿ ਨਿਰਾਲੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਗੁਣ ਨਿਧਾਨ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ
॥ ਸਾਚ ਸਬਦਿ ਤੁਝ ਮਾਹਿ ਸਮਾਇਆ ॥ ਆਵਾ

This man, engrossed in dual-mindedness, gets involved in listening to the music of Nature but suffers endlessly with the filth of falsehood within. He could gain the Truth and self-realisation through the Guru's guidance alone and get imbued with the love of True Name. (4)

When this man practises Truth through the Guru's Word and sings the praises of the True Lord through the Guru's Word (Gurbani), he attains the eternal Truth (the Lord) and immortality by self realisation and is honoured in the Lord's Presence through the company of the holy saints. (5)

Even if someone were to make all sorts of efforts but without the service of the Guru one cannot worship the Lord. When this man gets rid of his egoism and 'I-am-ness' through the Guru's Word then he inculcates the love of True Name in his pure heart. (6)

The Guru's Word alone is the only panacea of all ills and the best thing to practise in this world, as except the Guru's Word, it is all darkness, full of the filth of worldly falsehood and ignorance. The person, who inculcates the love of True Name in his heart, by following the Guru's Word, attains salvation and True knowledge through the Guru's guidance. (7)

There is none else, other than the True Lord, who could sustain this world after its creation, as the True Lord is the only limitless power behind its sustenance. O Nanak ! It is through the recitation of True Name alone that we could attain the bliss of a noble and fruitful life, but very few fortunate persons, through their efforts and search, seek the True Lord. (through the Guru's guidance). (8 - 1)

Parbha'ti Mahala - 1 (Maya mo'h sagal jag chha'ya....)

The whole world is engrossed and engulfed by the love of worldly falsehood (Maya), just as the sexual person gets enamoured by seeing a beautiful woman. This human being has developed the love for his son and worldly wealth or possessions, as everything belongs to him except the True Lord, who is disowned by him, being an unknown entity. (1)

O human being ! Meditate and recite the True Name of the Lord in such a manner, as to worship the Lord in a new style, without bothering about the joys and sorrows of life. (Pause -1)

O Lord the treasure of virtues ! We have not been able to evaluate Your Greatness or Your limits as the person, who has inculcated the love of Your True Name (Word) in his heart, is

ਗਉਣੁ ਤੁਧੁ ਆਪਿ ਰਚਾਇਆ ॥ ਸੇਈ ਭਗਤ ਜਿਨ ਸਚਿ ਚਿਤੁ ਲਾਇਆ ॥ ੨ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਨਰਹਰਿ ਨਿਰਬਾਣੀ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਕੋਇ ਨ ਜਾਣੀ ॥ ਸਗਲ ਸਰੋਵਰ ਜੋਤਿ ਸਮਾਣੀ ॥ ਆਨਦ ਰੂਪ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥ ੩ ॥ ਭਾਉ ਭਗਤਿ ਗੁਰਮਤੀ ਪਾਏ ॥ ਹਉਮੈ ਵਿਚਹੁ ਸਬਦਿ ਜਲਾਏ ॥ ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥ ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ੪ ॥ ਬਿਸਮ ਬਿਨੋਦ ਰਹੇ ਪਰਮਾਦੀ ॥ ਗੁਰਮਤਿ ਮਾਨਿਆ ਏਕ ਲਿਵ ਲਾਗੀ ॥ ਦੇਖਿ ਨਿਵਾਰਿਆ ਜਲ ਮਹਿ ਆਗੀ ॥ ਸੋ ਬੂਝੈ ਹੋਵੈ ਵਡਭਾਗੀ ॥ ੫ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਰਮੁ ਚੁਕਾਏ ॥ ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਏ ॥ ਏਕੋ ਜਾਣੈ ਅਵਰੁ ਨ ਕੋਇ ॥ ਸੁਖਦਾਤਾ ਸੇਵੇ ਨਿਰਮਲੁ ਹੋਇ ॥ ੬ ॥ ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹਉਮੈ ਮਾਰਿ ॥ ਜੀਵਨ ਮੁਕਤੁ ਜਾ ਸਬਦੁ ਸੁਣਾਏ ॥ ਸਚੀ ਰਹਤ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥ ੭ ॥ ਸੁਖਦਾਤਾ ਦੁਖੁ ਮੇਟਣਹਾਰਾ ॥ ਅਵਰੁ ਨ ਸੁਝਸਿ ਬੀਜੀ ਕਾਰਾ ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਹਰਿ ਆਗੈ ਰਾਖਿਆ ॥ ਨਾਨਕੁ ਕਹੈ ਮਹਾ ਰਸੁ ਚਾਖਿਆ ॥ ੮ ॥ ੨ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ

fully immersed in You. O Lord ! The cycle of Rebirths has been created by You and the true saint is one, who is imbued with the love of Your True Name with devotion. (2)

O Lord ! No one could ever realise the mode of Your realisation without proper knowledge and meditation, except through the guidance of the True Guru. I offer myself as a sacrifice to the blissful Lord, the fountain-head of all joy, whose light pervades in all the souls as a part of the Prime-soul. (3)

The person, who attains the art of Lord's worship through the Guru's guidance (teachings), casts away his egoism through the Guru's Word. By controlling the wandering mind (towards vicious thoughts) he inculcates the love of the True Name in his heart. (4)

The persons, who have meditated on the wonderful Lord, engaged in His worldly drama have recited the True Name of the Lord-sublime through the bliss of Guru's teachings. The fortunate person, who perceives the Lord in all the elements like water and fire realises the ultimate Truth by following the Guru's guidance, and rids himself of the fire of worldly desires. (5)

By serving the True Guru one gets rid of his doubts and dual-mindedness and is imbued with the love of the True Lord by remaining awake with the knowledge of the Lord day and night. He does not recognise any other power except the True Lord and purifies himself by serving the Lord-benefactor. (6)

The person, who deliberates on the Guru's Word through the service of the Guru with devotion, gets rid of his egoistic tendencies with meditation, penance and a disciplined life. Such a person attains salvation in this life itself by listening to the Guru's Word and enjoys eternal bliss by leading a truthful and devoted life. (through the Guru's guidance). (7)

O Nanak ! The person, who recites the Lord's True Name, who is the bestower of all joy and bliss, ridding us of all sufferings and does not think of anything else, having surrendered his body and mind to the True Master, enjoys the eternal bliss of life through True Name. (8 - 2)

Parbha'ti Mahala - 1 (Nivli karam bhunagam bha'thi...)

Even if some mendicant were to undertake very difficult and awkward Yogic exercises in trying to control his breath (Prana Yama Yoga) in the tenth outlet (dasam duar) and practises all types of penance (like neti dhoti) but without

ਭਰਮੇ ਭੂਲਾ ਬੁਝਿ ਮਰੈ ॥ ਅੰਧਾ ਭਰਿਆ ਭਰਿ
ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ ॥ ਨਾਮ
ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ
ਭੁਲੈ ॥ ੧ ॥ ਖਟੁ ਕਰਮ ਨਾਮੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥
ਤੂ ਗੁਣ ਸਾਗਰੁ ਅਵਗੁਣ ਮੋਹੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਮਾਇਆ ਧੰਧਾ ਧਾਵਣੀ ਦੁਰਮਤਿ ਕਾਰ ਬਿਕਾਰ
॥ ਮੂਰਖੁ ਆਪੁ ਗਣਾਇਦਾ ਬੁਝਿ ਨ ਸਕੈ ਕਾਰ ॥
ਮਨਸਾ ਮਾਇਆ ਮੋਹਣੀ ਮਨਮੁਖ ਬੋਲ ਖੁਆਰ
॥ ਮਜਨੁ ਬੂਠਾ ਚੰਡਾਲ ਕਾ ਫੋਕਟ ਚਾਰ ਸੀਗਾਰ
॥ ੨ ॥ ਬੂਠੀ ਮਨ ਕੀ ਮਤਿ ਹੈ ਕਰਣੀ ਬਾਦਿ
ਬਿਬਾਦੁ ॥ ਬੂਠੇ ਵਿਚਿ ਅਹੰਕਰਣੁ ਹੈ ਖਸਮ ਨ
ਪਾਵੈ ਸਾਦੁ ॥ ਬਿਨੁ ਨਾਵੈ ਹੋਰੁ ਕਮਾਵਣਾ ਫਿਕਾ
ਆਵੈ ਸਾਦੁ ॥ ਦੁਸਟੀ ਸਭਾ ਵਿਗੁਚੀਐ ਬਿਖੁ
ਵਾਤੀ ਜੀਵਣ ਬਾਦਿ ॥ ੩ ॥ ਏ ਭ੍ਰਮਿ ਭੂਲੇ
ਮਰਹੁ ਨ ਕੋਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ
ਹੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
ਆਵਹਿ ਜਾਹਿ ਮਰਹਿ ਮਰਿ ਜਾਈ ॥ ੪ ॥ ਏਹੁ
ਸਰੀਰੁ ਹੈ ਤ੍ਵੈ ਗੁਣ ਧਾਤੁ ॥ ਇਸ ਨੋ ਵਿਆਪੈ
ਸੋਗ ਸੰਤਾਪੁ ॥ ਸੋ ਸੇਵਹੁ ਜਿਸੁ ਮਾਈ ਨ ਬਾਪੁ ॥
ਵਿਚਹੁ ਚੁਕੈ ਤਿਸਨਾ ਅਰੁ ਆਪੁ ॥ ੫ ॥ ਜਹ
ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ
ਭੋਟੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ਹਿਰਦੈ ਸਚੁ ਏਹ ਕਰਣੀ

the support (guidance) of the True Guru such a person wastes his life and gets drowned in this ocean of life, being engrossed in fruitless efforts. This blind man, lost in the darkness of ignorance, tries in vain to purify himself but his filth of the mind cannot be removed by such actions. Infact, without reciting True Name, all his actions are wasteful, just as a juggler with his magical actions pleases with his drama, an ignorant person, who is misled into believing in his magical powers. (1)

O Lord ! Your True Name, free from the effects of Maya (worldly falsehood) is realised by me as the best effort at attaining You as compared to the six different Yogic exercises, as You are the fountain-head of all virtues whereas I am full of vices being virtueless. (Pause -1)

The foolish human being is engrossed in the worldly falsehood (Maya) and is engrossed in vicious thoughts or sinful actions due to the filthy mind, in fact, he is full of egoistic attitude and feels proud of his actions instead of appreciating the path of True Name. The faithless person faces disgust, being ensnared by the worldly falsehood and enamoured with its charm, just as a devil makes fruitless efforts at beautifying himself after having a false (temporary) bath. (2)

Such a faithless person in engrossed in the worldly wrangles, following his own foolish mind, as he is full of egoism without relising the nectar of Lord's True Name. He is engulfed by his wasteful efforts instead of reciting True Name, as such he is enabled to attain the True Master. Due to the reward of his fruitless actions, such persons lead a fruitless and wasteful life in the company of devilish persons, who speak the language full of the venom and filth of vices. (3)

O Brother 1 Let us serve the True Guru to enjoy the bliss of life and do not waste this life in our misgivings and dual-mindedness undergoing the cycle of births and deaths. No one has ever attained salvation without the Guru's guidance and the faithless persons undergo the sufferings of the cycle of births and deaths. (4)

This human being is engrossed in the three-pronged Maya (worldly falsehood) with lust for power, greed and peace, as such the human body undergoes all sorts of sufferings and afflictions. O Brother ! Let us serve the Lord, who has neither a mother, nor a father, and casts away our egoism and worldly desires, including I-am-ness. (5)

We cannot attain salvation without the guidance of the True Guru, as the Lord is perceived pervading everywhere (all around us) wherever we look around. The only worthwhile action in this world is the development of love for the True

ਸਾਰੁ ॥ ਹੋਰੁ ਸਭੁ ਪਾਖੰਡੁ ਪੂਜ ਖੁਆਰੁ ॥ ੬ ॥

ਦੁਬਿਧਾ ਚੁਕੈ ਤਾਂ ਸਬਦੁ ਪਛਾਣੁ ॥ ਘਰਿ ਬਾਹਰਿ

ਏਕੋ ਕਰਿ ਜਾਣੁ ॥ ਏਹਾ ਮਤਿ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥

ਵਿਚਿ ਦੁਬਿਧਾ ਮਾਥੈ ਪਵੈ ਛਾਰੁ ॥ ੭ ॥ ਕਰਣੀ

ਕੀਰਤਿ ਗੁਰਮਤਿ ਸਾਰੁ ॥ ਸੰਤ ਸਭਾ ਗੁਣ

ਗਿਆਨੁ ਬੀਚਾਰੁ ॥ ਮਨੁ ਮਾਰੇ ਜੀਵਤ ਮਰਿ ਜਾਣੁ

॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਛਾਣੁ ॥ ੮ ॥ ੩ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ

ਇੰਦ੍ਰ ਲੁਭਾਇਆ ॥ ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ

ਹੂਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥ ੧ ॥ ਕੋਈ ਜਾਣਿ

ਨ ਭੂਲੈ ਭਾਈ ॥ ਸੋ ਭੂਲੈ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ

ਬੂਝੈ ਜਿਸੈ ਬੁਝਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਿਨਿ

ਹਰੀ ਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ ਕਾਗਦਿ ਕੀਮ ਨ

ਪਾਈ ॥ ਅਉਗਣੁ ਜਾਣੈ ਤ ਪੁੰਨ ਕਰੇ ਕਿਉ ਕਿਉ

ਨੇਖਾਸਿ ਬਿਕਾਈ ॥ ੨ ॥ ਕਰਉ ਅਢਾਈ ਧਰਤੀ

ਮਾਂਗੀ ਬਾਵਨ ਰੂਪਿ ਬਹਾਨੈ ॥ ਕਿਉ ਪਇਆਲਿ

ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੂਪੁ ਪਛਾਣੈ ॥ ੩

॥ ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੰਤੀ ਬਰਜਿ ਬਿਆਸਿ

ਪੜਾਇਆ ॥ ਤਿਨਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ

ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥ ੪ ॥ ਗਣਤ ਨ

ਗਣੀ ਹੁਕਮੁ ਪਛਾਣਾ ਬੋਲੀ ਭਾਇ ਸੁਭਾਈ ॥

ਜੇ ਕਿਛੁ ਵਰਤੈ ਤੁਧੈ ਸਲਾਹੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ

॥ ੫ ॥ ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਲੇਖੁ ਕਦੇ ਨ ਲਾਗੈ

Name, as all other worship or practices are wasteful leading to our suffering and disgrace. (6)

One could realise the True Lord only by ridding oneself of dual-mindedness and perceiving the true Lord all over the universe whether inside the body or outside. The Guru's teachings could alone lead us on to the right path in life through the Guru's Word, as one faces disgust being engulfed by dual-mindedness. (7)

The persons, who have followed the Guru's guidance, have practised the right actions in life as they have meditated on True knowledge (True Name) in the company of holy saints. The person, who has controlled the mind, leads a selfless life (like a dead person) with humility. O Nanak ! The persons, who have been blessed by the Lord with His Grace realise the Lord's secrets, through the benevolence and Grace of Lord. (8-3)

Parbha'ti Mahala - 1 Dakhni (Gotam tapa aihliya istri..)

The god Indra got enamoured by the beauty of Aihliya, the wife of Goutam Rishi (mendicant) and in the process, his body got a thousand female organs, which brought him shame and repentance. (1)

O Brother ! No one forsakes the Lord knowingly, as the Lord Himself enables some persons to realise Himself while some others attain the Lord, whom the Lord Wills. (Pause -1)

Then Hari Chand, king of the world (Earth) gave everything in alms, which cannot be evaluated even (described). Why should he attempt selling himself even in the market if he had felt anything wrong in this effort of alms-giving ? (1)

When the Ba'van asked for two-a-half lengths of land from the Raja Bal in disguise, he would not have succumbed to the offer of Bavan, if Raja Bal had realised the disguised Bavan. (3)

The learned Vyas had instructed Raja Janmeja to avoid certain sinful actions but it was of no avail, when he killed eighteen Brahmins in the Yagna and suffered leprosy due to his actions. Infact no one could avert what is in store for someone. (4)

O Lord ! I always follow the Lord's Will without accounting for my own actions, as whatever I speak is with the development of love for the Lord. I always praise the Lord on seeing whatever is happening considering it as the Greatness and grandeur of the wonderful Lord. (5)

The Guru-minded persons are never engulfed by the love

ਸਦਾ ਰਹੈ ਸਰਣਾਈ ॥ ਮਨਮੁਖ ਮੁਗਧੁ ਆਗੈ
ਚੇਤੈ ਨਾਹੀ ਦੁਖਿ ਲਾਗੈ ਪਛੁਤਾਈ ॥ ੬ ॥ ਆਪੇ
ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਚੀਐ
॥ ਹਰਿ ਅਭਿਮਾਨੁ ਨ ਜਾਈ ਜੀਅਹੁ ਅਭਿਮਾਨੇ
ਪੈ ਪਚੀਐ ॥ ੭ ॥ ਭੁਲਣ ਵਿਚਿ ਕੀਆ ਸਭੁ
ਕੋਈ ਕਰਤਾ ਆਪਿ ਨ ਭੁਲੈ ॥ ਨਾਨਕ ਸਚਿ
ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੋ ਗੁਰ ਪਰਸਾਦਿ ਅਘੁਲੈ ॥
੮ ॥ ੮ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਆਖਣਾ ਸੁਨਣਾ ਨਾਮੁ ਅਧਾਰੁ ॥ ਧੰਧਾ ਛੁਟਕਿ
ਗਇਆ ਵੇਕਾਰੁ ॥ ਜਿਉ ਮਨਮੁਖਿ ਦੂਜੈ ਪਤਿ
ਖੋਈ ॥ ਬਿਨੁ ਨਾਵੈ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ॥ ੧ ॥
ਸੁਣਿ ਮਨ ਅੰਧੇ ਮੂਰਖ ਗਵਾਰੁ ॥ ਆਵਤ ਜਾਤ
ਲਾਜ ਨਹੀ ਲਾਗੈ ਬਿਨੁ ਗੁਰ ਬੂਝੈ ਬਾਰੇ ਬਾਰ ॥
੧ ॥ ਰਹਾਉ ॥ ਇਸੁ ਮਨ ਮਾਇਆ ਮੋਹਿ ਬਿਨਾਸੁ
॥ ਧੁਰਿ ਹੁਕਮੁ ਲਿਖਿਆ ਤਾਂ ਕਹੀਐ ਕਾਸੁ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ ॥ ਨਾਮ ਬਿਹੂਨਾ
ਮੁਕਤਿ ਨ ਹੋਈ ॥ ੨ ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਡੋਲੈ ਲਖ
ਚਉਰਾਸੀ ॥ ਬਿਨੁ ਗੁਰ ਬੂਝੇ ਜਮ ਕੀ ਫਾਸੀ ॥
ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਖਿਨੁ ਊਭਿ ਪਇਆਲਿ ॥
ਗੁਰਮੁਖਿ ਛੂਟੈ ਨਾਮੁ ਸਮਾਲਿ ॥ ੩ ॥ ਆਪੇ ਸਦੇ
ਢਿਲ ਨ ਹੋਇ ॥ ਸਬਦਿ ਮਰੈ ਸਹਿਲਾ ਜੀਵੈ
ਸੋਇ ॥ ਬਿਨੁ ਗੁਰ ਸੋਝੀ ਕਿਸੈ ਨ ਹੋਇ ॥ ਆਪੇ

of worldly falsehood having taken refuge at the lotus-feet of the Lord. However, the self-willed (faithless), foolish persons do not worship the Lord (recite True Name) in this life, so they suffer the torture of the hell and then repent in the next world. (6)

The Lord, who has created this universe manages the affairs of the world Himself as it pleases Him by enacting this worldly drama as per His will. Till such time man is not relieved of his egoistic tendencies, he burns himself in the fire of egoism. (7)

The Lord makes no mistakes Himself whereas the beings created by Him are liable to err and make mistakes. O Nanak! It is through the recitation of True Name alone that we could attain salvation, and few fortunate persons, through the Guru's Grace, get free from the worldly bondage. (8-4)

Parbha'ti Mahala - 1 (A'khna sunr'a naam a'dhar.....)

The persons, who recite and listen to the True Name alone, which is their mainstay in life, have got rid of their vicious thoughts or sinful acts. Just as the faithless persons have lost their honour (Status), being engrossed in dual-mindedness, I have no other support except the Lord's True Name and I am always immersed in True Name. (1)

O my foolish, blind and ignorant mind ! Listen to me ! Why do you not feel ashamed of yourself, by being born time and again, and passed through the cycle of births and deaths, and getting drowned in this ocean of life without the support of the Guru's guidance ? (Pause -1)

The mind is lost in the love of the worldly falsehood as that is pre-destined for us as per Lord's Will, then whom should we complain ? There are hardly a few Guru-minded persons who have realised that without reciting True Name no one could attain salvation. (2)

This human being is lost in his doubts and dual-mindedness, thus being passed through the cycle of births and deaths. (eighty-four lakhs of forms of life) and is caught by the snare of Yama's bondage without following (realising) the Guru's teachings. This mind is wandering between the heights of the skies and the depths of nether lands (between virtuous thoughts at times or vicious thoughts at other times) every moment but the Guru-minded persons get freed from worldly bondage by reciting True Name for their support. (3)

The Lord sends for some Guru-minded persons in His presence (enables them to develop His love) without any delay and the person leads a life of love and devotion for the Guru's Word with eternal bliss, as without the Guru's guidance no one

ਕਰੈ ਕਰਾਵੈ ਸੋਇ ॥ ੪ ॥ ਝਗੜੁ ਚੁਕਾਵੈ ਹਰਿ
ਗੁਣ ਗਾਵੈ ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸਹਜਿ ਸਮਾਵੈ ॥
ਇਹੁ ਮਨੁ ਭੋਲਤ ਤਉ ਠਹਰਾਵੈ ॥ ਸਚੁ ਕਰਣੀ
ਕਰਿ ਕਾਰ ਕਮਾਵੈ ॥ ੫ ॥ ਅੰਤਰਿ ਜੁਠਾ ਕਿਉ
ਸੁਚਿ ਹੋਇ ॥ ਸਬਦੀ ਧੋਵੈ ਵਿਰਲਾ ਕੋਇ ॥
ਗੁਰਮੁਖਿ ਕੋਈ ਸਚੁ ਕਮਾਵੈ ॥ ਆਵਣੁ ਜਾਣਾ
ਠਾਕਿ ਰਹਾਵੈ ॥ ੬ ॥ ਭਉ ਖਾਣਾ ਪੀਣਾ ਸੁਖੁ
ਸਾਰੁ ॥ ਹਰਿ ਜਨ ਸੰਗਤਿ ਪਾਵੈ ਪਾਰੁ ॥ ਸਚੁ
ਬੋਲੈ ਬੋਲਾਵੈ ਪਿਆਰੁ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਰਣੀ
ਹੈ ਸਾਰੁ ॥ ੭ ॥ ਹਰਿ ਜਸੁ ਕਰਮੁ ਧਰਮੁ ਪਤਿ
ਪੂਜਾ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਗਨੀ ਮਹਿ ਭੂਜਾ ॥ ਹਰਿ
ਰਸੁ ਚਾਖਿਆ ਤਉ ਮਨੁ ਭੀਜਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ
ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੮ ॥ ੫ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਰਾਮ ਨਾਮੁ ਜਪਿ ਅੰਤਰਿ ਪੂਜਾ ॥ ਗੁਰ ਸਬਦੁ
ਵੀਚਾਰਿ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ॥ ੧ ॥ ਏਕੇ ਰਵਿ
ਰਹਿਆ ਸਭ ਠਾਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਪੂਜ
ਚੜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਤਨੁ ਆਗੈ
ਜੀਅੜਾ ਤੁਝ ਪਾਸਿ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ
ਅਰਦਾਸਿ ॥ ੨ ॥ ਸਚੁ ਜਿਹਵਾ ਹਰਿ ਰਸਨ
ਰਸਾਈ ॥ ਗੁਰਮਤਿ ਛੂਟਸਿ ਪ੍ਰਭ ਸਰਣਾਈ ॥
੩ ॥ ਕਰਮ ਧਰਮ ਪ੍ਰਭਿ ਮੇਰੈ ਕੀਏ ॥ ਨਾਮੁ

could realise the Lord, as the Lord Himself is the cause and effect of everything happening in the world. (4)

The person, who sings the praises of the Lord, casts away all his wranglings (of the cycle of Rebirths) of worldly falsehood and gets imbued with the love of the Lord in a state of Equipoise. When the human being engages himself in truthful actions based on truthful attitude, his wandering mind becomes peaceful and stable. (5)

This human mind has become filthy due to his vicious thoughts and very few persons try to purify it through the Guru's Word. The Guru-minded persons alone practise Truth through the Guru's guidance, thus ridding themselves from the cycle of births and deaths. (6)

The persons, who are always imbued with the fear of the wonderous Lord, enjoy the eternal bliss, and cross this ocean of life successfully through the company of holy saints. Such a person practises Truthfulness and helps others (goats) as well with love, as it is through the Guru's Word that one is enabled to practise virtues. (7)

The persons, who consider the singing of praises of the Lord as comprising good actions including worship and religious deeds, have burnt their vicious and sinful actions including sexual desires and anger in the fire of knowledge. O Nanak ! Such persons are imbued with the love and devotion of True Lord by partaking the nectar of True Name, as they do not perceive any other power except the Lord. (8 - 5)

Parbaha'ti Mahala - 1 (Ram naam jap antar pooja.....)

The recitation of Lord's True Name constitutes the real worship of the Lord, as it is realised from the Guru's Word that there is no other power except the Lord. (1)

Whom else should I worship and offer the flowers in (worship) prayers, as there is only one True Lord pervading everywhere and none else is perceivable except the Lord ? (Pause -1)

O Lord ! I would offer my body and (soul) mind to You, having surrendered myself completely to You. My only prayer to You is to protect our honour as it pleases You. (2)

The tongue is pure which recites the True Name of the Lord with devotion, and we could get rid of our worldly bondage by taking refuge at the lotus-feet of the Lord through the Guru's guidance. (3)

The True Master alone has created various modes of religious functions and practices, whereas the True Name bestows on us the greatest honour, being the best and most

ਵਡਾਈ ਸਿਰਿ ਕਰਮਾਂ ਕੀਏ ॥ ੪ ॥ ਸਤਿਗੁਰ ਕੈ

fruitful effort. (4)

ਵਸਿ ਚਾਰਿ ਪਦਾਰਥ ॥ ਤੀਨਿ ਸਮਾਏ ਏਕ

All the four treasures of wealth like (dharam, arth, kam and mokh) are controlled by the Lord and the persons, who have destroyed their sexual desires and dual-mindedness (with True Name) are satiated by attaining the True Lord having overpowered the there-pronged Maya (lust for power, greed and peace). (5)

ਕ੍ਰਿਤਾਰਥ ॥ ੫ ॥ ਸਤਿਗੁਰਿ ਦੀਏ ਮੁਕਤਿ

ਧਿਆਨਾਂ ॥ ਹਰਿ ਪਦੁ ਚੀਨਿ ਭਏ ਪਰਧਾਨਾ ॥

The True Guru has bestowed on us salvation through meditation and we have become great and honoured by reciting True Name. (6)

੬ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥

ਪ੍ਰਭੁ ਨਿਵਾਜੇ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥ ੭ ॥ ਕਹੁ

The persons, who have attained self-realisation through the Guru's guidance, have gained peace and tranquillity of mind, No one could ever evaluate the services of the persons, who are honoured by the Lord. (7)

ਨਾਨਕ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥ ਨਾਮ ਬਿਨਾ ਗਤਿ

ਕਿਨੈ ਨ ਪਾਈ ॥ ੮ ॥ ੬ ॥

O Nanak ! The Guru has bestowed on us the realisation (of Lord's secrets) that without True Name no one could ever attain salvation. (8 -6)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

Parbha'ti Mahala - 1 (Ik dhu'r bakhas leiai Gur....)

ਇਕਿ ਧੁਰਿ ਬਖਸਿ ਲਏ ਗੁਰਿ ਪੂਰੈ ਸਚੀ ਬਣਤ

The perfect Guru has bestowed His Grace and pardon (munificence) to some fortunate Guru-minded persons, who are pre-destined by Lord's Will, as they have (followed) practised truthful behaviour. They are imbued with the love of the Lord, being immersed in the Lord's True Name, thus getting honoured in the Lord's Presence having got rid of their sufferings. (1)

ਬਣਾਈ ॥ ਹਰਿ ਰੰਗ ਰਾਤੇ ਸਦਾ ਰੰਗੁ ਸਾਚਾ

ਦੁਖ ਬਿਸਰੇ ਪਤਿ ਪਾਈ ॥ ੧ ॥ ਝੂਠੀ ਦੁਰਮਤਿ

ਕੀ ਚਤੁਰਾਈ ॥ ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗੈ ਕਾਈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖ ਕਉ ਦੁਖੁ ਦਰਦੁ

The clever moves of the faithless persons with vicious thoughts, are all false and temporary, which do not take long to get eliminated. (destroyed) (Pause -1)

ਵਿਆਪਸਿ ਮਨਮੁਖਿ ਦੁਖੁ ਨ ਜਾਈ ॥ ਸੁਖ ਦੁਖ

ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਮੇਲਿ ਲਏ ਸਰਣਾਈ ॥

The faithless persons suffer the pangs of the cycle of births and deaths as they are not relieved of the affliction of ignorance, whereas the Guru-minded persons have realised the Lord, who has united such persons with Himself, as they have sought His support. (2)

੨ ॥ ਮਨਮੁਖ ਤੇ ਅਭ ਭਗਤਿ ਨ ਹੋਵਸਿ ਹਉਮੈ

ਪਚਹਿ ਦਿਵਾਨੇ ॥ ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਊਭਿ

The faithless (self-willed) persons cannot worship the Lord as the fools are mad with their egoism, and their mind is wandering all-around from the heights of skies to the depths of lower (neither) regions without following the Guru's Word.(3)

ਪਇਆਲੀ ਜਬ ਲਗਿ ਸਬਦ ਨ ਜਾਨੇ ॥ ੩ ॥

ਭੂਖ ਪਿਆਸਾ ਜਗੁ ਭਇਆ ਤਿਪਤਿ ਨਹੀ ਬਿਨੁ

Such faithless persons in the world are not satiated with their worldly desires pestering them, without attaining the True Guru. However, the Guru-minded persons who have united with the Lord in a state of Equipoise, enjoy the bliss of life and are received with honour in the Lord's Presence. (4)

ਸਤਿਗੁਰ ਪਾਏ ॥ ਸਹਜੈ ਸਹਜੁ ਮਿਲੈ ਸੁਖੁ

ਪਾਈਐ ਦਰਗਹ ਪੈਧਾ ਜਾਏ ॥ ੪ ॥ ਦਰਗਹ

The Lord alone knows our inner feelings or perceives

ਦਾਨਾ ਬੀਨਾ ਇਕੁ ਅਪੇ ਨਿਰਮਲ ਗੁਰ ਕੀ ਬਾਣੀ
॥ ਅਪੇ ਸੁਰਤਾ ਸਚੁ ਵੀਚਾਰਸਿ ਅਪੇ ਬੂਝੈ ਪਦੁ
ਨਿਰਬਾਣੀ ॥ ੫ ॥ ਜਲੁ ਤਰੰਗ ਅਗਨੀ ਪਵਨੈ
ਫੁਨਿ ਤ੍ਰੈ ਮਿਲਿ ਜਗਤੁ ਉਪਾਇਆ ॥ ਐਸਾ ਬਲੁ
ਛਲੁ ਤਿਨ ਕਉ ਦੀਆ ਹੁਕਮੀ ਨਾਕਿ ਰਹਾਇਆ
॥ ੬ ॥ ਐਸੇ ਜਨ ਵਿਰਲੇ ਜਗ ਅੰਦਰਿ ਪਰਖਿ
ਖਜਾਨੈ ਪਾਇਆ ॥ ਜਾਤਿ ਵਰਨ ਤੇ ਭਏ ਅਤੀਤਾ
ਮਮਤਾ ਲੋਭੁ ਚੁਕਾਇਆ ॥ ੭ ॥ ਨਾਮਿ ਰਤੇ
ਤੀਰਥ ਸੇ ਨਿਰਮਲ ਦੁਖੁ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਇਆ
॥ ਨਾਨਕੁ ਤਿਨ ਕੇ ਚਰਨ ਪਖਾਣੈ ਜਿਨਾ ਗੁਰਮੁਖਿ
ਸਾਚਾ ਭਾਇਆ ॥ ੮ ॥ ੭ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ਬਿਭਾਸ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ ਪਰਸਾਦੀ ਵੇਖੁ ਤੂ ਹਰਿ ਮੰਦਰੁ ਤੇਰੇ ਨਾਲਿ
॥ ਹਰਿ ਮੰਦਰੁ ਸਬਦੇ ਖੋਜੀਐ ਹਰਿ ਨਾਮੇ ਲੇਹੁ
ਸਮਾਲਿ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਸਬਦਿ ਰਹੈ ਰੰਗੁ
ਹੋਇ ॥ ਸਚੀ ਭਗਤਿ ਸਚਾ ਹਰਿ ਮੰਦਰੁ ਪ੍ਰਗਟੀ
ਸਾਚੀ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਮੰਦਰੁ ਏਹੁ
ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ ॥
ਮਨਮੁਖ ਮੂਲੁ ਨ ਜਾਣਨੀ ਮਾਣਸਿ ਹਰਿ ਮੰਦਰੁ
ਨ ਹੋਇ ॥ ੨ ॥ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਜੀਉ ਸਾਜਿਆ
ਰਖਿਆ ਹੁਕਮਿ ਸਵਾਰਿ ॥ ਧੁਰਿ ਲੇਖੁ ਲਿਖਿਆ

our actins being omni-scient and He could be realised and attained by following the pure and enlightening Guru' Word. The Lord in the person of the Guru, alone realises the ultimate Truth and listens to the Guru's Word Himself as a sikh meditating and the True Name being omni-present. (5)

The Lord has crated this perishable universe through the combination of the three (main) elements like air water and fire. These elements are given vast powers and empowered by the Lord with various magical powers to control the world and keep it under discipline through His Will. (6)

There are very few fortunate Guru-minded persons, in the world, who are merged with the True Lord after verifying their virtuous actions by Himself. Such saintly persons have rid themselves of the worldly attachments and greed by rising above the considerations of caste and creed. (7)

The persons, who are imbued with the love of True Name, have purified themselves just like bathing atholy places of pilgrimage by ridding themselves of the dirt (filth) of egoism. O Nanak ! I would like to wash the lotus-feet of such persons, who have developed the love of the True Lord through the Guru's guidance. (8-7)

Parbha'ti Mahala - 3 Bibha's Ik onkar satgur prasad
(Gur parsadi vekh tu har mandir terai naal.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Man ! If you were to realise (perceive) through the Guru's Grace, (guidance) you will find the presence of the True Lord within Your body itself. However, this abode of the Lord could be realised and sought by deliberating over the Guru's Word alone, and we could attain this True Name through the Guru's guidance and benevolence. (1)

O my mind ! You will enjoy the eternal bliss by merging yourself completely in the Guru's Word. (by following Guru's Word with love and devotion) (Pause -1)

This human body (frame) is the abode of the True Lord but it could be realised only by the enlightenment of the jewel of True Name and knowledge (of Lord's secrets). The faithless persons cannot realise this as they never feel and understand this body as the abode of the Lord. (2)

This human frame, the abode of the Lord, has been created by the Lord Himself and has been made beautiful

ਸੁ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥ ੩ ॥ ਸਬਦੁ
 ਚੀਨਿ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਨਾਇ ਪਿਆਰ ॥ ਹਰਿ
 ਮੰਦਰੁ ਸਬਦੇ ਸੋਹਣਾ ਕੰਚਨੁ ਕੋਟੁ ਅਪਾਰ ॥ ੪
 ॥ ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਜਗਤੁ ਹੈ ਗੁਰ ਬਿਨੁ
 ਘੋਰੰਧਾਰ ॥ ਦੂਜਾ ਭਾਉ ਕਰਿ ਪੂਜਦੇ ਮਨਮੁਖ
 ਅੰਧ ਗਵਾਰ ॥ ੫ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ
 ਦੇਹ ਜਾਤਿ ਨ ਜਾਇ ॥ ਸਾਚਿ ਰਤੇ ਸੇ ਉਬਰੇ
 ਦੁਖੀਏ ਦੂਜੈ ਭਾਇ ॥ ੬ ॥ ਹਰਿ ਮੰਦਰ ਮਹਿ
 ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾ ਬੁਝਹਿ ਮੁਗਧ ਗਵਾਰ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਚੀਨਿਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ
 ਧਾਰਿ ॥ ੭ ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਗੁਰ ਤੇ ਜਾਤੀ ਜਿ
 ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਲਾਇ ॥ ਪਵਿਤ੍ਰੁ ਪਾਵਨ ਸੇ
 ਜਨ ਨਿਰਮਲ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਇ ॥ ੮ ॥
 ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਕਾ ਹਾਟੁ ਹੈ ਰਖਿਆ ਸਬਦਿ
 ਸਵਾਰਿ ॥ ਤਿਸੁ ਵਿਚਿ ਸਉਦਾ ਏਕੁ ਨਾਮੁ
 ਗੁਰਮੁਖਿ ਲੈਨਿ ਸਵਾਰਿ ॥ ੯ ॥ ਹਰਿ ਮੰਦਰ
 ਮਹਿ ਮਨੁ ਲੋਹਟੁ ਹੈ ਮੋਹਿਆ ਦੂਜੈ ਭਾਇ ॥
 ਪਾਰਸਿ ਭੋਟਿਐ ਕੰਚਨੁ ਭਇਆ ਕੀਮਤਿ ਕਹੀ
 ਨ ਜਾਇ ॥ ੧੦ ॥ ਹਰਿ ਮੰਦਰ ਮਹਿ ਹਰਿ ਵਸੈ
 ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
 ਵਣਜੀਐ ਸਚਾ ਸਉਦਾ ਹੋਇ ॥ ੧੧ ॥ ੧ ॥

through the Lord's Will. (with all the limbs) Whatever is destined by the Lord's Will, this human being has to follow as there could be no change in his fortune (based on his actions) by any means. (3)

The persons, who have developed the love of True Name through the Guru's Word, have enjoyed the bliss of life. This human body is really invaluable, like the fort of gold which becomes beautiful with the Guru's Word, and is truly the fort of the limitless Lord. (4)

This whole world is like the abode of the True Lord and there is total darkness of ignorance without the Guru's guidance. The faithless persons, engrossed in dual-mindedness, are really like blind fools, being ignorant. (5)

When this man is (made) asked to explain his actions and deeds, this body and caste (high status) will not accompany man to the next world. There the persons immersed in True Name, will enjoy all the bliss and are honoured whereas the persons, engrossed in dual-mindedness, undergo all sorts of sufferings. The foolish ignorant man does not realise that this human body is the fountain-head (ocean) of the treasure of True Name. This could be understood only through the Guru's Grace and guidance, and such persons have inculcated the love of the True Lord in the heart. (7)

The persons, who are immersed in the Guru's Word, have realised the worth of the Gurbani (Guru's Word) through the Guru's guidance by reciting true Name. The persons, who are united with the Lord, by reciting True Name, are truly greatest being purest of the pure, purified of their sins. (8)

the human frame is like the fort (Abode) of the Lord Himself, which is embellished by the beauty of Guru's Word (True Name) This shop is stocked with the merchandise of True Name alone, which is realised and kept safe by the Guru-minded persons only. (9)

In this house of human frame, the mind is like the iron, rusted into black form with the filth of sins, being engrossed in the love of worldly falsehood due to its dual-mindedness. This mind is purified in the company of the True Guru like the iron with the touch of gold stone (Par'as) whose value cannot be ascertained or described. (10)

In this human body the Lord abides who pervades the whole universe without any distinction, being omni-present. O Nanak ! We could deal in the merchandise (business) of Truth in this worldly business through the Guru's guidance, thus amassing True Name. (11 - 1)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

Parbha'ti Mahala - 3 (*Bhāe' bhaie' jagai se jan jagr'an..*)

ਭੈ ਭਾਇ ਜਾਗੇ ਸੇ ਜਨ ਜਾਗਣ ਕਰਹਿ ਹਉਮੈ
ਮੈਲੁ ਉਤਾਰਿ ॥ ਸਦਾ ਜਾਗਹਿ ਘਰੁ ਅਪਣਾ
ਰਾਖਹਿ ਪੰਚ ਤਸਕਰ ਕਾਢਹਿ ਮਾਰਿ ॥ ੧ ॥

The persons, who are awake in the love and fear of the Lord (wonder-awe of the Lord) are truly engaged in the worship of the Lord by getting rid of the filth of egoism. Such persons, having cast away all the five vices like sexual desires and anger from within, save their inner self from worldly falsehood and are-fully awake (enlightened) by reciting True Name. (1)

ਮਨ ਮੇਰੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥ ਜਿਤੁ
ਮਾਰਗਿ ਹਰਿ ਪਾਈਐ ਮਨ ਸੇਈ ਕਰਮ ਕਮਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਸਹਜ ਧੁਨਿ ਊਪਜੈ

O my mind ! Let us remember the Lord and recite True Name, with the Guru's guidance. Let us engage ourselves in such functions (acts) and follow the path of attaining the True Lord. (Pause -1)

ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥ ਹਰਿ ਨਾਮਾ ਹਰਿ
ਮਨਿ ਵਸੈ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ੨ ॥

The persons, who have developed peace and tranquillity of mind through the Guru's guidance in a state of Equipose, have cast away all the suffering due to egoism. They sing the praises of the Lord effortlessly (in Equipose) by imbibing the love of True Name in their hearts. (2)

ਗੁਰਮਤੀ ਮੁਖ ਸੋਹਣੇ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ
॥ ਐਥੈ ਓਥੈ ਸੁਖ ਘਣਾ ਜਪਿ ਹਰਿ ਹਰਿ ਉਤਰੇ
ਪਾਰਿ ॥ ੩ ॥ ਹਉਮੈ ਵਿਚਿ ਜਾਗਣੁ ਨ ਹੋਵਈ

They appear beautiful by following the Guru's teachings and have inculcated the love of the Lord in the heart. By reciting Lord's True Name they cross this ocean successfully, enjoying the eternal bliss in this world and hereafter (3)

ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ ॥ ਮਨਮੁਖ ਦਰਿ
ਢੇਈ ਨਾ ਲਹਹਿ ਭਾਇ ਦੂਜੈ ਕਰਮ ਕਮਾਇ ॥
੪ ॥ ਧ੍ਰਿਗੁ ਖਾਣਾ ਧ੍ਰਿਗੁ ਪੈਨਣਾ ਜਿਨ੍ਹਾ ਦੂਜੈ ਭਾਇ

While labouring under the influence of egoism, one neither gets awakened from his slumber of ignorance nor his worship is accepted by the Lord. The self-willed (faithless) persons do not find a place of honour in the Lord's Presence as they function under dual-mindedness. (4)

ਪਿਆਰੁ ॥ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਰਾਤੇ ਮਰਿ
ਜੰਮਹਿ ਹੋਹਿ ਖੁਆਰੁ ॥ ੫ ॥ ਜਿਨ ਕਉ ਸਤਿਗੁਰੁ
ਭੇਟਿਆ ਤਿਨਾ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥ ਤਿਨ ਕੀ
ਸੰਗਤਿ ਮਿਲਿ ਰਹਾਂ ਸਚੇ ਸਚਿ ਸਮਾਉ ॥ ੬ ॥

Such persons, who have developed love for dual-mindedness, lead a life of curse, whatever they eat or dress up is of no use, and they suffer the pangs of the cycle of births and deaths like the worms of filth, engrossed in vicious actions. (5)

ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਈਐ ਉਪਾਇ ਕਿਤੈ ਨ
ਪਾਇਆ ਜਾਇ ॥ ਸਤਿਗੁਰ ਤੇ ਸਹਜੁ ਊਪਜੈ
ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥ ੭ ॥ ਹਰਿ ਸਰਣਾਈ

I would offer myself as a sacrifice to such persons, who merge with the True Lord by reciting True Name in the company of such holy saints. (6)

ਭਜੁ ਮਨ ਮੇਰੇ ਸਭ ਕਿਛੁ ਕਰਣੈ ਜੋਗੁ ॥ ਨਾਨਕ
ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੋ ਕਿਛੁ ਕਰੈ ਸੋ ਹੋਗੁ ॥ ੮ ॥ ੨
॥ ੭ ॥ ੨ ॥ ੯ ॥

It is through good fortune provided one is pre-destined by Lord's Will, that one unites with (meets) the perfect Guru and not through one's own efforts. By meeting (following) the True Guru one attains the state of equipose and burns (castaway) his egoism within, by following the Guru's Word. (Sabad). (7)

O my mind ! Let us quickly take refuge at the lotus-feet of the Lord, who is all powerful and capable of working wonders (everything). O Nanak ! Let us forsake the True Name any time as whatever happens is as per His Will, and nothing is in our control. (8-2-7-2-9)

ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫

ਅਸਟਪਦੀਆ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤੁ ਬਨਿਤਾ ॥ ਚੂਗਹਿ ਚੋਗ

ਅਨੰਦ ਸਿਉ ਜੁਗਤਾ ॥ ਉਰਝਿ ਪਰਿਓ ਮਨ

ਮੀਠ ਮੋਹਾਰਾ ॥ ਗੁਨ ਗਾਹਕ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰਾ

॥ ੧ ॥ ਏਕੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ ॥ ਧਰ ਏਕਾ

ਮੈ ਟਿਕ ਏਕਸੁ ਕੀ ਸਿਰਿ ਸਾਹਾ ਵਡ ਪੁਰਖੁ

ਸੁਆਮੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛਲ ਨਾਗਨਿ ਸਿਉ

ਮੇਰੀ ਟੂਟਨਿ ਹੋਈ ॥ ਗੁਰਿ ਕਹਿਆ ਇਹ ਝੂਠੀ

ਧੋਹੀ ॥ ਮੁਖਿ ਮੀਠੀ ਖਾਈ ਕਉਰਾਇ ॥ ਅੰਮ੍ਰਿਤ

ਨਾਮਿ ਮਨੁ ਰਹਿਆ ਅਘਾਇ ॥ ੨ ॥ ਲੋਭ ਮੋਹ

ਸਿਉ ਗਈ ਵਿਖੋਟਿ ॥ ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਮੇਰਿ ਕੀਨੀ

ਛੋਟਿ ॥ ਇਹ ਨਗਵਾਰੀ ਬਹੁਤੁ ਘਰ ਗਾਲੇ ॥

ਹਮ ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਕਿਰਪਾਲੇ ॥ ੩ ॥ ਕਾਮ

ਕ੍ਰੋਧ ਸਿਉ ਠਾਟੁ ਨ ਬਨਿਆ ॥ ਗੁਰ ਉਪਦੇਸੁ

ਮੇਰਿ ਕਾਨੀ ਸੁਨਿਆ ॥ ਜਹ ਦੇਖਉ ਤਹ ਮਹਾ

ਚੰਡਾਲ ॥ ਰਾਖਿ ਲੀਏ ਅਪੁਨੈ ਗੁਰਿ ਗੋਪਾਲ ॥

੪ ॥ ਦਸ ਨਾਰੀ ਮੈ ਕਰੀ ਦੁਹਾਗਨਿ ॥ ਗੁਰਿ

ਕਹਿਆ ਏਹ ਰਸਹਿ ਬਿਖਾਗਨਿ ॥ ਇਨ

ਸਨਬੰਧੀ ਰਸਾਤਲਿ ਜਾਇ ॥ ਹਮ ਗੁਰਿ ਰਾਖੇ

ਹਰਿ ਲਿਵ ਲਾਇ ॥ ੫ ॥ ਅਹੰਮੇਵ ਸਿਉ

ਮਸਲਤਿ ਛੋਡੀ ॥ ਗੁਰਿ ਕਹਿਆ ਇਹੁ ਮੂਰਖੁ

ਹੋਡੀ ॥ ਇਹੁ ਨੀਘਰੁ ਘਰੁ ਕਰੀ ਨ ਪਾਏ ॥ ਹਮ

ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਲਿਵ ਲਾਏ ॥ ੬ ॥ ਇਨ

Bibhas Parbha'ti Mahala - 5 Astpadian Ik onkar satgur

prasad (Maat pita bhai sut banita.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The human being, engrossed in the love of the mother, father, brother, son and wife, enjoys the pleasures of life, being involved in vicious and sinful action. Our human mind is always engrossed in the love of the poison of worldly falsehood, whereas the mainstay of our life is the company of holy saints, full of virtues by seeking Lord's love. (1)

I have the support of the (one) Lord-sublime only who is the Master and king of kings and my body and soul is surrendered to Him. (Pause -1)

I have broken all relationship and love for the deceptive snake of worldly falsehood (Maya) as the Guru has made me realise that its love is all false and transient, though it tastes sweet but its effects are rather bitter. As such my heart (mind) is satiated by partaking the nectar of True Name. (2)

The Guru has, through His Grace enabled me to get rid of the love of Maya (falsehood) and all the greed and worldly attachments have been completely eliminated. This deceitful Maya (worldly falsehood) has destroyed many good souls (many homes) but we have been saved from its clutches through the Guru's Grace and benevolence. (3)

We have not developed any love for the vices of sexual desires or anger, having listened to the Guru's message with my ears. Wherever we look around, we find these vices and sins are pestering the whole world, but our Guru-benefactor has protected us against their onslaughts. (4)

The Guru has taught us that all the worldly pleasures and their attachments is like the burning fire, so I have given up all the vices of the ten senses, whereas the persons, engrossed in the love of the worldly pleasures, have fallen in the abyss of hell. But the Lord has protected our interests by imbibing the love of the Guru's teachings (message). (5)

The Guru has taught me that the egoistic person is an obstinate fool, as such I have disconnected myself from any contact (consultation) with egoism. The egoistic person is without any support (base) as such he cannot attain self-realisation, but the Guru has saved us by bestowing on us the love of True Name. (6)

ਲੋਗਨ ਸਿਉ ਹਮ ਭਏ ਬੈਰਾਈ ॥ ਏਕ ਗ੍ਰਿਹ
ਮਹਿ ਦੁਇ ਨ ਖਟਾਈ ॥ ਆਏ ਪ੍ਰਭ ਪਹਿ ਅੰਰਿਹਿ
ਲਾਗਿ ॥ ਕਰਹੁ ਤਪਾਵਸੁ ਪ੍ਰਭ ਸਰਬਾਗਿ ॥ ੭
॥ ਪ੍ਰਭ ਹਸਿ ਬੋਲੇ ਕੀਏ ਨਿਆਏ ॥ ਸਗਲ ਦੂਤ
ਮੇਰੀ ਸੇਵਾ ਲਾਏ ॥ ਤੂੰ ਠਾਕੁਰੁ ਇਹੁ ਗ੍ਰਿਹੁ ਸਭੁ ਤੇ
ਰਾ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਆ ਨਿਬੇਰਾ ॥੮॥੧॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਮਨ ਮਹਿ ਕ੍ਰੋਧੁ ਮਹਾ ਅਹੰਕਾਰਾ ॥ ਪੂਜਾ ਕਰਹਿ
ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥ ਕਰਿ ਇਸਨਾਨੁ ਤਨਿ ਚਕ੍ਰੁ
ਬਣਾਏ ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਕਬ ਹੀ ਨ ਜਾਏ ॥
੧ ॥ ਇਤੁ ਸੰਜਮਿ ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਨ ਪਾਇਆ ॥
ਭਗਉਤੀ ਮੁਖਾ ਮਨੁ ਮੋਹਿਆ ਮਾਇਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਪਾਪ ਕਰਹਿ ਪੰਚਾ ਕੇ ਬਸਿ ਰੇ ॥ ਤੀਰਥਿ
ਨਾਇ ਕਹਹਿ ਸਭਿ ਉਤਰੇ ॥ ਬਹੁਰਿ ਕਮਾਵਹਿ
ਹੋਇ ਨਿਸੰਕ ॥ ਜਮ ਪੁਰਿ ਬਾਂਧਿ ਖਰੇ ਕਾਲੰਕ ॥
ਘੁਘਰ ਬਾਧਿ ਬਜਾਵਹਿ ਤਾਲਾ ॥ ਅੰਤਰਿ ਕਪਟੁ
ਫਿਰਹਿ ਬੇਤਾਲਾ ॥ ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮੂਆ
॥ ਪ੍ਰਭੁ ਸਭ ਕਿਛੁ ਜਾਨੈ ਜਿਨਿ ਤੂ ਕੀਆ ॥ ੩ ॥
ਪ੍ਰੰਅਰ ਤਾਪ ਗੋਰੀ ਕੇ ਬਸਤ੍ਰਾ ॥ ਅਪਦਾ ਕਾ
ਮਾਰਿਆ ਗ੍ਰਿਹੁ ਤੇ ਨਸਤਾ ॥ ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ
ਧਾਇਆ ॥ ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ ॥
੪ ॥ ਕਾਨ ਫਰਾਇ ਹਿਰਾਏ ਟੁਕਾ ॥ ਘਰਿ ਘਰਿ
ਮਾਰੀ ਤ੍ਰਿਪਤਾਵਨ ਤੇ ਚੂਕਾ ॥ ਬਨਿਤਾ ਛੋਡਿ ਬਦ
ਨਦਰਿ ਪਰ ਨਾਰੀ ॥ ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ

We have lost touch with persons engrossed in vicious and sinful action, considering them as our enemies, as both virtues and vices cannot be accommodated in the same (soul) mind. O Lord ! We have requested You to do justice to us, being our protector, so we have sought the support of the Lord through the Guru's guidance. (7)

The Lord then spoke to me with a smile and did justice to my entreaty by bringing all the vices like sexual desires under my control. (in my service). O True Lord ! This body is Your abode only, and You are its True Master. O Nanak ! The True Lord has solved all my problems through His Grace. (8-1)

Parbha'ti Mahala - 5 (*Ma'n meh karod maha ahankara..*)

This man's mind is engrossed by anger, and the height of egoism, though he worships the Lord in many forms (with lot of rituals). He takes a bath and then makes circles of saffron on his body and forehead (as a mark of puritanism) but the filth of the mind does not (vicious thoughts) leave him. (1)

By all such forms of worship, no one has been able to realise (attain) the Lord as the mind is still engrossed in the love of the worldly falsehood (Maya), notwithstanding his wearing of (large) ear rings and other forms of worship. (like the Yogis) (Pause-1)

Some persons are committing sins under the influence of the five vices (like sexual desires, anger) though they feel they have washed their sins by bathing at the holy places of pilgrimage. They then engage themselves in further (move) sinful actions without any hesitation, as such these persons (sinners) are caught in the clutches of Yama (god of death) and thrown into hell. (2)

Such persons sing with cymbals (in hands) having tied (ghungroos) gongs or tinkles on their legs, and then with a filthy mind (full of vicious thoughts) they wander around like mad persons. They have inflicted sufferings on the body without curbing (controlling) the wandering mind just like killing the snake's skin without killing the snake itself. Infact, the Lord, who has created man, knows our true worth, being omni-scient. (3)

This faithless person burns fires, wearing saffron robes, leaving the comforts of his home and undergoes all sorts of sufferings. Then he wanders in foreign lands, leaving his own country, but all the five vices like sexual desires have followed him there even. (4)

Then with ears torn (like yogis) he is worried about food

ਦੁਖਿਆਰੀ ॥ ੫ ॥ ਬੋਲੈ ਨਾਹੀ ਹੋਇ ਬੈਠਾ ਮੋਨੀ
॥ ਅੰਤਰਿ ਕਲਪ ਭਵਾਈਐ ਜੋਨੀ ॥ ਅੰਨ ਤੇ
ਰਹਤਾ ਦੁਖੁ ਦੇਹੀ ਸਹਤਾ ॥ ਹੁਕਮੁ ਨ ਬੂਝੈ
ਵਿਆਪਿਆ ਮਮਤਾ ॥ ੬ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ
ਕਿਨੈ ਨ ਪਾਈ ਪਰਮ ਗਤੇ ॥ ਪੂਛਹੁ ਸਗਲ
ਬੇਦ ਸਿੰਮ੍ਰਿਤੇ ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੈ ਅਜਾਈ ॥
ਜਿਉ ਬਾਲੂ ਘਰ ਠਹੁਰ ਨ ਠਾਈ ॥ ੭ ॥ ਜਿਸ
ਨੋ ਭਏ ਗੁੰਬਿੰਦ ਦਇਆਲਾ ॥ ਗੁਰ ਕਾ ਬਚਨੁ
ਤਿਨਿ ਬਾਧਿਓ ਪਾਲਾ ॥ ਕੋਟਿ ਮਧੇ ਕੋਈ ਸੰਤੁ
ਦਿਖਾਇਆ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਤਰਾਇਆ
॥ ੮ ॥ ਜੇ ਹੋਵੈ ਭਾਗੁ ਤਾ ਦਰਸਨੁ ਪਾਈਐ ॥
ਆਪਿ ਤਰੈ ਸਭੁ ਕੁਟੰਬੁ ਤਰਾਈਐ ॥ ੯ ॥ ਰਹਾਉ
ਦੂਜਾ ॥ ੨ ॥

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭਿ ਕਾਟੇ ॥ ਧਰਮ
ਰਾਇ ਕੇ ਕਾਗਰ ਛਾਟੇ ॥ ਸਾਧਸੰਗਤਿ ਮਿਲਿ
ਹਰਿ ਰਸੁ ਪਾਇਆ ॥ ਪਾਰਬ੍ਰਹਮੁ ਰਿਦ ਮਾਹਿ
ਸਮਾਇਆ ॥ ੧ ॥ ਰਾਮ ਰਮਤ ਹਰਿ ਹਰਿ ਸੁਖੁ
ਪਾਇਆ ॥ ਤੇਰੇ ਦਾਸ ਚਰਨ ਸਰਨਾਇਆ ॥ ੧
॥ ਰਹਾਉ ॥ ਚੂਕਾ ਗਉਣੁ ਮਿਟਿਆ ਅੰਧਿਆਰੁ
॥ ਗੁਰਿ ਦਿਖਲਾਇਆ ਮੁਕਤਿ ਦੁਆਰੁ ॥ ਹਰਿ
ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਤਨੁ ਸਦ ਰਾਤਾ ॥ ਪ੍ਰਭੁ
ਜਨਾਇਆ ਤਬ ਹੀ ਜਾਤਾ ॥ ੨ ॥ ਘਟਿ ਘਟਿ

and begs from house to house without getting satiated (without satisfying his hunger). He leaves his own wife (at home) and perceives other women with a malicious eye. O Man! With all such forms of rituals, full of falsehood, one is not enabled to attain the Lord rather one undergoes all types of sufferings. (5)

Then the faithless person practises silence like a mendicant and does not talk (to anyone) even. Such a person is taken through the cycle of births and deaths due to his filthy mind, full of worldly desires. He undertakes fasts and without taking food, he (suffers through) inflicts afflictions on his body. He is engrossed in the love of worldly possessions, without realising the Lord's Will. (6)

No one has attained salvation (the ultimate Truth) without serving the True Guru, which could be verified from the learned ones, the authors of Vedas and Smritis. As such the faithless person wastes this life in fruitless actions, just as the house of sand is transient and does not last long. (making it a wasteful effort). (7)

The person, who is blessed with the Lord's Grace and benevolence, has inculcated the love of the Guru's Word in his heart. O Nanak ! There is hardly any saintly persons among millions in whose company we are also enabled to cross this ocean of life successfully. (8)

If someone is fortunate enough, being pre-destined by Lord's Will, he gets a glimpse of the Lord. (Lord's Vision) Then he himself attains salvation and helps others as well to cross this ocean successfully. (Pause -2)

Parbha'ti Mahala - 5 (Simrat naa'm kilbikh sabh ka'tai...)

By reciting True Name (of the Lord) we have cast away all our sins and vices, thus getting rid of (the exercise of) accounting to the god of justice (Dharam Raj) for our actions in this life. We have partaken of the nectar of True Name of the Lord in the company of the holy saints, thus inculcating the love of the Lord in our hearts. (1)

O Lord ! We have enjoyed the eternal bliss by reciting Your True Name, which pervades all over, and have sought refuge at the lotus-feet of Your disciples. (Pause -1)

We have got control over the cycle of births and deaths (are free from this cycle) by getting rid of the darkness of ignorance and now we have realised the path leading to salvation through the Guru's guidance. Now I am imbued with the love of the Lord's True Name (worship) in my heart (body and mind) all the time. O Lord ! I have realised Your True form (vision) only when You bestowed this boon on me. (2)

ਅੰਤਰਿ ਰਵਿਆ ਸੋਇ ॥ ਤਿਸੁ ਬਿਨੁ ਬੀਜੋ ਨਾਹੀ
ਕੋਇ ॥ ਬੈਰ ਬਿਰੋਧ ਛੇਦੇ ਭੈ ਭਰਮਾਂ ॥ ਪ੍ਰਭਿ ਪੁੰਨਿ
ਆਤਮੈ ਕੀਨੇ ਧਰਮਾ ॥ ੩ ॥ ਮਹਾ ਤਰੰਗ ਤੇ
ਕਾਵੈ ਲਾਗਾ ॥ ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਂਢਾ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਮੁ ਸਮਾਲਿਆ ॥ ਅਪੁਨੈ
ਠਾਕੁਰਿ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥ ੪ ॥ ਮੰਗਲ
ਸੂਖ ਕਲਿਆਣ ਤਿਥਾਈਂ ॥ ਜਹ ਸੇਵਕ ਗੋਪਾਲ
ਗੁਸਾਈ ॥ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੋਪਾਲ ॥ ਜਨਮ
ਜਨਮ ਕੇ ਮਿਟੇ ਬਿਤਾਲ ॥ ੫ ॥ ਹੋਮ ਜਗ ਉਰਧ
ਤਪ ਪੂਜਾ ॥ ਕੋਟਿ ਤੀਰਥ ਇਸਨਾਨੁ ਕਰੀਜਾ ॥
ਚਰਨ ਕਮਲ ਨਿਮਖ ਰਿਦੈ ਧਾਰੇ ॥ ਗੋਬਿੰਦ
ਜਪਤ ਸਭਿ ਕਾਰਜ ਸਾਰੇ ॥ ੬ ॥ ਊਚੇ ਤੇ ਊਚਾ
ਪ੍ਰਭ ਥਾਨੁ ॥ ਹਰਿ ਜਨ ਲਾਵਹਿ ਸਹਜਿ ਧਿਆਨੁ
॥ ਦਾਸ ਦਾਸਨ ਕੀ ਬਾਂਛਉ ਧੂਰਿ ॥ ਸਰਬ ਕਲਾ
ਪ੍ਰੀਤਮ ਭਰਪੂਰਿ ॥ ੭ ॥ ਮਾਤ ਪਿਤਾ ਹਰਿ ਪ੍ਰੀਤਮੁ
ਨੇਰਾ ॥ ਮੀਤ ਸਾਜਨ ਭਰਵਾਸਾ ਤੇਰਾ ॥ ਕਰੁ
ਗਹਿ ਲੀਨੇ ਅਪੁਨੇ ਦਾਸ ॥ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ
ਗੁਣਤਾਸ ॥ ੮ ॥ ੩ ॥ ੨ ॥ ੭ ॥ ੧੨ ॥
ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਮਰਨ ਜੀਵਨ ਕੀ ਸੰਕਾ ਨਾਸੀ ॥ ਆਪਨ ਰੰਗਿ
ਸਹਜ ਪਰਗਾਸੀ ॥ ੧ ॥ ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਟਿਆ
ਅੰਧਿਆਰਾ ॥ ਰਾਮ ਰਤਨੁ ਪਾਇਆ ਕਰਤ
ਬੀਚਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਹ ਅਨੰਦੁ ਦੁਖ

The Lord pervades all the beings equally, (being omni-present) and apart from the Lord there is no other power on Earth. The Lord has blessed us, through His Grace, with the ultimate Truth (His vision) by ridding us of all our sins and dual-mindedness including all doubts and the fear of death.(3)

I have approached the land of safety through this tortuous ocean of life by enlightenment of Lord's secrets and have united with the Lord after long years of separation from Him through the ages. When the Lord blessed me with His Grace and benevolence, I took care to uphold the True Name, constituting my meditation, penance and a life of discipline. (4)

O Lord ! The place, where Your (slaves) disciples live, is full of peace and joy alongwith optimism. Once the Lord's pleasure was showered on us (shown to us), we got rid of all our devilish (afflictions) vices like sexual desires of the ages.(5)

We have performed various rituals of formal type, like Hom Yagna or penance (like standing with raised arms) and meditation of the Lord alongwith bathing at various holy places of pilgrimage, and have taken refuge at the lotus-feet of the Lord. We have been enabled to complete all our functions successfully by reciting the Lord's True Name. (6)

The Lord's abode is at the highest point and the Guru-minded person is immersed in Lord's True Name with ease. (effort-lessly) I seek the dust of the holy feet of the slaves of Your slaves O Lord-Almighty ! You are omni-present, pervading everywhere with all Your might. (7)

O Lord ! You are like my mother and father and very close to me being my dear beloved. I have only Your support as my companion and friend. You have protected the interests of Your disciples with Your timely support.

O Nanak ! I feel thrilled and alive only by singing the praises of the Lord, the ocean of virtues. (8 - 3 - 2 -7 -12)

Bibha's Parbha'ti Bani Bhagat Kabir Ji Ki Ik onkar satgur prasad (Maran jivan ki sankha na'si.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

By getting imbued with the love of the Lord, I have attained the ultimate Truth in the state of Equipose and all my doubts and misgivings of life and death have given way to faith and peace of mind. (1)

By meditation and deliberations, I have attained the jewel of the Lord's True Name, and have been enlightened with the knowledge of the Lord by casting away the darkness of my ignorance. (Pause -1)

ਦੂਰਿ ਪਇਆਨਾ ॥ ਮਨੁ ਮਾਨਕੁ ਲਿਵ ਤਤੁ
ਲੁਕਾਨਾ ॥ ੨ ॥ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੇਰਾ ਭਾਣਾ

॥ ਜੋ ਇਵ ਬੂਝੈ ਸੁ ਸਹਜਿ ਸਮਾਣਾ ॥ ੩ ॥

ਕਹਤੁ ਕਬੀਰੁ ਕਿਲਬਿਖ ਗਏ ਖੀਣਾ ॥ ਮਨੁ

ਭਇਆ ਜਗਜੀਵਨ ਲੀਣਾ ॥ ੪ ॥ ੧ ॥

ਪ੍ਰਭਾਤੀ ॥

ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ

ਕਿਸੁ ਕੇਰਾ ॥ ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ

ਮਹਿ ਤਤੁ ਨ ਹੇਰਾ ॥ ੧ ॥ ਅਲਹੁ ਰਾਮ ਜੀਵਉ

ਤੇਰੇ ਨਾਈ ॥ ਤੂ ਕਰਿ ਮਿਹਰਾਮਤਿ ਸਾਈ ॥ ੧

॥ ਰਹਾਉ ॥ ਦਖਨ ਦੇਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ

ਅਲਹੁ ਮੁਕਾਮਾ ॥ ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ

ਖੋਜਹੁ ਏਹੀ ਨਉਰ ਮੁਕਾਮਾ ॥ ੨ ॥ ਬ੍ਰਹਮਨ

ਗਿਆਸ ਕਰਹਿ ਚਉਬੀਸਾ ਕਾਜੀ ਮਹ ਰਮਜਾਨਾ

॥ ਗਿਆਰਹ ਮਾਸ ਪਾਸ ਕੈ ਰਾਖੇ ਏਕੈ ਮਾਹਿ

ਨਿਧਾਨਾ ॥ ੩ ॥ ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ

ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਨਾਏ ॥ ਦਿਲ ਮਹਿ ਕਪਟੁ

ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏ ॥ ੪ ॥

ਏਤੇ ਅਉਰਤ ਮਰਦਾ ਸਾਜੇ ਏ ਸਭ ਰੂਪ ਤੁਮਾਰੇ

॥ ਕਬੀਰੁ ਪ੍ਰਗਰਾ ਰਾਮ ਅਲਹੁ ਕਾ ਸਭ ਗੁਰ

ਪੀਰ ਹਮਾਰੇ ॥ ੫ ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਨਰ

ਨਰਵੈ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ ॥ ਕੇਵਲ ਨਾਮੁ

When some one enjoys the bliss of True Name, all his sufferings are got rid of and by increasing the love of the Lord, the Jewel of True Name is revealed in his heart. (2)

The person, who realises that everything is happening in accordance with the Lord's Will in the world, attains the state of bliss and Equipose. (3)

O Kabir ! All my afflictions have disappeared (are destroyed) and the heart is imbued with the love of the Lord-benefactor of the world. (The Lord who blesses us with life) (4 - 1)

Parbha'ti (Aloh ek maseet basat hai avar mulkh kis kera..)

(O Mullah !) The Muslims believe that God abides only in the mosque, then who is the master of the whole world ?

The Hindus, however, feel that God exists only in the statues of gods (of stones). As such both of them (Hindus and Muslims) have not realised the basic Truth. (1)

O God ! (Allah and Ram) I feel alive (enjoy) only by reciting Lord's True Name. May the Lord bestow me with proper realisation of the Truth, through His Grace ! (Pause -1)

The Hindus consider God (Ram) abiding in the south, whereas the Muslims consider the Lord (Allah) existing (residing) only in the West. O Brother ! If you were to seek the Lord within yourself by searching your heart, you will realise that the Lord (Prime-soul) abides within our soul only. (2)

The Brahmins keep fasts during the various phases of the moon (ika'dasi), whereas the Kazis (Muslim leaders) consider the month of fasts (Ramzan) as most auspicious and worthy of prayers. But alas ! These people have kept eleven months aside (without proper worship) and want to realise the Lord, the treasure of all virtues, only during one month. (3)

What is the use of taking baths in the holy places (of Odissa) or bending in prayers in the mosque alone? A person, full of the filth of deceit in heart, prays to the Lord in the mosque (namaz) or proceeds to Mecca/Medina (Kaaba) for performing Haj (a visit to holy Mecca) is of no avail. (4)

O Lord ! You have created so many men and women in the world, who are a personification of the Lord Himself while Kabir is the child of both Ram and Allah (Hindu or Muslim god) and all these gods are our teachers and mentors. (5)

O Kabir ! Let all the men and women listen to me and understand clearly and take the support of one Lord-Creator only, (take refuge at the lotus-feet of the Lord) O human being! Try to recite Lord's True Name only, which is the sure mode of

ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਤਬ ਹੀ ਨਿਹਚੈ ਤਰਨਾ ॥੬॥੨॥

ਪ੍ਰਭਾਤੀ ॥

ਅਵਲਿ ਅਲਹ ਨੂਹ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ
ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗੁ ਉਪਜਿਆ
ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥ ੧ ॥ ਲੋਗਾ ਭਰਮਿ ਨ

ਭੂਲਹੁ ਭਾਈ ॥ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ

ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥ ੧ ॥ ਰਹਾਉ

॥ ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ

ਸਾਜਨਹਾਰੈ ॥ ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ

ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥ ੨ ॥ ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ

ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥ ਹੁਕਮੁ

ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥ ੩ ॥

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁਣੁ

ਦੀਨਾ ਮੀਠਾ ॥ ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ

ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥ ੪ ॥ ੩ ॥

ਪ੍ਰਭਾਤੀ ॥

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ

॥ ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ

ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ ॥ ੧ ॥ ਮੁਲਾਂ ਕਹਹੁ ਨਿਆਉ

ਖੁਦਾਈ ॥ ਤੇਰੇ ਮਨ ਕਾ ਭਰਮੁ ਨ ਜਾਈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਪਕਰਿ ਜੀਉ ਆਨਿਆ ਦੇਹ ਬਿਨਾਸੀ

ਮਾਟੀ ਕਉ ਬਿਸਮਿਲਿ ਕੀਆ ॥ ਜੋਤਿ ਸਰੂਪੁ

ਅਨਾਹਤ ਲਾਗੀ ਕਹੁ ਹਲਾਲੁ ਕੀਆ ਕੀਆ ॥

crossing this ocean of life successfully by realising the True Lord. (6 - 2)

Parbha'ti (*Aval Aleh noor upa'ya kudrat ke sabh bande..*)

The Lord created awareness in the universe through His light first (enlightenment) and then created all the human beings through the Nature. The whole world came into existence through the light of the one Prime-soul, then how could some persons be considered pious (virtuous) and some others as vicious (sinful) (1)

O Men of the world ! Do not be misled into wrong beliefs?

The fact remains that the Lord pervades everywhere uniformly and the creator exists (abides) in His creation, while the creation (the universe) exists only in the formless Creator. (Both form part of one and the same Truth, the Prime-soul). (Pause -1)

The Lord Creator has created the whole universe in different forms of life with the same elements (Earth) and neither there is any flaw in the earthen wares (beings) created by the Lord, nor is there any flaw with the creator (the potter) who has created different earthen wares (beings) or with His created beings. (2)

The some True Lord abides in all the beings and whatever we perceive around us, is His own creation. The true and worthy person is one, who relates the Lord's Will as supreme and through this belief attains the True Lord also. (3)

The Guru has given the true and sweet message that the formless Lord is too great and beyond our comprehension, whom no one could ever describe.

O Kabir ! All my doubts and misgivings have disappeared when I perceived the same Lord (free from Maya) pervading everywhere in equal measure. (4 -3)

Parbha'ti (*Beid kateb kahoh ma't jhoothai.....*)

O Brother ! Do not consider the Vedas or Katebs (Koran and Semetic books) are false, infact the person who does not deliberate on their teachings, is false, If you feel (say) that the same Lord pervades all the beings, then why do you kill the animals like chicken ? (1)

O Mullah (Muslim leader) ! Try to pronounce (follow) the justice of God, as your doubts and misgivings are not (leaving you) being cleared. (Pause -1)

Alas ! You have caught hold of an animal (being) and killed it. What you have killed, is not a being (animal) but Earth only (something created out of the dust) What have you

੨ ॥ ਕਿਆ ਉਜੁ ਪਾਕੁ ਕੀਆ ਮਹੁ ਧੋਇਆ
ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਲਾਇਆ ॥ ਜਉ ਦਿਲ
ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ ਕਿਆ ਹਜ ਕਾਥੈ
ਜਾਇਆ ॥ ੩ ॥ ਤੂੰ ਨਾਪਾਕੁ ਪਾਕੁ ਨਹੀ ਸੁਝਿਆ
ਤਿਸ ਕਾ ਮਰਮੁ ਨ ਜਾਨਿਆ ॥ ਕਹਿ ਕਬੀਰ
ਭਿਸਤਿ ਤੇ ਚੂਕਾ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥
੪ ॥ ੪ ॥

ਪ੍ਰਭਾਤੀ ॥

ਸੁੰਨ ਸੰਧਿਆ ਤੇਰੀ ਦੇਵ ਦੇਵਾਕਰ ਅਧਪਤਿ
ਆਦਿ ਸਮਾਈ ॥ ਸਿਧ ਸਮਾਧਿ ਅੰਤੁ ਨਹੀ
ਪਾਇਆ ਲਾਗਿ ਰਹੇ ਸਰਨਾਈ ॥ ੧ ॥ ਲੇਹੁ
ਆਰਤੀ ਹੋ ਪੁਰਖ ਨਿਰੰਜਨ ਸਤਿਗੁਰ ਪੂਜਹੁ ਭਾਈ
॥ ਠਾਢਾ ਬ੍ਰਹਮਾ ਨਿਗਮ ਬੀਚਾਰੈ ਅਲਖੁ ਨ
ਲਖਿਆ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਤੁ ਤੇਲੁ
ਨਾਮੁ ਕੀਆ ਬਾਤੀ ਦੀਪਕੁ ਦੇਹ ਉਜਾਰਾ ॥ ਜੋਤਿ
ਲਾਇ ਜਗਦੀਸ ਜਗਾਇਆ ਬੁਝੈ ਬੁਝਨਹਾਰਾ
॥ ੨ ॥ ਪੰਚੇ ਸਬਦ ਅਨਾਹਦ ਬਾਜੇ ਸੰਗੇ
ਸਾਰੰਗਪਾਨੀ ॥ ਕਬੀਰ ਦਾਸ ਤੇਰੀ ਆਰਤੀ ਕੀਨੀ
ਨਿਰੰਕਾਰ ਨਿਰਬਾਨੀ ॥ ੩ ॥ ੫ ॥

ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਕੀ ਬਿਰਥਾ ਮਨੁ ਹੀ ਜਾਨੈ ਕੈ ਬੂਝਲ ਆਗੈ
ਕਹੀਐ ॥ ਅੰਤਰਜਾਮੀ ਰਾਮੁ ਰਵਾਂਦੀ ਮੈ ਡਰੁ
ਕੈਸੇ ਚਹੀਐ ॥ ੧ ॥ ਬੇਧੀਅਲੇ ਗੋਪਾਲ ਗੋਸਾਈ

killed in the muslim fashion, when the soul of the being has merged with the Prime-soul? (2)

O Man (follower of Islam) ! What is the use of washing your face and purifying yourself (in the muslim fashion) and then bowing in prayers at the mosque ? You say your prayers (namaz) in the filth of deceit at heart. What is the use of such prayers or visiting Mecca and Kaaba for performing Haj pilgrimage ? (3)

You are impure without practising purity of heart and realising the Lord's secrets. O Kabir ! You have lost your chance of going to heaven, as you have preferred, with your actions, to be lodged in hell. (4 - 4)

Parbha'ti (*Su'nn sandhia' teri dev devakar.....*)

O Lord-Creator of the gods and the king of kings ! I offer my prayers to You (a'rti) as You are omni-present and acclaimed all over the world. Even the sidhas, (mendicants) have not realised Your Greatness or Vastness (limits), though they have taken refuge at Your lotus-feet. (have sought Your support). (1)

O Lord-above the effects of Maya ! May the True Guru accept my prayers and Your worship (in the form of Aarti) through His Grace ! The god Brahma is proclaiming the Vedas at the Lord's behest (Lord's Gate) but without realising the Greatness of the formless Lord. (Pause -1)

O Lord ! I have been enlightened with the knowledge of Your Greatness (secrets) by making my body as the lamp, with True Name as the wick, (alongwith) filled with the oil of ultimate Truth in it. But few (fortunate) persons have been woken up from the slumber of ignorance by Your enlightenment which is realised only through Your benevolence. (2)

We have attained the Lord-sublime, having listened to the Guru's holy Word (the five Words of tat, vit, ghan, Naad and Sukhar) and the unstrung Music of Nature. (all-pervasive Music). O Kabir ! I have thus offered my prayers to the formless-Almighty as His slave. (as a disciple) (3 - 5)

Parbha'ti Bani Bhagat Namdev Ji Ki Ik onkar satgur prasad (*Ma'n ki birtha ma'n hi ja'nai.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The state of one's mind is known to the mind only, so what should we tell the seeker of truth ? O Lord-omniscient ! Why should I be afraid of reciting Your True Name ? (1)

O Lord- benefactor ! My mind is completely merged with You, through reciting True Name, as my Lord is pervading

॥ ਮੇਰਾ ਪ੍ਰਭੁ ਰਵਿਆ ਸਰਬੇ ਠਾਈ ॥ ੧ ॥ ਰਹਾਉ

॥ ਮਾਨੈ ਹਾਟੁ ਮਾਨੈ ਪਾਟੁ ਮਾਨੈ ਹੈ ਪਾਸਾਰੀ ॥

ਮਾਨੈ ਬਾਸੈ ਨਾਨਾ ਭੇਦੀ ਭਰਮਤੁ ਹੈ ਸੰਸਾਰੀ ॥

੨ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਦੇਹੁ ਮਨੁ ਰਾਤਾ ਦੁਬਿਧਾ

ਸਹਜਿ ਸਮਾਣੀ ॥ ਸਭੇ ਹੁਕਮੁ ਹੁਕਮੁ ਹੈ ਆਪੇ

ਨਿਰਭਉ ਸਮਤੁ ਬੀਚਾਰੀ ॥ ੩ ॥ ਜੋ ਜਨ ਜਾਨਿ

ਭਜਹਿ ਪੁਰਖੋਤਮੁ ਤਾ ਚੀ ਅਬਿਗਤੁ ਬਾਣੀ ॥

ਨਾਮਾ ਕਹੈ ਜਗਜੀਵਨੁ ਪਾਇਆ ਹਿਰਦੈ ਅਲਖ

ਬਿਡਾਣੀ ॥ ੪ ॥ ੧ ॥

ਪ੍ਰਭਾਤੀ ॥

ਆਦਿ ਜੁਗਾਦਿ ਜੁਗਾਦਿ ਜੁਗੋ ਜੁਗ ਤਾ ਕਾ ਅੰਤੁ

ਨ ਜਾਨਿਆ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਰਾਮੁ ਰਹਿਆ

ਰਵਿ ਐਸਾ ਰੂਪੁ ਬਖਾਨਿਆ ॥ ੧ ॥ ਗੋਬਿੰਦੁ

ਗਾਜੈ ਸਬਦੁ ਬਾਜੈ ॥ ਆਨਦ ਰੂਪੀ ਮੇਰੇ

ਰਾਮਈਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਵਨ ਬੀਖੁ ਬਾਨੈ

ਬੀਖੇ ਬਾਸੁ ਤੇ ਸੁਖ ਲਾਗਿਲਾ ॥ ਸਰਬੇ ਆਦਿ

ਪਰਮਲਾਦਿ ਕਾਸਟ ਚੰਦਨੁ ਭੈਇਲਾ ॥ ੨ ॥

ਤੁਮ ਚੇ ਪਾਰਸੁ ਹਮ ਚੇ ਲੋਹਾ ਸੰਗੇ ਕੰਚਨੁ ਭੈਇਲਾ

॥ ਤੂ ਦਇਆਲੁ ਰਤਨੁ ਲਾਲੁ ਨਾਮਾ ਸਾਚਿ

ਸਮਾਇਲਾ ॥ ੩ ॥ ੨ ॥

ਪ੍ਰਭਾਤੀ ॥

ਅਕੁਲ ਪੁਰਖ ਇਕੁ ਚਲਿਤੁ ਉਪਾਇਆ ॥ ਘਟਿ

every where, being omni-present. (Pause -1)

Infact, this mind is like the shop in the town of the mind, with the mind only as the shopkeeper even, we might as well say that this mind is prevailing every-where (immersed), engrossed in the various types of vicious thoughts of worldly desires, which the mind alone knows, and the human being is lost in his musings. (wanders aimlessly). (2)

But when this mind is imbued with the love of the Guru's Word, then this mind has attained the state of Equipose by getting rid of the dual-mindedness. The fact remains that the Lord's Will prevails everywhere, while the Lord Himself is represented through His Will only and the fearless Lord bestows the right thinking on us. (with the mind under control.) (3)

The sayings and Words of the Guru-minded persons are full of knowledge and enlightenment, who recite the True Name of the Lord-sublime and remember the Lord-Almighty with devotion. O Nama (Namdev) ! I have attained the Lord-benefactor, the bestower of this life to the universe and have inculcated the love of the Lord in my heart ! (4 - 1)

Parbha'ti (Aad juga'd juga'd jugo ju'g.....)

The Lord was present before the commencement of Time, (before the ages) and will be existing even at the end of all the ages, (Yugas) being ever-existent, but no one has realised His limits, as He is beyond our comprehension. I have perceived the same Lord-sublime pervading in all the beings with equal measure, and I have described His form as such. (1)

The Lord is present within each individual and He alone is uttering certain Words, being an embodiment of Words, just as the five elements make certain sounds in Nature since my Lord is an embodiment of bliss in the whole universe. (Pause -1)

The Lord is the fountain-head of all life, with the fragrance of His True Name pervading everywhere and He alone converts lowly persons like us into His saints just as the sandal wood (sends) spreads its aroma all around and the whole forest gives the fragrance of the sandal wood. Similarity the whole world enjoys the bliss of life through the company of holy saints. (2)

O Lord ! We are like the iron, which gets converted into gold by the touch of the gold stone (pa'ras) and attain the love of the Lord. O Nama (Namdev) ! The Lord is our benefactor with the jewel of True Name as His personification and I am fully immersed in the Lord, the embodiment of Truth. (3 - 2)

Parbha'ti (Akul purkh ik chalat upa'ya....)

The Lord has enacted a wonderful worldly drama and has kept hidden the whole universe within each individual. (1)

ਘਟਿ ਅੰਤਰਿ ਬ੍ਰਹਮ ਲੁਕਾਇਆ ॥ ੧ ॥ ਜੀਅ
ਕੀ ਜੋਤਿ ਨ ਜਾਨੈ ਕੋਈ ॥ ਤੈ ਮੈ ਕੀਆ ਸੁ ਮਾਲੂਮੁ
ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਪ੍ਰਗਾਸਿਆ ਮਾਟੀ
ਕੁੰਭੇਉ ॥ ਆਪ ਹੀ ਕਰਤਾ ਬੀਨੁਲੁ ਦੇਉ ॥ ੨ ॥
ਜੀਅ ਕਾ ਬੰਧਨੁ ਕਰਮੁ ਬਿਆਪੈ ॥ ਜੋ ਕਿਛੁ ਕੀਆ
ਸੁ ਆਪੈ ਆਪੈ ॥ ੩ ॥ ਪ੍ਰਣਵਤਿ ਨਮਦੇਉ ਇਹੁ
ਜੀਉ ਚਿਤਵੈ ਸੁ ਲਹੈ ॥ ਅਮਰੁ ਹੋਇ ਸਦ ਆਕੁਲ
ਰਹੈ ॥ ੪ ॥ ੩ ॥

ਪ੍ਰਭਾਤੀ ਭਗਤ ਬੇਣੀ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤਨਿ ਚੰਦਨੁ ਮਸਤਕਿ ਪਾਤੀ ॥ ਰਿਦ ਅੰਤਰਿ
ਕਰ ਤਲ ਕਾਤੀ ॥ ਠਗ ਦਿਸਟਿ ਬਗਾ ਲਿਵ
ਲਾਗਾ ॥ ਦੇਖਿ ਬੈਸਨੇ ਪ੍ਰਨ ਮੁਖ ਭਾਗਾ ॥ ੧ ॥
ਕਲਿ ਭਗਵਤ ਬੰਦ ਚਿਰਾਮੰ ॥ ਕੂਰ ਦਿਸਟਿ
ਰਤਾ ਨਿਸਿ ਬਾਦੰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਤਪ੍ਰਤਿ
ਇਸਨਾਨੁ ਸਰੀਰੰ ॥ ਦੁਇ ਧੋਤੀ ਕਰਮ ਮੁਖਿ ਖੀਰੰ
॥ ਰਿਦੈ ਛੁਰੀ ਸੰਧਿਆਨੀ ॥ ਪਰ ਦਰਬੁ ਹਿਰਨ
ਕੀ ਬਾਨੀ ॥ ੨ ॥ ਸਿਲ ਪੂਜਸਿ ਚਕ੍ਰ ਗਣੇਸੰ ॥
ਨਿਸਿ ਜਾਗਸਿ ਭਗਤਿ ਪ੍ਰਵੇਸੰ ॥ ਪਗ ਨਾਰਸਿ
ਚਿਤ੍ਰ ਅਕਰਮੰ ॥ ਏ ਲੰਪਟ ਨਾਚ ਅਧਰਮੰ ॥ ੩
॥ ਮ੍ਰਿਗ ਆਸਣੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਕਰ ਊਜਲ
ਤਿਲਕੁ ਕਪਾਲਾ ॥ ਰਿਦੈ ਕੂੜੁ ਕੰਠਿ ਰੁਦ੍ਰਾਖੰ ॥ ਰੇ
ਲੰਪਟ ਕ੍ਰਿਸਨੁ ਅਭਾਖੰ ॥ ੪ ॥ ਜਿਨਿ ਆਤਮ

No one knows the mind of the human being created by the Prime-soul, whereas the Lord-sublime has the full knowledge of what ever I do or act, being omni-scient. (Pause-1)

Just as the earthen ware pot produced by the potter from the Earth, is an embodiment of the same Earth; in the same manner the being created by the Lord is a personification of the Lord Himself. (2)

The human being is bound by the bondage of his own actions, while whatever man does is by the Lord Himself, as it depends on the Lord's Will. (3)

O Namdev ! The human being gets whatever (this human being) he wishes for (he desires) and becomes immortal by developing the love of the Lord in his heart. (4 - 3)

Parbha'ti Bani Bhagat Beini Ji Ki Ik onkar satgur prasad (Tan chandan mastak pa'ti.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O human being ! Your mind is full of deceit while in your hand you carry the dagger of revenge and violence so what is the use of applying the paste of sandal wood on your body alone with the leaves of tulsi on the forehead. You are behaving cunningly like a crane, who appears immersed in his worship, (standing on one leg) though looking for a chance to catch the fish. You appear and pose like a Vaishnav disciple (Vishnue followers) with meditation in complete silence like a saint, as if controlling his breath even. (1)

Then after his meditation, he goes on saluting and praying (for long hours) to the beautiful Lord, whereas he is engrossed in vicious thoughts and sinful actions, and enjoys sexual pleasures of another's woman in the night. (Pause -1)

He takes bath everyday to purify himself apparently partaking only milk for his sustenance, wearing two dhotis (under garments) to show his celibacy and performs difficult acts of penance. While in the heart of hearts he keeps a dagger ready for attack and snatching away money from others by force is his routine function. (2)

Such a deceitful person worships the gods, and makes various forms of symbols and circles on the forehead, in the worship of Ganesh, the god, and keeps awake at night immersed in his prayers like saints. With his feet he dances around while the (heart) mind is engrossed in vicious thoughts. O foolish persons ! What is the use of all this dancing, which is immoral and against religious behaviour. (righteousness). (3)

He carries a rosary of tulsi while sitting on the deer skin and puts a saffron mark on the forehead posing as a big saintly person. In his heart he is full of the filth of falsehood while wearing a necklace (rosary) of saints around the neck. O foolish person ! How do you manage to recite the name of Lord Krishna

ਤਤੁ ਨ ਚੀਨਿਆ ॥ ਸਭ ਫੋਕਟ ਧਰਮ

ਅਬੀਨਿਆ ॥ ਕਹੁ ਬੇਣੀ ਗੁਰਮੁਖਿ ਧਿਆਵੈ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ ॥ ੫ ॥ ੧ ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ

ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ

॥ ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ

ਲਾਗੁ ॥ ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੇ ਸਭ

ਸਾਜੁ ਹੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਪਨੇ ਜਿਉ ਧਨੁ

ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥ ਬਾਰੂ ਕੀ ਭੀਤਿ

ਜੈਸੇ ਬਸੁਧਾ ਕੇ ਰਾਜੁ ਹੈ ॥ ੧ ॥ ਨਾਨਕੁ ਜਨੁ

ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ ਗਾਤੁ ॥ ਛਿਨੁ

ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥

੨ ॥ ੧ ॥

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥ ਕਹਉ

ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤੁ ਨਹ ਕਿਉ ਗਵਾਰ ॥

ਬਿਨਸਤੁ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥

੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ

ਗੋਬਿੰਦ ਕੋ ਨਾਮੁ ਲੇਹਿ ॥ ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੇ

ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ ॥ ੧ ॥ ਬਿਖਿਆ ਬਿਖੁ

ਜਿਉ ਬਿਸਾਰਿ ਪ੍ਰਭ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰਿ ॥ ਨਾਨਕ

all the time. (4)

The person, who has not attained self-realisation, behaves like a blind ignorant man, whose all religious functions are futile, leading to a fruitless life. O Beni ! The Guru-minded persons always recite the True Name of the Lord, as no one could follow the right path (of salvation) without the Guru's guidance. (5 - 1)

Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad Rag Jaijavanti Mahala - 9 (Ram simar Ram simar ehai terai.....)

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O Man! Try to recite the True Name of the Lord all the time, as this is the only fruitful function in this life which would be helpful to you at the end of life. Let us take refuge at the lotus-feet of the Lord, leaving the love of the worldly falsehood (Maya). Let it be clearly understood that the worldly pleasures and comforts are all transient and unreal, including all the grandeur of worldly possessions. (Pause -1)

O Man ! Why are you so proud of your wealth and worldly possessions, as all this grandeur is transient and unreal like the dream (in sleep)? The worldly kingdom and riches are temporary like the wall of sand. (which gets destroyed any time). (1)

O Nanak ! I am telling you the truth, which is meant for the good and benefit of mankind that this body of yours is perishable. This body will be lost with time just as the day before is gone and soon the present time (to-day) will also be lost without any fruitful purpose. (2 -1)

Jaijavanti Mahala - 9 (Ram bhaj Ram bhaj janam sirat hai ...)

O Man ! Let us recite True Name of the Lord all the time, as this human life is being spent without any purpose. (without achieving anything). O foolish person ! Why do you fail to appreciate this fact ? What is the use of my repeating this point time and again, when you are not prepared to take my advice? This body of yours will perish without any delay, just as the ball of hail gets lost soon. (which perishes like paper in water). (Pause -1)

O human being ! Recite the True Name of the Lord, ridding yourself of all Your doubts and dual-mindedness ! At the end of life, this is the only thing (True Name) which could accompany You, (to the next world) at the time of death. (1)

O Nanak ! Let us sing the praises of the Lord by inculcating His love in the heart, by casting away all our vicious thoughts

ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥ ੨ ॥

੨ ॥

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥ ਇਹ ਜਗ
ਮਹਿ ਰਾਮ ਨਾਮੁ ਸੇ ਤਉ ਨਹੀ ਸੁਨਿਓ ਕਾਨਿ ॥
ਬਿਖਿਅਨ ਸਿਉ ਅਤਿ ਲੁਭਾਨਿ ਮਤਿ ਨਾਹਿਨ
ਫੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਨਸ ਕੋ ਜਨਮੁ ਲੀਨੁ
ਸਿਮਰਨੁ ਨਹ ਨਿਮਖ ਕੀਨੁ ॥ ਦਾਰਾ ਸੁਖ ਭਇਓ
ਦੀਨੁ ਪਗਹੁ ਪਰੀ ਬੇਰੀ ॥ ੧ ॥ ਨਾਨਕ ਜਨ
ਕਹਿ ਪੁਕਾਰਿ ਸੁਪਨੈ ਜਿਉ ਜਗ ਪਸਾਰੁ ॥ ਸਿਮਰਤ
ਨਹ ਕਿਉ ਮੁਕਾਰਿ ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ ॥ ੨
॥ ੩ ॥

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥ ਨਿਸਿ
ਦਿਨੁ ਸੁਨਿ ਕੈ ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥
ਕਾਲੁ ਤਉ ਪਹੁੰਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੇ
ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੇਹ ॥ ਕਿਉ ਨ ਹਰਿ ਕੋ
ਨਾਮੁ ਲੇਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥ ੧ ॥ ਰਾਮ
ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੋ ਮਾਨੁ
॥ ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜੁ
ਰੇ ॥ ੨ ॥ ੪ ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮਹਲਾ ੧ ॥

ਪੜ੍ਹਿ ਪੁਸ਼੍ਤਕ ਸੰਧਿਆ ਬਾਦਿ ॥ ਸਿਲ ਪੂਜਿਸ ਬਹੁਲ

and sinful actions like the poison. I as a servant of God am proclaiming this aloud (at the top of my voice) that our life is being wasted without any purpose, (so better uphold the love of the Lord, before it is too late !) (2 - 2)

Jaijavanit Mahala - 9 (*Re man kaun ga't hoiai hai teri..*)

O my mind ! What will be your end like, without reciting the True Name of the Lord ! The True Name of the Lord, which is the only worthwhile attainment in life, has not been listened to even by you with your ears, as you were always engrossed in the poison (filth of) of worldly pleasures without paying any heed to recitation of True Name. (Pause -1)

O Nanak ! I, the servant of God, am shouting aloud, (at the top of my voice) and warning the mankind to consider this world as transient and false like the dream, which is far from reality. O Man! Why do you not remember the Lord) and inculcate the love of the Lord, destroyer of egoism, as this worldly falsehood (Maya) is also at His service ? (like His maid) (2-3)

Jaijavanti Mahala - 9 (*Beet jaihai beet jaihai janam...*)

This human life is going to waste (without the support of True Name) and the balance will also be spent in wasteful efforts. O ignorant Man ! In spite of your listening to learned discourses of Puranas, you have not realised this yet. Where will you run away from the Yama (god of death) as Your death is approaching fast ? (Pause -1)

O foolish and shameless man ! This body, which you consider as permanent, is bound to return to dust one day. Why do you not recite the True Name of the Lord ? (1)

O Man ! Try to inculcate the love of the Lord in your heart, ridding yourself of your egoism. O Nanak ! Let us live a fruitful life by attaining salvation. This is my only advice. (2- 4)

Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad Slok Sahaskriti Mahala - 1 (*Par' pustak sandhia' badhang.....*)

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O Shameless Pandit ! What is the use of studying books of lore, alongwith three different types of prayers (sandhia') and worshipping stones like a deceitful person (like a crane)

ਸਮਾਧੀ ॥ ਮੁਖਿ ਝੂਠੁ ਬਿਭੂਖਨ ਸਾਰੰ ॥ ਤ੍ਰੈਪਾਲ
ਤਿਹਾਲ ਬਿਚਾਰੰ ॥ ਗਲਿ ਮਾਲਾ ਤਿਲਕ
ਲਿਲਾਟੰ ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥ ਜੋ
ਜਾਨਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ ਸਭ ਫੋਕਟ ਨਿਸਚੈ
ਕਰਮੰ ॥ ਕਹੁ ਨਾਨਕ ਨਿਸਚੈ ਧਿਵੈ ॥ ਬਿਨੁ
ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ ॥ ੧ ॥ ਨਿਹਫਲੰ ਤਸੁ,
ਜਨਮਸੁ, ਜਾਵਦ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥ ਸਾਗਰੰ
ਸੰਸਾਰਸੁ, ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥ ਕਰਣ
ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ ॥
ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥
੨ ॥ ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ
ਤ ਬ੍ਰਾਹਮਣੁ ॥ ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ
ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤੁ ॥ ਸਰਬ ਸਬਦੰ ਤ ਏਕ
ਸਬਦੰ ਜੇ ਕੋ ਜਾਨਸਿ ਭੇਉ ॥ ਨਾਨਕ ਤਾ ਕੋ
ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥ ੩ ॥ ਏਕ ਕ੍ਰਿਸ਼੍ਣ
ਤ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਹ ॥ ਆਤਮੰ
ਸ੍ਰੀ ਬਾਸੁਦੇਵਸੁ, ਜੇ ਕੋਈ ਜਾਨਸਿ ਭੇਵ ॥ ਨਾਨਕ
ਤਾ ਕੋ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਵ ॥ ੪ ॥
ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮਹਲਾ ੫
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਤੰਚ ਮਾਤਾ ਕਤੰਚ ਪਿਤਾ ਕਤੰਚ ਬਨਿਤਾ ਬਿਨੋਦ

in great meditation ? All your sayings are false and unreal which you are trying to quote as truthful and your deliberations of gaitri (prayers) consisting of three letters are futile. You are wearing a rosary (necklace) around the neck and putting saffron marks (tilak) on your forehead alongwith wearing double loin cloth (dhoti) and silken apparel with a head cover, are all futile and fruitless unless you realise the means of uniting with the Lord, by reciting True Name. O Nanak ! If you were to remember the Lord (recite True Name) with faith and devotion, it would be worthwhile as without the Guru's guidance no one could attain the path of realising the Lord. (1)

Till such time, the human being does not attain (realise) the True Lord, this life would be fruitless and it is through the Guru's Grace alone that one could cross this ocean of life successfully.

O Nanak ! Let us try to remember the Lord, the cause and effect of everything in the Universe, who (the creator) is all powerful, and the Lord-Creator is controlling all the creation who is omni-potent, with all the powers at His command. (2)

The Kashatriyas perform the duty of manliness being protector of the (weak) masses and giving alms to the Brahmins, who perform the duty of giving discourses and guidance to others, alongwith tilling lands, protection of cows being the duty of Vaishyas and the duty of shudras is to serve all others and work for them. But the whole humanity is required to perform the duty of realising the Lord and knowing His secrets. O Nanak ! If someone were to realise this sacred duty, I would (place myself) be at his service (bidding) as he (represents) is the personifications of the Lord Himself, who is free from the effects of Maya. (3)

The human being is an embodiment of the Lord Himself, the god of gods and a part of the Prime-soul. O Nanak ! I would be at the service of the person, who has realised the secrets of the Lord that the Prime-soul pervades all the souls in equal measure and this human being is a personification of the Lord, as such a person represents the fountain-head, the Lord of all the creation. (4)

Slok Seheskriti Mahala - 5 *Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad (Katanch ma'ta katanch pita katan banita binod suteh.....)*

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

What is the value of the love of the mother, father, wife or the son and what is the bliss of our attachments to all these relatives ? (The bliss of their love and attachment is transient)

ਸੁਤਹ ॥ ਕਤੰਚ ਭ੍ਰਾਤ ਮੀਤ ਹਿਤ ਬੰਧਵ ਕਤੰਚ
ਮੋਹ ਕੁਟੰਬਤੇ ॥ ਕਤੰਚ ਚਪਲ ਮੋਹਨੀ ਰੂਪੰ
ਪੇਖੰਤੇ ਤਿਆਗੰ ਕਰੋਤਿ ॥ ਰਹੰਤ ਸੰਗ ਭਗਵਾਨ
ਸਿਮਰਣ ਨਾਨਕ ਲਬਧੰ ਅਚੁਤ ਤਨਹ ॥ ੧ ॥
ਪ੍ਰਿਗੰਤ ਮਾਤ ਪਿਤਾ ਸਨੇਹੰ ਪ੍ਰਿਗ ਸਨੇਹੰ ਭ੍ਰਾਤ
ਬਾਂਧਵਹ ॥ ਪ੍ਰਿਗ ਸ੍ਰੇਹੰ ਬਨਿਤਾ ਬਿਲਾਸ ਸੁਤਹ
॥ ਪ੍ਰਿਗ ਸ੍ਰੇਹੰ ਗ੍ਰਿਹਾਰਥ ਕਹ ॥ ਸਾਧਸੰਗ ਸ੍ਰੇਹ
ਸਤ੍ਰਿੰ ਸੁਖਯੰ ਬਸੰਤਿ ਨਾਨਕਹ ॥ ੨ ॥ ਸਿਖੰਤ
ਦੇਹੰ ਖੀਣੰਤ ਬਲਨੰ ॥ ਬਰਧੰਤਿ ਜਰੂਆ ਹਿਤੰਤ
ਮਾਇਆ ॥ ਅਤੰਤ ਆਸਾ ਆਥਿਤੁ ਭਵਨੰ ॥
ਗਨੰਤ ਸ੍ਵਾਸਾ ਭੈਯਾਨ ਧਰਮੰ ॥ ਪਤੰਤਿ ਮੋਹ ਰੂਪ
ਦੁਰਲਭੁ ਦੇਹੰ ਤਤ ਆਸ੍ਰਯੰ ਨਾਨਕ ॥ ਗੋਬਿੰਦ
ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਪਾਲ ਕ੍ਰਿਪਾ ॥ ੩ ॥ ਕਾਚ
ਕੋਟੰ ਰਚੰਤਿ ਤੋਯੰ ਲੇਪਨੰ ਰਕਤ ਚਰਮਣਹ ॥
ਨਵੰਤ ਦੁਆਰੰ ਭੀਤ ਰਹਿਤੰ ਬਾਇ ਰੂਪੰ
ਅਸਥੰਭਨਹ ॥ ਗੋਬਿੰਦ ਨਾਮੰ ਨਹ ਸਿਮਰੰਤਿ
ਅਗਿਆਨੀ ਜਾਨੰਤਿ ਅਸਥਿਰੰ ॥ ਦੁਰਲਭ ਦੇਹ
ਉਧਰੰਤ ਸਾਧ ਸਰਣ ਨਾਨਕ ॥ ਹਰਿ ਹਰਿ ਹਰਿ
ਹਰਿ ਹਰਿ ਹਰੇ ਜਪੰਤਿ ॥ ੪ ॥ ਸੁਭੰਤ ਤੁਯੰ
ਅਚੁਤ ਗੁਣਗ੍ਰੰਧੂਰਨੰ ਬਹੁਲੇ ਕ੍ਰਿਪਾਲਾ ॥ ਰੰਭੀਰੰ
ਊਚੈ ਸਰਬਗਿ ਅਪਾਰਾ ॥ ਭ੍ਰਿਤਿਆ ਪ੍ਰਿਅੰ ਬਿਸ੍ਵਾਮ

What is the value of the love of the brother, friend or other relatives and the love of the whole family is nothing, being temporary and a passing phase ?

The worldly falsehood (Maya), which appears bewitching to man and enamours everyone with its beauty, leaves him very soon, before his very eyes. So what is the value of its love ?

O Nanak ! The recitation of True Name by singing Lord's praises is the only permanent and ever-existent feature in life, which accompanies man everywhere. This boon of True Name is to be attained in the company of the holy saints, who are the real (sons) kins of the True Lord, free from the effects of Maya. (1)

Cursed be the worldly love of the mother, father, brother and other relatives, which deserves our condemnation! Cursed be the love of the wife and the son alongwith all the love and attachment for the householder's life alongwith the bondage of other worldly chores. O Nanak ! The true love comprises the love of the (company of) holy saints alone, which brings solace and peace of mind to the human being. (2)

This human body is unreal and false as the strength of the body goes on dwindling day and day being temporary. The old age catches fast but this man goes on getting engrossed more and more in the love of Maya (worldly falsehood). The worldly desires and hopes go on increasing and the human being lives in the world like a guest only, as the god of justice (Dharam Raj) keeps an account of his life. (by counting his breaths-in and out)

O Nanak ! This man, having gained this priceless (invaluable) life, goes on falling deeper into the abyss of worldly love and desires. Let us therefore take the support of the Lord (Gobind) Himself throughout the ages through the Grace of the Lord-benefactor. (3)

This human body is like the fort of glass being created out of human semen and plastered with the help of blood and flesh as the mud, to keep it intact. This human body has nine openings without any partitions, with the air (which he breathes) as the main pillar and remains alive while breathing air in and out. But this foolish ignorant man, considering this body as permanent, does not recite True Name of the Lord. O Nanak ! The person, who recites the True Name of the Lord, the destroyer of all our sufferings and afflictions, with the support of the holy saints, leads a fruitful life leading to its emancipation and salvation. (4)

O Lord, free from the cycle of Rebirths ! You are acclaimed with respect everywhere being full of virtues, and are the bestower of all benevolence and Grace on us. The Lord is the greatest and highest (power) among all powers on Earth

ਚਰਣੰ ॥ ਅਨਾਥ ਨਾਥੇ ਨਾਨਕ ਸਰਣੰ ॥ ੫ ॥

ਮਿਰੀ ਪੇਖੰਤ ਬਧਿਕ ਪ੍ਰਹਾਰੇਣ ਲਖੁ ਆਵਧਹ ॥

ਅਹੋ ਜਸੁ, ਰਖੇਣ ਗੋਪਾਲਹ ਨਾਨਕ ਰੋਮ ਨ

ਛੇਦੁਤੇ ॥ ੬ ॥ ਬਹੁ ਜਤਨ ਕਰਤਾ ਬਲਵੰਤ

ਕਾਰੀ ਸੇਵੰਤ ਸੂਰਾ ਚਤੁਰ ਦਿਸਹ ॥ ਬਿਖਮ ਥਾਨ

ਬਸੰਤ ਉਚਹ ਨਹ ਸਿਮਰੰਤ ਮਰਣੰ ਕਦਾਂਚਹ ॥

ਹੇਵੰਤਿ ਆਗਿਆ ਭਗਵਾਨ ਪੁਰਖਹ ਨਾਨਕ

ਕੀਟੀ ਸਾਸ ਅਕਰਖਤੇ ॥ ੭ ॥ ਸਬਦੰ ਰਤੰ ਹਿਤੰ

ਮਇਆ ਕੀਰਤੰ ਕਲੀ ਕਰਮ ਕ੍ਰਿਤੁਆ ॥ ਮਿਟੰਤਿ

ਤਤ੍ਵਗਤ ਭਰਮ ਮੋਹੰ ॥ ਭਗਵਾਨ ਰਮਣੰ ਸਰਬਤ੍ਵ

ਥਾਨੰ ॥ ਦ੍ਰਿਸਟ ਤੁਯੰ ਅਮੋਘ ਦਰਸਨੰ ਬਸੰਤ

ਸਾਧ ਰਸਨਾ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਨਾਨਕ

ਪ੍ਰਿਅੰ ਜਾਪੁ ਜਪਨਾ ॥ ੮ ॥ ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ

ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖੜੁ ਗਗਨੰ ॥

ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ ॥ ਘਟੰਤ

ਲਲਨਾ ਸੁਤ ਭ੍ਰਾਤ ਹੀਤੰ ॥ ਘਟੰਤ ਕਨਿਕ ਮਾਨਿਕ

ਮਾਇਆ ਸ੍ਰਰੂਪੰ ॥ ਨਹ ਘਟੰਤ ਕੇਵਲ ਗੋਪਾਲ

ਅਚੁਤ ॥ ਅਸਥਿਰੰ ਨਾਨਕ ਸਾਧ ਜਨ ॥ ੯ ॥

ਨਹ ਬਿਲੰਬ ਧਰਮੰ ਬਿਲੰਬ ਪਾਪੰ ॥ ਦ੍ਰਿੜੰਤ ਨਾਮੰ

ਤਜੰਤ ਲੋਭੰ ॥ ਸਰਣਿ ਸੰਤੰ ਕਿਲਬਿਖ ਨਾਮੰ

ਪ੍ਰਾਪਤੰ ਧਰਮ ਲਖਿਣੁ ॥ ਨਾਨਕ ਜਿਹ ਸੁਪ੍ਰਸੰਨ

(King of Kings); and is the beloved of His disciples, by giving them protection and refuge at His lotus-feet. O Nanak ! We have sought the Lord's support, and are the only support and mainstay of all the helpless people. (5)

O Nanak ! The person, who is (under) given the care and protection of the Lord, does not get harmed at all, just as the deer attacked by the hunter from all sides with various weapons, is protected by the Lord. (on one side the hunter stands with the gun with a dog on the other side who dies of the hunters gun shot, on the third side a fire is burning which burns the noose set by the hunter, while the hunter dies of a (snake bite) (6)

If someone is under the protection of powerful men with their strongly built bodies surrounding him on all sides, waiting for the command of the Master and he is perched on a precarious height where he is not aware of his death. (where death cannot approach him). O Nanak ! When the call of his death comes from the Lord Himself, then nothing avails and has faces death (even through a small ant) at the slightest excuse or cause. (7)

In this age of Kalyug, it is worthwhile and praiseworthy to develop love fro the Guru's Word and kindness, alongwith singing the praises of the Lord so that one's doubts and dual-mindedness is eliminated with such actions by perceiving the Lord pervading everywhere. Such a person perceives the Lord, who abides on the tongue of his holy saints and his glimpse is helpful to others. O Nanak ! Such holy saints recite the True Name of the Lord (and get merged with Him). (8)

The beauty gets lessened with even the seven lands getting destroyed, including the sun, moon and the sky which also suffer (decrease) diminution in their size or power. Even Earth, mountains, trees (jungles) including the nine regions of the universe which face extinction. Even the love and affection of the wife, son or brother goes on losing its charm (diminishes). The value of gold of worldly possessions (Maya) which are transitory and deceitful goes on losing their value or importance. O Nanak ! The only thing which does not suffer devaluation (in size or power) is the Lord, the embodiment of perfection and the holy saints, personification of the Lord Himself, are immortal and ever-existent. (9)

The person, who is blessed with the Lord's Grace, does not take long in performing his righteous duties (like True Name) but takes long (delays) in performing any sinful actions. He inculcates the love of True Name in his heart by getting rid of his greed. O Nanak ! The person whom the Lord (free from worldly falsehood) is pleased with, takes refuge at the lotus-feet of the holy saints and rids himself (destroys) of all sins as

ਮਾਧਵ ॥ ੧੦ ॥ ਮਿਰਤ ਮੋਹ ਅਲਪ ਬੁਧੁ,

he has attained all the qualities of leading a (righteous) virtuous life. (10)

ਰਚਿਤ ਬਨਿਤਾ ਬਿਨੋਦ ਸਾਹਿ ॥ ਜੋਬਨ ਬਹਿਕ੍ਰਮ

On the other hand the person, who is engrossed in the fear of death due to his love for worldly falsehood, is always engulfed in enjoying the (worldly) sexual pleasures of the wife under the influence of his egoism. This human being is always engrossed in the love of beautiful apparels and living in beautiful buildings (houses) due to his attachments of worldly falsehood, being aware (proud) of his youth and strength including his wealth of gold or other possessions. O Nanak ! My salutations to the Lord, the protector and supporter of His saints and free from (alone) the cycle of Rebirths! (11)

ਕਨਿਕ ਕੁੰਡਲਹ ॥ ਬਚਿਤ੍ਰ ਮੰਦਿਰ ਸੋਭਿਤਿ ਬਸਤ੍ਰ

ਇਤ੍ਰਿਤ ਮਾਇਆ ਬ੍ਰਾਪਿਤਿ ॥ ਹੇ ਅਚੁਤ ਸਰਣਿ

ਸੰਤ ਨਾਨਕ ਭੋ ਭਗਵਾਨਏ ਨਮਹ ॥ ੧੧ ॥

ਜਨਮ ਤ ਮਰਣ ਹਰਖ ਤ ਸੋਗ ਭੋਗ ਤ ਰੋਗ ॥

ਦੂਰ ਤ ਨੀਚ ਨਾਨਾ ਸੁ ਮੂਚ ॥ ਰਾਜ ਤ ਮਾਨ

ਅਭਿਮਾਨ ਤ ਹੀਨ ॥ ਪ੍ਰਵਿਰਤਿ ਮਾਰਗ ਵਰਤਿਤ

ਬਿਨਾਸਨ ॥ ਗੋਬਿੰਦ ਭਜਨ ਸਾਧ ਸੰਗੇਤ

ਅਸਥਿਰ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨਾਸਨ ॥ ੧੨

॥ ਕਿਰਪੰਤ ਹਰੀਅੰ ਮਤਿ ਤਤੁ ਗਿਆਨ ॥

ਬਿਗਾਸੀਧਿ ਬੁਧਾ ਕੁਸਲ ਥਾਨ ॥ ਬਸੰਤਿ ਰਿਖਿਅੰ

ਤਿਆਗਿ ਮਾਨ ॥ ਸੀਤਲੰਤ ਰਿਦਯੰ ਦ੍ਰਿੜੁ ਸੰਤ

ਗਿਆਨ ॥ ਰਹੰਤ ਜਨਮ ਹਰਿ ਦਰਸ ਲੀਣਾ ॥

ਬਾਜੰਤ ਨਾਨਕ ਸਬਦ ਬੀਣਾ ॥ ੧੩ ॥ ਕਹੰਤ

ਬੇਦਾ ਗੁਣੰਤ ਗੁਨੀਆ ਸੁਣੰਤ ਬਾਲਾ ਬਹੁ ਬਿਧਿ

ਪ੍ਰਕਾਰਾ ॥ ਦ੍ਰਿੜੰਤ ਸੁਬਿਦਿਆ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਾ

॥ ਨਾਮ ਦਾਨੁ ਜਾਚੰਤ ਨਾਨਕ ਦੈਨਹਾਰ ਗੁਰ

ਗੋਪਾਲਾ ॥ ੧੪ ॥ ਨਹ ਚਿੰਤਾ ਮਾਤ ਪਿਤ ਭ੍ਰਾਤਹ

ਨਹ ਚਿੰਤਾ ਕਛੁ ਲੋਕ ਕਹ ॥ ਨਹ ਚਿੰਤਾ ਬਨਿਤਾ

ਸੁਤ ਮੀਤਹ ਪ੍ਰਵਿਰਤਿ ਮਾਇਆ ਸਨਬੰਧਨਹ ॥

This human being is passing through the cycle of births and deaths, being influenced with joy or sorrow at times and undergoes sufferings, engrossed in worldly pleasures, as such he feels elated with higher status at times or drops down to lower depths and becomes great at times or feels depressed with a lower status at other times. At times he assumes the position of a rich man (like a king) and feels honoured (proud) while at other times he feels disgraced due to his reaching a lower status (without worldly wealth or possessions). Thus the human being finally gets destroyed (faces death) in following the path of worldly pleasures and falsehood. O Nanak ! The person, who recites the Lord's True Name in the company of holy saints, becomes immortal and statbilised (in mind) Such holy saints become ever-existent (live forever) by partaking the nectar of Lord's True Name.(12)

When this human being is blessed with the Grace of the Lord, his mind is enlightened with the knowledge of Lord's secrets and his heart blossoms forth by (seeking) finding out the place (abode) of the blissful Lord. Thus he controls his senses by ridding himself of his egoism, and his heart enjoys the bliss of life by getting enlightened in the company of holy saints.(with Lord's knowledge) Then the human being is relieved from the cycle of births and deaths, having perceived the (vision of) Lord. O Nanak ! Such a holy person listens to the all pervasive music of the Guru's Word in his heart. (13)

The learned people discuss and describe the Vedas having studied and deliberated on them, whereas the students (disciples) listen to their discourses. The persons, bestowed with the Grace of the Lord, then concentrate on the knowledge of Vedas or other books of lore. O Nanak ! We seek the boon of True Name from the Lord only who is our greatest benefactor in the form of the Guru. (14)

Let us not worry about the mother, father or brother including other worldly people (around us), neither we should be worried about (the welfare of) the wife, son or friends as all

ਦਇਆਲ ਏਕ ਭਗਵਾਨ ਪੁਰਖੁ ਨਾਨਕ ਸਰਬ
ਜੀਅ ਪ੍ਰਤਿਪਾਲਕਹ ॥ ੧੫ ॥ ਅਨਿਤੁ, ਵਿਤੰ
ਅਨਿਤੁ, ਚਿਤੰ ਅਨਿਤੁ, ਆਸਾ ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰੰ
॥ ਅਨਿਤੁ, ਹੇਤੰ ਅਹੰ ਬੰਧੰ ਭਰਮ ਮਾਇਆ ਮਲਨੰ
ਬਿਕਾਰੰ ॥ ਫਿਰੰਤ ਜੋਨਿ ਅਨੇਕ ਜਠਾਰਾਗਨਿ ਨਹ
ਸਿਮਰੰਤ ਮਲੀਣ ਬੁਧੰ, ॥ ਹੇ ਗੋਬਿੰਦ ਕਰਤ
ਮਇਆ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰਣ ਸਾਧ ਸੰਗਮਹ
॥ ੧੬ ॥ ਗਿਰੰਤ ਗਿਰਿ ਪਤਿਤ ਪਾਤਾਲੰ ਜਲੰਤ
ਦੇਦੀਪ, ਬੈਸ੍ਰਾਂਤਰਹ ॥ ਬਹੰਤਿ ਅਗਾਹ ਤੋਯੰ ਤਰੰਗੰ
ਦੁਖੰਤ ਗ੍ਰਹ ਚਿੰਤਾ ਜਨਮੰ ਤ ਮਰਣਹ ॥ ਅਨਿਕ
ਸਾਧਨੰ ਨ ਸਿਧੁੰਤੋ ਨਾਨਕ ਅਸਥੰਭੰ ਅਸਥੰਭੰ
ਅਸਥੰਭੰ ਸਬਦ ਸਾਧ ਸ੍ਰਜਨਹ ॥ ੧੭ ॥ ਘੋਰ
ਦੁਖੰ, ਅਨਿਕ ਹਤੰ, ਜਨਮ ਦਾਰਿਦ੍ਰੰ ਮਹਾ ਬਿਖਾਦੰ
॥ ਸਿਟੰਤ ਸਗਲ ਸਿਮਰੰਤ ਹਰਿ ਨਾਮ ਨਾਨਕ
ਜੈਸੇ ਪਾਵਕ ਕਾਸਟ ਭਸਮੰ ਕਰੋਤਿ ॥ ੧੮ ॥
ਅੰਧਕਾਰ ਸਿਮਰਤ ਪ੍ਰਕਾਸੰ ਗੁਣ ਰਮੰਤ ਅਘ
ਖੰਡਨਹ ॥ ਰਿਦ ਬਸੰਤਿ ਭੈ ਭੀਤ ਦੂਤਹ ਕਰਮ
ਕਰਤ ਮਹਾ ਨਿਰਮਲਹ ॥ ਜਨਮ ਮਰਣ ਰਹੰਤ
ਸ੍ਰੋਤਾ ਸੁਖ ਸਮੂਹ ਅਮੋਘ ਦਰਸਨਹ ॥ ਸਰਣਿ
ਜੋਗੰ ਸੰਤ ਪ੍ਰਿਅ ਨਾਨਕ ਸੋ ਭਗਵਾਨ ਖੇਮੰ ਕਰੋਤਿ
॥ ੧੯ ॥ ਪਾਛੰ ਕਰੋਤਿ ਅਗ੍ਰਣੀਵਹ ਨਿਰਾਸੰ

this relationship is intact because of their love for the worldly falsehood (Maya) and no one comes to your rescue in the case of need or sufferings. O Nanak ! It is only the Lord-benefactor who would come to our help, (rescue) being the sustainer of the whole creation in the universe. (15)

This worldly wealth is false and temporary, even the heart (mind) is engrossed in false pursuits while the desire for worldly possessions of various types is also transient and unreal. By developing love for such worldly acquisitions and close relations this human being is engulfed in vicious and sinful actions due to his egoism and attachment for worldly falsehood (Maya). Due to his filthy mind this human being is never engaged in reciting the Lord's True Name, as such he suffers through the fire of mother's womb, while passing through the cycle of births and deaths. (in various forms of life). O Nanak! When the Lord bestows His Grace on man, even the sinners one enabled to cross this ocean of life successfully, in the company of holy saints. (16)

The worst type of suffering is the constant worry of the householder due to worries at home which the human being suffers while undergoing the torture of the cycle of births and deaths. Even being washed away by the waves of flooded waters, one does not suffer so badly or by falling from the heights of mountains to lower depths or burning one's body in the wild fires of the world one does not undergo so badly as with a worried mind. O Nanak ! All the worldly worries cannot be got rid of by our various forms of actions or rituals. O holy saints ! It is only through the Guru's guidance that we could save ourselves from the pangs of suffering during the three ages by taking the support of the Guru's teachings and True Name. (17)

Even if a person is suffering from horrible afflictions and is responsible for many vicious and sinful actions, having undergone the bad experience of many forms of life in the cycle of Rebirths. O Nanak ! All these problems and sins will be eliminated in no time by reciting Lord's True Name, just as a small fire reduces a huge stack of wood into ashes in no time. (18)

The darkness of our ignorance is dispelled by reciting True Name and enlightenment dawns with the knowledge of the Lord while all the sins and vices take to wings by singing the praises of the Lord. By imbibing the love of the Lord in the heart, all the demons like Yama are filled with fear and leave the person, who performs various virtuous and pure actions. The person, who listens to the True Name, gets freed from the cycle of births and deaths and enjoys all the comforts and bliss of life by perceiving a glimpse of the Lord. O Nanak ! The

ਆਸ ਪੂਰਨਹ ॥ ਨਿਰਧਨ ਭਯੰ ਧਨਵੰਤਹ
ਰੋਗੀਅੰ ਰੋਗ ਖੰਡਨਹ ॥ ਭਗਤੰ ਭਗਤਿ ਦਾਨੰ
ਰਾਮ ਨਾਮ ਗੁਣ ਕੀਰਤਨਹ ॥ ਪਾਰਬ੍ਰਹਮ ਪੁਰਖ
ਦਾਤਾਰਹ ਨਾਨਕ ਗੁਰ ਸੇਵਾ ਕਿੰ ਨ ਲਭੁਤੇ ॥
੨੦ ॥ ਅਧਰੰ ਧਰੰ ਧਾਰਣਹ ਨਿਰਧਨੰ ਧਨ ਨਾਮ
ਨਰਹਰਹ ॥ ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦਹ ਬਲਹੀਣ
ਬਲ ਕੇਸਵਹ ॥ ਸਰਬ ਭੂਤ ਦਯਾਲ ਅਚੁਤ
ਦੀਨ ਬਾਂਧਵ ਦਾਮੋਦਰਹ ॥ ਸਰਬਗੁ ਪੂਰਨ ਪੁਰਖ
ਭਗਵਾਨਹ ਭਗਤਿ ਵਛਲ ਕਰੁਣਾ ਮਯਹ ॥
ਘਟਿ ਘਟਿ ਬਸੰਤ ਬਾਸੁਦੇਵਹ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇ
ਸੁਰਹ ॥ ਜਾਚੰਤਿ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਪ੍ਰਸਾਦੰ ਨਹ
ਬਿਸਰੰਤਿ ਨਹ ਬਿਸਰੰਤਿ ਨਾਰਾਇਣਹ ॥ ੨੧
॥ ਨਹ ਸਮਰਥੰ ਨਹ ਸੇਵਕੰ ਨਹ ਪ੍ਰੀਤਿ ਪਰਮ
ਪੁਰਖੇਤਮੰ ॥ ਤਵ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤੇ ਨਾਮੰ ਨਾਨਕ
ਕ੍ਰਿਪਾਲ ਹਰਿ ਹਰਿ ਗੁਰੰ ॥ ੨੨ ॥ ਭਰਣੁ ਪੋਖਣੁ
ਕਰੰਤ ਜੀਆ ਬਿਸ੍ਵਾਸ ਛਾਦਨੁ ਦੇਵੰਤ ਦਾਨੰ ॥
ਸ੍ਰਿਜੰਤ ਰਤਨ ਜਨਮ ਚਤੁਰ ਚੇਤਨਹ ॥ ਵਰਤੰਤਿ
ਸੁਖ ਆਨੰਦ ਪ੍ਰਸਾਦਹ ॥ ਸਿਮਰੰਤ ਨਾਨਕ ਹਰਿ
ਹਰਿ ਹਰੇ ॥ ਅਨਿਤ੍ਰ ਰਚਨਾ ਨਿਰਮੇਹ ਤੇ ॥ ੨੩
॥ ਦਾਨੰ ਪਰਾ ਪੂਰਬੇਣ ਭੁੰਚੰਤਿ ਮਹੀਪਤਿ ॥ ਬਿਪਰੀਤ
ਬੁਧੰ ਮਾਰਤ ਲੋਕਹ ਨਾਨਕ ਚਿਰੰਕਾਲ ਦੁਖ

Lord, who is the mainstay and darling (beloved) of the holy saints, whom the Yogis (mendicants) have been seeking, protects the honour of His disciples. (19)

The Lord, makes His followers known and acclaimed all over, and fulfils the desires of hopeless people even, and bestows wealth on penniless poor people while dispelling the ailments of the suffering humanity. The Lord blesses His saints with the boon of His worship, and they sing the praises of the Lord through His benevolence. O Nanak ! Whatever man has been seeking through the service of the Guru, is bestowed by the Lord-benefactor on such persons, through His Grace. (20)

The Lord is the hope of the hopeless people with no other support, and it is through the support of True Name, that a penniless person becomes rich and wealthy. The Lord, (Gobind) is the True Master of the supportless and poor people, and the Lord is the strength of all the weaklings. The True Lord, free from the cycle of transmigration, is the greatest benefactor of all mankind and is the protector of the helpless and poor people. The perfect and all powerful Lord, who pervades all the beings and everywhere, being omni-present, blesses His saints with His Grace and benevolence. Such a Lord (abides) pervades all the beings in equal measure and is the True Master of all the humanity. O Nanak ! I seek the blessings of such a Lord-benefactor so that I may never forsake the True Name (by body, mind or speech) of the Lord at any time. (21)

O Lord-sublime, the perfect being ! Let us pray to such a True Lord that we have no strength, no inkling of His service even and are without any love and devotion for Him.

O Nanak ! I am always imbued with the love of reciting True Name through the Grace of the Lord. May the Lord-benefactor bless me with His love and devotion through His Grace ! (22)

O Lord ! You are our benefactor, bestowing on us food for sustenance, alongwith a good resting place and good clothing to wear in addition to other boons of worldly comforts. We have been blessed with this invaluable jewel of human life, superior to all forms of life, which is the only life with wisdom and proper understanding for reciting the Lord's True Name. It is only through the Grace of the blissful Lord that the whole world lives in peace and comforts. O Nanak ! The persons, who are not engrossed in the attachment and love of this worldly falsehood (Maya) created by the Lord, always recite the True Name of the Lord, our greatest benefactor with ever-green life. (23)

The human beings, as a result of their good deeds in the previous life, enjoy the bliss and comforts of life being the

ਭੋਗਤੇ ॥ ੨੪ ॥ ਬ੍ਰਿਥਾ ਅਨੁਗ੍ਰਹ ਗੋਬਿੰਦਰ

ਜਸ੍ਰ ਸਿਮਰਣ ਰਿਦੰਤਰਹ ॥ ਆਰੋਗੰ ਮਹਾ ਰੋਗੰ

ਬਿਸਿਮ੍ਰਿਤੇ ਕਰੁਣਾ ਮਯਹ ॥ ੨੫ ॥ ਰਮਣੰ ਕੇ

ਵਲੰ ਕੀਰਤਨੰ ਸੁਧਰਮੰ ਦੇਹ ਧਾਰਣਹ ॥ ਅੰਮ੍ਰਿਤ

ਨਾਮੁ ਨਾਰਾਇਣ ਨਾਨਕ ਪੀਵਤੰ ਸੰਤ ਨ ਤ੍ਰਿਪ੍ਰੁਤੇ

॥ ੨੬ ॥ ਸਹਣ ਸੀਲ ਸੰਤੰ ਸਮ ਮਿਤ੍ਰਸ੍ਰ

ਦੁਰਜਨਹ ॥ ਨਾਨਕ ਭੋਜਨ ਅਨਿਕ ਪ੍ਰਕਾਰੇਣ

ਨਿੰਦਕ ਆਵਧ ਹੋਇ ਉਪਤਿਸਟਤੇ ॥ ੨੭ ॥

ਤਿਰਸਕਾਰ ਨਹ ਭਵੰਤਿ ਨਹ ਭਵੰਤਿ ਮਾਨ

ਭੰਗਨਹ ॥ ਸੋਭਾ ਹੀਨ ਨਹ ਭਵੰਤਿ ਨਹ ਪੋਹੰਤਿ

ਸੰਸਾਰ ਦੁਖਨਹ ॥ ਗੋਬਿੰਦ ਨਾਮ ਜਪੰਤਿ ਮਿਲਿ

ਸਾਧ ਸੰਗਹ ਨਾਨਕ ਸੇ ਪ੍ਰਾਣੀ ਸੁਖ ਬਾਸਨਹ ॥

੨੮ ॥ ਸੈਨਾ ਸਾਧ ਸਮੂਹ ਸੂਰ ਅਜਿਤੰ ਸੰਨਾਹੰ

ਤਨਿ ਨਿੰਮ੍ਰਤਾਹ ॥ ਆਵਧਹ ਗੁਣ ਗੋਬਿੰਦ ਰਮਣੰ

ਓਟ ਗੁਰ ਸਬਦ ਕਰ ਚਰਮਣਹ ॥ ਆਰੂੜਤੇ

ਅਸ੍ਰ ਰਥ ਨਾਗਹ ਬੁਝੰਤੇ ਪ੍ਰਭ ਮਾਰਗਹ ॥

ਬਿਚਰਤੇ ਨਿਰਭਯੰ ਸਤ੍ਰੁ ਸੈਨਾ ਧਾਯੰਤੇ ਗ੍ਰੋਪਾਲ

ਕੀਰਤਨਹ ॥ ਜਿਤਤੇ ਬਿਸ੍ਰੁ ਸੰਸਾਰਹ ਨਾਨਕ ਵਸੰ,

ਕਰੋਤਿ ਪੰਚ ਤਸਕਰਹ ॥ ੨੯ ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ

ਗੰਧਰਬ ਨਗਰੰ ਦ੍ਰੁਮ ਛਾਯਾ ਰਚਿ ਦੁਰਮਤਿਹ ॥

ਤਤਹ ਕੁਟੰਬ ਮੋਹ ਮਿਥਾ ਸਿਮਰੰਤਿ ਨਾਨਕ ਰਾਮ

masters of this world. O Nanak ! The persons, who have developed a perverted attitude in life, thus causing suffering to the humanity (being kings), would undergo various types of afflictions and sufferings after their death. (24)

The persons, who are not blessed with the benevolence and Grace of the Lord as they have not inculcated the love of (recitation of) the Lord's True Name in their hearts, are suffering from the most horrible diseases, even though they may appear healthy and free from disease. They have forsaken the Lord, the personification of benevolence and the fountain-head of all virtues. (25)

The most virtuous functions of the human being and the most important duty of man is to sing the praises of the Lord. O Nanak ! The holy saints are never fully satiated by partaking (drinking) the nectar of True Name of the Lord, as the recitation of True Name is their life line and mainstay. (26)

The holy saints have developed a peaceful and lovable attitude and are prepared to tolerate even rude and vicious language (by others) as they consider such sinners even, as their friends and comrades. O Nanak ! The friendly persons are waiting to serve delicious food to the saints standing near them whereas the sinners and faithless persons are moving around with lethal weapons to take away their life (and both stand close by to the saints) but both of them are considered by the saints as friends and equal. (27)

The saints do not suffer any dishonour or disrespect in this world and are received with honour even in the next world (in the Lord's Presence). The saints do not face any disregard or disgust, wherever they go in the world and worldly afflictions do not pester the saints. O Nanak ! The persons, who sing the praises of the Lord in the company of holy saints and recite the True Name, enjoy all the comforts and the eternal bliss in life. (28)

The strength and power of the holy saints lies in their inner strength (occult powers) which is their invincible army of protection while their humility embellishes their body. They have armed themselves with the weapons of (reciting) singing and listening to the praises of the Lord while the Guru's Words are like the shield providing them protection against any attack by the enemies. Their realisation of the True path to attain the Lord is like their riding on steeds, chariots or elephants. Thus the holy saints move around fearlessly among the enemy ranks with the support of the Lord's praises being sung and attack the enemy ranks with the support of the Lord's praises (being sung) and attack the enemy with this armour. O Nanak ! They conquer the five vices (like sexual desires and anger) and have won the battle of life by controlling the whole world. (29)

ਰਾਮ ਨਾਮਹ ॥ ੩੦ ॥ ਨਚ ਬਿਦਿਆ ਨਿਧਾਨ

ਨਿਗਮੰ ਨਚ ਗੁਣਗ, ਨਾਮ ਕੀਰਤਨਹ ॥ ਨਚ

ਰਾਗ ਰਤਨ ਕੰਠੰ ਨਹ ਚੰਚਲ ਚਤੁਰ ਚਾਤੁਰਹ ॥

ਭਾਗ ਉਦਿਮ ਲਬਧੰ, ਮਾਇਆ ਨਾਨਕ ਸਾਧਸੰਗਿ

ਖਲ ਪੰਡਿਤਹ ॥ ੩੧ ॥ ਕੰਠ ਰਮਣੀਯ ਰਾਮ

ਰਾਮ ਮਾਲਾ ਹਸਤ ਉਚ ਪ੍ਰੇਮ ਧਾਰਣੀ ॥ ਜੀਹ

ਭਣਿ ਜੋ ਉਤਮ ਸਲੋਕ ਉਧਰਣੰ ਨੈਨ ਨੰਦਨੀ ॥

੩੨ ॥ ਗੁਰ ਮੰਤ੍ਰ ਹੀਣਸ, ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਰੀਤਿ ਜਨਮ

ਭ੍ਰਸਟਣਹ ॥ ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ

ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥ ੩੩ ॥

ਚਰਣਾਰਬਿੰਦ ਭਜਨੰ ਰਿਦਯੰ ਨਾਮ ਧਾਰਣਹ ॥

ਕੀਰਤਨੰ ਸਾਧਸੰਗੇਣ ਨਾਨਕ ਨਹ ਦ੍ਰਿਸਟੀਤਿ

ਜਮਦੂਤਨਹ ॥ ੩੪ ॥ ਨਚ ਦੁਰਲਭੰ ਧਨੰ ਰੂਪੰ

ਨਚ ਦੁਰਲਭੰ ਸੁਰਗ ਰਾਜਨਹ ॥ ਨਚ ਦੁਰਲਭੰ

ਭੋਜਨੰ ਬਿਜਨੰ ਨਚ ਦੁਰਲਭੰ ਸੁਛ ਅੰਬਰਹ ॥

ਨਚ ਦੁਰਲਭੰ ਸੁਤ ਮਿਤ੍ਰ ਭ੍ਰਾਤ ਬਾਧਵ ਨਚ

ਦੁਰਲਭੰ ਬਨਿਤਾ ਬਿਲਾਸਹ ॥ ਨਚ ਦੁਰਲਭੰ

ਬਿਦਿਆ ਪ੍ਰਬੀਣੰ ਨਚ ਦੁਰਲਭੰ ਚਤੁਰ ਚੰਚਲਹ

॥ ਦੁਰਲਭੰ ਏਕ ਭਗਵਾਨ ਨਾਮਹ ਨਾਨਕ

ਲਬਧੰ, ਸਾਧਸੰਗਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ ॥ ੩੫ ॥ ਜਤ

ਕਤਹ ਤਤਹ ਦ੍ਰਿਸਟੰ ਸੁਰਗ ਮਰਤ ਪਯਾਲ

O Nanak ! The holy saints do not develop the love and attachment for the family, considering it as false and transient and recite the True Name of the Lord unlike the deer who runs around the sandy tract looking for water or in the morning hours there appears a separate habitation (town like) in the sky or the shifting shade of a tree are all like a mirage born out of our unreal (false) thinking. (30)

O Lord ! Neither I have a treasure of the knowledge of Vedas nor have any knowledge of the virtuous deeds including singing of the praises of the Lord and recitation of True Name. Neither I possess the jewel of singing various Ragas with a sweet voice nor do I possess any cleverness and wisdom in my worldly dealings with a clear thinking in various matters. O Nanak ! Just as one attain wealth due to one's pre-destined fortune or one's own efforts and courage similarly even the most foolish person could become a learned pandit even, by joining the company of holy saints. (31)

The persons, who recite Lord's True Name are in possession of a beautiful rosary and recite the True Name with love and devotion (acquiring a higher status with love for the Lord). They sing the great praises of the Lord with the tongue and have saved themselves from the ever-bewitching (Maya) (Which lends charm to the eyes) worldly falsehood. (32)

Cursed is the life of a faithless person and his birth is a sheer waste, who does not follow the Guru's teachings (Words) (who works without the Guru's guidance) Infact, such a foolish person lives the life of animals like dogs, pigs, donkeys crows or snakes . (33)

O Nanak ! However, the person, who recites True Name by inculcating the love of the lotus-feet of the Lord in his heart and sings the praises of the Lord in the company of holy saints, is not visited by Yama (god of death) (is free from the fear of Yama). (34)

The person is not fortunate enough who is unable to possess wealth and beauty or the bliss of the heavens (kingdom of God); neither he has access to dainty foods of various types nor he possesses rich clothes (apparel) to wear. Moreover, such a person is not fortunate enough to have the affection of his son, friend or brother nor does he enjoy the conjugal bliss of his wife. Neither he has been fortunate to acquire education of a higher order, or possesses enough wisdom or cleverness in his dealings. O Nanak ! The person who attains the invaluable True Name of the Lord is really fortunate which is attained by the Grace of the Lord in the company of holy saints. (35)

O Nanak ! The Lord pervades everywhere including skies (this world), Earth or nether lands, wherever we look around and could be perceived by acquiring knowledge of His secrets

ਲੋਕਹ ॥ ਸਰਬਤ੍ਰ ਰਮਣੈ ਗੋਬਿੰਦਹ ਨਾਨਕ
ਲੇਪ ਛੇਪ ਨ ਲਿਪੁਤੇ ॥ ੩੬ ॥ ਬਿਖਯਾ ਭਯੰਤਿ
ਅੰਮ੍ਰਿਤੰ ਦੂਸਟਾਂ ਸਖਾ ਸੁਜਨਹ ॥ ਦੁਖੰ ਭਯੰਤਿ
ਸੁਖੰ ਭੈ ਭੀਤੰ ਤ ਨਿਰਭਯਹ ॥ ਥਾਨ ਬਿਹੂਨ
ਬਿਸ਼ਾਮ ਨਾਮੰ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਹਰਿ ਹਰਿ ਗੁਰਹ
॥ ੩੭ ॥ ਸਰਬ ਸੀਲ ਮਮੰ ਸੀਲੰ ਸਰਬ ਪਾਵਨ
ਮਮ ਪਾਵਨਹ ॥ ਸਰਬ ਕਰਤਬ ਮਮੰ ਕਰਤਾ
ਨਾਨਕ ਲੇਪ ਛੇਪ ਨ ਲਿਪੁਤੇ ॥ ੩੮ ॥ ਨਹ
ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਥਾਵਨ ਚੰਦਨਹ
॥ ਨਹ ਸੀਤਲੰ ਸੀਤ ਰੁਤੇਣ ਨਾਨਕ ਸੀਤਲੰ
ਸਾਧ ਸੁਜਨਹ ॥ ੩੯ ॥ ਮੰਤ੍ਰੰ ਰਾਮ ਰਾਮ ਨਾਮੰ
ਧਾਨੰ ਸਰਬਤ੍ਰ ਪੂਰਨਹ ॥ ਗਾਨੰ ਸਮ ਦੁਖ ਸੁਖੰ
ਜੁਗਤਿ ਨਿਰਮਲ ਨਿਰਵੈਰਣਹ ॥ ਦਯਾਲੰ
ਸਰਬਤ੍ਰ ਜੀਆ ਪੰਚ ਦੋਖ ਬਿਵਰਜਿਤਹ ॥ ਭੋਜਨੰ
ਗੋਪਾਲ ਕੀਰਤਨੰ ਅਲਪ ਮਾਯਾ ਜਲ ਕਮਲ
ਰਹਤਹ ॥ ਉਪਦੇਸੰ ਸਮ ਮਿਤ੍ਰ ਸਤ੍ਰਹ ਭਗਵੰਤ
ਭਗਤਿ ਭਾਵਨੀ ॥ ਪਰ ਨਿੰਦਾ ਨਹ ਸ੍ਰੋਤਿ ਸ੍ਰਵਣੰ
ਆਪੁ ਤ੍ਰਿਯੰਗਿ ਸਗਲ ਰੇਣੁਕਹ ॥ ਖਟ ਲਖਣ
ਪੂਰਨੰ ਪੁਰਖਹ ਨਾਨਕ ਨਾਮ ਸਾਧ ਸੁਜਨਹ ॥
੪੦ ॥ ਅਜਾ ਭੋਗਤਿ ਕੰਦ ਮੂਲੰ ਬਸੰਤਿ ਸਮੀਪਿ
ਕੇਹਰਹ ॥ ਤਤ੍ਰ ਗਤੇ ਸੰਸਾਰਹ ਨਾਨਕ ਸੋਗ

through the Guru's guidance as such the holy saints do not face any privations or get pestered by various afflictions because they have perceived the Lord (Gobind) everywhere. (36)

O Nanak ! When the Guru, an embodiment of the Lord, blesses us with His Grace and benevolence, a person roaming through the cycle of Rebirths without any peace (without a place of honour) attains a peaceful place by reciting Lord's True Name as the poison (of vicious thoughts gets converted into the nectar (of True Name) and the enemies become more friendly than close friends even and all the sufferings become (converted) full of joy and the fear (of death) also takes to wings. (37)

O Nanak ! The Lord, who bestows peace and tranquillity of mind on all beings, would bless us also with a peaceful atmosphere (in life) and would purify us, who is purifying all others. The Lord, who is the creator of the whole universe, is responsible for my creation (in this world) as well, and is not engulfed by any afflictions or other sinful actions. (38)

O Nanak ! Even the god moon is not so peaceful and even all the sandal wood is not so beautiful and blissful as the Lord Himself. The holy saints are more peaceful (enjoying peace and tranquillity) than the cold season of the winter months (like Pokh and Megh). (39)

The saints are blessed with the Lord's True Name as their main gospel and they believe in the presence of the True Lord everywhere, being omni-present ! The holy saints, with an eye full of knowledge, consider both joy and sorrow on par (as equally acceptable) and they possess the pure practice of retaining the quality of having enmity towards none else. They are the benefactors of benevolence to all the beings having rid themselves of all the five vices like sexual desires. Such holy saints are always reciting True Name by singing the praises of the Lord and save themselves from the onslaughts of (maya) worldly falsehood just as the lotus-flower remains aloof and unaffected by water. They are full of worship and devotion of the Lord by explaining to all others that the enemies and friends are equally acceptable. They do not listen to the vilification of others with their ears, and have become humble being the dust of the lotus-feet of all other beings, having got rid of their egoism. O Nanak ! Such persons, become friendly to the holy saints with the support of True Name, who are perfect human beings with all the six or twelve virtues of a perfect Man. (40)

The goat remains satisfied and happy by eating leaves and fruits (from various trees) and stays in the same jungle in the company of the lion (though fearing him all the time). O Nanak! Similarly this human being lives this life in the world,

ਹਰਖੰ ਬਿਆਪਤੇ ॥ ੪੧ ॥ ਛਲੰ ਛਿਦ੍ਰੰ ਕੋਟਿ

ਬਿਘਨੰ ਅਪਰਾਧੰ ਕਿਲਬਿਖ ਮਲੰ ॥ ਭਰਮ ਮੋਹੰ

ਮਾਨ ਅਪਮਾਨੰ ਮਦੰ ਮਾਯਾ ਬਿਆਪਿਤੰ ॥ ਮ੍ਰਿਤੁ

ਜਨਮ ਭ੍ਰਮੰਤਿ ਨਰਕਹ ਅਨਿਕ ਉਪਾਵੰ ਨ ਸਿਧਤੇ

॥ ਨਿਰਮਲੰ ਸਾਧ ਸੰਗਹ ਜਪੰਤਿ ਨਾਨਕ ਗੋਪਾਲ

ਨਾਮੰ ॥ ਰਮੰਤਿ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਪ੍ਰਤਹ ॥

੪੨ ॥ ਤਰਣ ਸਰਣ ਸੁਆਮੀ ਰਮਣ ਸੀਲ

ਪਰਮੇਸੁਰਹ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥਹ ਦਾਨੁ

ਦੇਤ ਪ੍ਰਭੂ ਪੂਰਨਹ ॥ ਨਿਰਾਸ ਆਸ ਕਰਣੰ ਸਗਲ

ਅਰਥ ਆਲਯਹ ॥ ਗੁਣ ਨਿਧਾਨ ਸਿਮਰੰਤਿ

ਨਾਨਕ ਸਗਲ ਜਾਚੰਤ ਜਾਚਿਕਹ ॥ ੪੩ ॥

ਦੁਰਗਮ ਸਥਾਨ ਸੁਗਮੰ ਮਹਾ ਦੂਖ ਸਰਬ

ਸੂਖਣਹ ॥ ਦੁਰਬਚਨ ਭੇਦ ਭਰਮੰ ਸਾਕਤ ਪਿਸਨੰ

ਤ ਸੁਰਜਨਹ ॥ ਅਸਥਿਤੰ ਸੋਗ ਹਰਖੰ ਭੈ ਖੀਣੰ

ਤ ਨਿਰਭਵਹ ॥ ਭੈ ਅਟਵੀਅੰ ਮਹਾ ਨਗਰ ਬਾਸੰ

ਧਰਮ ਲਖਣੁ ਪ੍ਰਭ ਮਇਆ ॥ ਸਾਧ ਸੰਗਮ ਰਾਮ

ਰਾਮ ਰਮਣੰ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਦਯਾਲ

ਚਰਣੰ ॥ ੪੪ ॥ ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ਅਤਿ

ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ ॥ ਗਣ ਗੰਧਰਬ ਦੇਵ

ਮਾਨੁਖੰ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ ॥ ਹਰਿ ਕਰਣਹਾਰੰ

ਨਮਸਕਾਰੰ ਸਰਣਿ ਨਾਨਕ ਜਗਦੀਸੁਰਹ ॥

being happy when he acquires something good and useful, but feels dissatisfied and disgusted, the moment he is faced with certain difficulties or loses something valuable. (The man faces joy and sorrow in life) (41)

The persons, who are engrossed in the worldly falsehood (maya) of doubts, attachments, respect, disrespect or egoism as they are full of the sinful actions like deceiving other's, enjoying the sight of others sufferings, and trying to put various obstacles in the path of others' people, and filling their minds with the filth of sinful actions. Such persons suffer through the torture of the cycle of births and deaths including the punishment and suffering in the hell and never attain salvation by other efforts. O Nanak ! The person, who sings the praises of the Lord daily by reciting True Name in the company of holy saints, becomes pure of heart, being immersed in the love of the Lord, (Gobind). (42)

The human being could cross this ocean of life successfully by taking the support (taking refuge at the lotus feet) of the Lord, who is the all-pervasive True Master as an (personification) embodiment of peace and harmony. The Lord Almighty is controlling the cause and effect of everything happening and is capable of providing us with all the (gifts) boons of life being all powerful (omni-potent) O Nanak ! The Lord is the hope of all helpless and hopeless persons and the fountain-head of all the worldly possessions. All the beings beg from the Lord, the treasure of all the worldly virtues and pleasure and we always recite His True Name. (43)

Through the Grace of the Lord, all the problems and tortuous path in life become easy and accessible, and all our miseries and sufferings get converted into joy and bliss.

The faithless persons, engrossed in the worldly falsehood (Maya), who speak the sinful and vicious language (speak the ugly language) of vilifying others, become friendly to us. Instead of bothering about joy and sorrow, the person becomes peaceful and stabilised with peace of mind, and gets rid of the losses due to the fear-complex. With the Grace of the Lord, they find this troublesome and tortuous worldly ocean (jungle) as peaceful and full of joy like a blissful town.

O Nanak ! Such persons, who have sought refuge at the lotus-feet of the Lord-benefactor in the company of the holy saints attain all the above mentioned benefits by reciting the True Name. (44)

O invincible mind ! You are really most powerful, who could crush even most powerful persons in the battlefield under its feet or its chariot. You have enamoured and enticed even the gods, including their musicians and the followers of Shiva. O Nanak ! May salutations to such a powerful Lord who is the

੪੫ ॥ ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸਮੰ ਬਹੁ ਜੋਨੀ creator and Master of this universe and could control the powerful mind. (45)

ਭ੍ਰਮਾਵਣਹ ॥ ਚਿਤ ਹਰਣੰ ਤ੍ਰੈ ਲੋਕ ਗੰਮੰ, ਜਪ O (god of) sexual desires ! You are responsible for throwing the human beings into hell and making them suffer through the cycle of births and deaths. You are capable of stealing the hearts of people (beings) and are prevailing throughout the three ages, and a destroyer of all the virtues

ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥ ਅਲਪ ਸੁਖ ਅਵਿਤ like meditation, penance, and a noble behaviour (habits) of the human beings. Your joy is temporary and short-lived with the effects of making everyone poor and helpless and are so clever as to be present within all the people whether high or low in status.

ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ ॥ ਤਵ ਭੈ O Nanak ! We could get away from the fear of the mighty sexual desires (god of) by taking the support of the Lord in the company of holy saints. (46)

ਬਿਮੁਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ O anger the source (origin) of all bickerings ! The person, haunted by Your presence within is never the recipient of the Lord's Grace. Infact, whosoever gets under your control, jumps around and dances in anger like the monkey. Such persons, who have fallen to (such) low depths being under your control, are punished by the Yama even (the god of death) with various types of punishments. O Nanak ! The Lord-benefactor is the only True master and destroyer of all the sufferings of helpless people like and the protects all the human beings from the clutches of anger. (47)

॥ ੪੬ ॥ ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ਕਦੰਚ ਕਰੁਣਾ ਨ O Greed ! You are the (greatest) biggest and worst attachment (enemy which has engrossed the whole world in its fold, resulting in various forms of waves of functions) (dramatics) by the human beings under your spell. The men are thus wandering around under its control, running in all the ten directions in dissatisfaction and disgust being engulfed by various vicious thoughts. Being under the control of greed, this human being does not care for the friends, respectable teachers (Guru) close relatives, or mother and father like a shameless creature (and snatches away their wealth even) O Greed ! The actions, which are not to be performed by human beings, are enacted by them under your spell and you make them partake of such a food, which they are not supposed to take, and force them to start such functions which were beyond their reach, as such You are truly invincible. O Nanak ! May the Lord, bestower of all favours in the form of half-lion and half man (as in the case of Prahlad, the saint) to beings, protect us from the horrible effects of Greed. This is our only supplication to the True Master. (48)

ਉਪਰਜਤੇ ॥ ਬਿਖਯੰਤ ਜੀਵੰ ਵਸੰ, ਕਰੋਤਿ ਨਿਰਤੰ, O egoism, the fountain-head of all (the source of) the pangs of the cycle of births and deaths, being engulfed by the onslaughts of egoism without getting fed up even (tired). The

ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ ॥ ਅਨਿਕ ਸਾਸਨ ਤਾੜੀਤਿ

ਜਮਦੂਤਹ ਤਵ ਸੰਗੇ ਅਧਮੰ ਨਰਹ ॥ ਦੀਨ ਦੁਖ

ਭੰਜਨ ਦਯਾਲ ਪ੍ਰਭੁ ਨਾਨਕ ਸਰਬ ਜੀਅ ਰਖਾ,

ਕਰੋਤਿ ੪੭ ॥ ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ

ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ ॥ ਧਾਵੰਤ ਜੀਆ ਬਹੁ

ਪ੍ਰਕਾਰੰ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਭੋਲਤੇ ॥ ਨਚ ਮਿਤ੍ਰ

ਨਚ ਇਸਟੰ ਨਚ ਬਾਧਵ ਨਚ ਮਾਤ ਪਿਤਾ ਤਵ

ਲਜਯਾ ॥ ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦਿ, ਖਾਦੰ,

ਅਸਾਜੰ, ਸਾਜਿ ਸਮਜਯਾ ॥ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ

ਸੁਆਮੀ ਬਿਗ੍ਰਾਧਿ ਨਾਨਕ ਹਰਿ ਨਰਹਰਹ ॥ ੪੮

॥ ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ ॥

ਮਿਤ੍ਰ ਤਜੀਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿੜੀਤਿ ਅਨਿਕ ਮਾਯਾ

ਬਿਸ੍ਰੀਰਨਹ ॥ ਆਵੰਤ ਜਾਵੰਤ ਬਕੰਤ ਜੀਆ ਦੁਖ

ਸੁਖ ਬਹੁ ਭੋਗਣਹ ॥ ਭ੍ਰਮ ਭਯਾਨ ਉਦਿਆਨ

ਰਮਣੰ ਮਹਾ ਬਿਕਟ ਅਸਾਧ ਰੋਗਣਹ ॥ ਬੈਦੰ
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸ੍ਵਰ ਆਰਾਧਿ ਨਾਨਕ ਹਰਿ
ਹਰਿ ਹਰੇ ॥ ੪੯ ॥ ਹੇ ਪ੍ਰਾਣ ਨਾਥ ਗੋਬਿੰਦਹ
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਜਗਤ ਗੁਰੇ ॥ ਹੇ ਸੰਸਾਰ ਤਾਪ
ਹਰਣਹ ਕਰੁਣਾ ਮੈ ਸਭ ਦੁਖ ਹਰੇ ॥ ਹੇ ਸਰਣਿ
ਜੋਗ ਦਯਾਲਹ ਦੀਨਾ ਨਾਥ ਮਯਾ ਕਰੇ ॥ ਸਰੀਰ
ਸ੍ਰਸਥ ਖੀਣ ਸਮਏ ਸਿਮਰੀਤਿ ਨਾਨਕ ਰਾਮ
ਦਾਮੋਦਰ ਮਾਧਵਹ ॥ ੫੦ ॥ ਚਰਣ ਕਮਲ
ਸਰਣੰ ਰਮਣੰ ਗੋਪਾਲ ਕੀਰਤਨਹ ॥ ਸਾਧ
ਸੰਗੇਣ ਤਰਣੰ ਨਾਨਕ ਮਹਾ ਸਾਗਰ ਭੈ ਦੁਤਰਹ
॥ ੫੧ ॥ ਸਿਰ ਮਸੂਕ ਰਖਾ ਪਾਰਬ੍ਰਹਮੰ ਹਸੁ
ਕਾਯਾ ਰਖਾ ਪਰਮੇਸ੍ਵਰਹ ॥ ਆਤਮ ਰਖਾ ਗੋਪਾਲ
ਸੁਆਮੀ ਧਨ ਚਰਣ ਰਖਾ ਜਗਦੀਸ੍ਵਰਹ ॥ ਸਰਬ
ਰਖਾ ਗੁਰ ਦਯਾਲਹ ਭੈ ਦੂਖ ਬਿਨਾਸਨਹ ॥
ਭਗਤਿ ਵਛਲ ਅਨਾਥ ਨਾਥੇ ਸਰਣਿ ਨਾਨਕ ਪੁਰਖ
ਅਚੁਤਹ ॥ ੫੨ ॥ ਜੇਨ ਕਲਾ ਧਾਰਿਓ ਆਕਾਸੰ
ਬੈਸੰਤਰੰ ਕਾਸਟ ਬੇਸਟੰ ॥ ਜੇਨ ਕਲਾ ਸਸਿ ਸੂਰ
ਨਖੜੁ ਜੋਤਿੰ, ਸਾਸੰ ਸਰੀਰ ਧਾਰਣੰ ॥ ਜੇਲ ਕਲਾ
ਮਾਤ ਗਰਭ ਪ੍ਰਤਿਪਾਲੰ ਨਹ ਛੇਦਤ ਜਠਰ
ਰੋਗਣਹ ॥ ਤੇਨ ਕਲਾ ਅਸਥੰਤੰ ਸਰੋਵਰੰ ਨਾਨਕ

men are thus suffering through the dreadful cycle of various forms of life (eighty-four lakhs in number) in the cycle of Rebirths, in fact this malady of egoism is the worst form of affliction pestering the human mind. O Nanak ! We always recite the True Name of the Lord, as He Himself is capable of destroying and curing this incurable disease, the Lord being the only physician to rid us of this malady. (49)

O Lord-Gobind, the protector of our lives, the treasure of Grace, the World-Guru and the destroyer of all our sins and suffering ! May You rid me of all the pangs of suffering through the cycle of births and deaths ! O Lord-benefactor of Your saints seeking Your support ! May You bestow us, the helpless people, with Your benevolence ! O Nanak ! May the Lord bless me through His Grace with the nectar of True Name so that I could recite His Name at the end of my life in a state of active participation of steadfastness. (50)

O Nanak ! By singing the praises of the Lord while seeking refuge at the lotus-feet of the Lord-benefactor in the company of holy saints we could cross the tortuous and horrible ocean of life successfully through His Grace. (51)

O Lord-protector ! May You, through Your protective care and efficacy of True Name support us including this human frame with all the limbs like hands by placing Your protective hand on our head. O Lord-Creator of the universe ! May You protect our mind (from vicious thoughts) and save our wealth (of True Name) by seeking refuge at Your lotus-feet. O Guru-benefactor ! My only prayer to You is to protect my honour from all angles by ridding me of all afflictions, fear-complex and sufferings. O Nanak ! We have sought the support of the ever-existent Lord all the time, who is the saviour and beloved of His saints and the True Master of helpless people. (52)

The omni-potent Lord has kept the sky in its position alongwith its beings through His power and has provided hidden (fire) heat within the wood. With the same power, the Lord has kept the Moon, Sun and Stars illuminating and shining (in the sky) while bestowing the art of breathing in the human body. O Nanak ! The Lord through His (hidden) power has protected the body in the fire (heat) of the mother's womb even, which cannot burn this human frame within, and the same power has kept the swirling waters of the oceans in steady posture without drowning the beings in its tortuous waves. (53)

O Nanak ! The Lord Almighty pervading in various forms is remembered by all the beings of the universe and is attained by us following the path of Truth in the company of holy saints. (54)

ਨਹ ਛਿਜੀਤਿ ਤਰੰਗ ਤੇਯਣਹ ॥ ੫੩ ॥ ਗੁਸਾਈ

ਗਰਿਸ੍ਰ ਰੂਪੇਣ ਸਿਮਰਣੈ ਸਰਬਤ੍ਰ ਜੀਵਣਹ ॥

ਲਬਧੈ ਸੰਤ ਸੰਗੇਣ ਨਾਨਕ ਸ੍ਰਛ ਮਾਰਗ ਹਰਿ

ਭਗਤਣਹ ॥ ੫੪ ॥ ਮਸਕੈ ਭਗਨੰਤ ਸੈਲੰ

ਕਰਦਮੰ ਤਰੰਤ ਪਪੀਲਕਹ ॥ ਸਾਗਰੰ ਲੰਘੀਤਿ

ਪਿੰਗੰ ਤਮ ਪਰਗਾਸ ਅੰਧਕਹ ॥ ਸਾਧ ਸੰਗੇਣਿ

ਸਿਮਰੰਤਿ ਗੋਬਿੰਦ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਹਰਿ

ਹਰੇ ॥ ੫੫ ॥ ਤਿਲਕ ਹੀਣੈ ਜਥਾ ਬਿਪ੍ਰਾ ਅਮਰ

ਹੀਣੈ ਜਥਾ ਰਾਜਨਹ ॥ ਆਵਧ ਹੀਣੈ ਜਥਾ ਸੂਰਾ

ਨਾਨਕ ਧਰਮ ਹੀਣੈ ਤਥਾ ਬੈਸ੍ਨਵਹ ॥ ੫੬ ॥ ਨ

ਸੰਖੰ ਨ ਚਕ੍ਰੰ ਨ ਗਦਾ ਨ ਸਿਆਮੰ ॥ ਅਸੂਰਜ

ਰੂਪੰ ਰਹੰਤ ਜਨਮੰ ॥ ਨੇਤ ਨੇਤ ਕਬੀਤਿ ਬੇਦਾ ॥

ਉਚ ਮੂਚ ਅਪਾਰ ਗੋਬਿੰਦਹ ॥ ਬਸੰਤਿ ਸਾਧ

ਰਿਦਯੰ ਅਚੁਤ ਬੁਝੰਤਿ ਨਾਨਕ ਬਡਭਾਰੀਅਹ

॥ ੫੭ ॥ ਉਦਿਆਨ ਬਸਨੰ ਸੰਸਾਰੰ ਸਨਬੰਧੀ

ਸ੍ਰਾਨ ਸਿਆਲ ਖਰਹ ॥ ਬਿਖਮ ਸਥਾਨ ਮਨ

ਮੋਹ ਮਦਿਰੰ ਮਹਾਂ ਅਸਾਧ ਪੰਚ ਤਸਕਰਹ ॥

ਹੀਤ ਮੋਹ ਭੈ ਭਰਮ ਕ੍ਰਮਣੈ ਅਹੰ ਫਾਂਸ ਤੀਖੁਣ

ਕਠਿਨਹ ॥ ਪਾਵਕ ਤੋਅ ਅਸਾਧ ਘੇਰੰ ਅਗਮ

ਤੀਰ ਨਹ ਲੰਘਨਹ ॥ ਭਜੁ ਸਾਧਸੰਗਿ ਗੁਪਾਲ

Even the small insect like a mosquito destroys the (hill of) egoism and (a small ant with a little sense) (a small insignificant human being like an ant could, cross the muddy and filthy water of worldly attachments. The blind and ignorant person gets enlightened in the darkness of his ignorance through true knowledge just as a lame person could swim across the ocean of life successfully through the support of True Name. O Nanak ! Similarly a person who recites True Name of the Lord by seeking His support in the company of holy saints, attains all the (benefits) bliss of life (as stated earlier) and attains the Lord. (55)

O Nanak ! The person, who calls himself a saint (or religious person) but does not perform the Lord's worship, does not get acclaimed (honoured), just as a Brahmin without his mark of tilak (a saffron mark) on the forehead or a king without having his commands being carried out (by his subjects) or a warrior without the support of his armour (weapons) is of no worth (value). (56)

O Nanak ! The Lord is without any conch shell in His hands, neither He carries the (sudarshan) ring or a halo round Him, nor His appearance is dark black (like Krishna or Kali goddess) but He possesses such a wonderful form (appearance) without the bondage of the cycle of Rebirths, which no one could express. Even the Vedas have described Him as limitless and Great beyond our comprehension, being the greatest, grandest and beyond our imagination. But He abides in the hearts of His holy saints only and it is only few fortunate persons, pre-destined by Lord's Will, who have known and realised Him. (57)

This world, where the human being has to conduct himself (abide) abounds with the persons of animal instincts like dogs, jackals, or donkeys without any sense, being engrossed in greed, laziness or sexual desires. The human mind is without any control in the jungle of this world, infested with the five thieves like the wine of attachment (worldly) and the uncontrollable sexual desires. This world is engulfed by the fear of greed and attachment among the dear friends, where man wanders in the wilderness of confusion, engrossed in the bondage of his egoism, which cannot be controlled without gaining true knowledge. The fire of worldly desires of the human being cannot be destroyed (quenched) in this tortuous ocean of life, which has no visible limits and cannot be crossed successfully without gaining the knowledge of the Lord's secrets. O Nanak ! It is only through the Grace of the Lord that we are enabled to recite His True Name in the company of holy saints, thus gaining access to His lotus-feet. O dear friend!

ਨਾਨਕ ਹਰਿ ਚਰਣ ਸਰਣ ਉਧਰਣ ਕ੍ਰਿਪਾ ॥

It is only through His benevolence that we may cross this ocean of life successfully (and attain salvation). (58)

੫੮ ॥ ਕ੍ਰਿਪਾ ਕਰੰਤ ਗੋਬਿੰਦ ਗੋਪਾਲਹ ਸਗਲ੍ਹ

O Nanak ! When the Lord-Creator bestows His benevolence and Grace on us, all our sufferings and ills come to an end. Such a person, then remains immersed at the lotus-feet of the Lord by singing His praises in the company of holy saints. (59)

ਰੋਗ ਖੰਡਣਹ ॥ ਸਾਧ ਸੰਗੇਣਿ ਗੁਣ ਰਮਤ

ਨਾਨਕ ਸਰਣਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥ ੫੯ ॥

The Lord, who possesses a dark black frame (colour), with a sweet tongue, and protects the interests of the human beings, being incarnated in the form of (Lord) Krishna as a person, helps such persons, who are imbued with His love in their hearts. They never entertain enmity or vicious thoughts against anyone. Whosoever bows to such holy saints, finds this world as an embodiment of falsehood being perishable. Such persons then become a personification of the Lord through the Grace of friendly holy saints. (60)

ਸਿਆਮਲੰ ਮਧੁਰ ਮਾਨੁਖ੍ਰਿਦਯੰ ਭੂਮਿ ਵੈਰਣਹ

॥ ਨਿਵੰਤਿ ਹੋਵੰਤਿ ਮਿਥਿਆ ਚੇਤਨੰ ਸੰਤ ਸ੍ਰਜਨਹ

॥ ੬੦ ॥ ਅਚੇਤ ਮੂੜਾ ਨ ਜਾਣੰਤ ਘਟੰਤ ਸਾਸਾ

This foolish human being is so ignorant that he does not realise that his life span (number of breaths he is to complete) is shortening day by day, and his beautiful body is being destroyed (weakened) every day while the old age (the daughter of the god of death) is fast catching up, thus keeping man under its stronghold, Even then this human being remains engrossed in the love of the worldly pleasures among his family members, enjoying the worldly drama. O Nanak ! This human being thus goes on wandering through various forms of life in the cycle of births and deaths and gets fed up (tired) with his misgivings due to dual-mindedness. O Lord-benefactor ! I have sought Your support now, so pray protect me ! (61)

ਨਿਤ ਪ੍ਰਤੇ ॥ ਛਿਜੰਤ ਮਹਾ ਸੁੰਦਰੀ ਕਾਇਆ ਕਾਲ

ਕੰਨਿਆ ਗ੍ਰਾਸਤੇ ॥ ਰਚੰਤਿ ਪੁਰਖਹ ਕੁਟੰਬ ਲੀਲਾ

ਅਨਿਤ ਆਸਾ ਬਿਖਿਆ ਬਿਨੋਦ ॥ ਭ੍ਰਮੰਤਿ

ਭ੍ਰਮੰਤਿ ਬਹੁ ਜਨਮ ਹਾਰਿਓ ਸਰਣਿ ਨਾਨਕ

ਕਰੁਣਾ ਮਯਹ ॥ ੬੧ ॥ ਹੇ ਜਿਹਬੇ ਹੇ ਰਸਗੇ

ਮਧੁਰ ਪ੍ਰਿਅ ਤੁਯੰ ॥ ਸਤ ਹਤੰ ਪਰਮ ਬਾਦੰ

ਅਵਰਤ ਏਥਹ ਸੁਧ ਅਛਰਣਹ ॥ ਗੋਬਿੰਦ

ਦਾਮੋਦਰਮਧਵੇ ॥ ੬੨ ॥ ਗਰਬੰਤਿ ਨਾਰੀ ਮਦੋਨ

O my tongue ! You are a great lover and appreciator of various tastes of worldly pleasures, having developed great love for all sorts of worldly falsehood (pleasures), as such you have no love lost for the True Name of the Lord. I would however, explain to you the Guru's Word so as to remain imbued with the love of True Name, as you have lost track of Lord's True Name completely. Let us, therefore, recite the True Name of the Lord and remember the benevolent Lord, the creator and sustainer of this universe . (62)

ਮਤੰ ॥ ਬਲਵੰਤ ਬਲਾਤ ਕਾਰਣਹ ॥ ਚਰਨ

ਕਮਲ ਨਹ ਭਜੰਤ ਤ੍ਰਿਣ ਸਮਾਨਿ ਧ੍ਰਿਗੁ

ਜਨਮਨਹ ॥ ਹੇ ਪਪੀਲਕਾ ਗ੍ਰਾਸਤੇ ਗੋਬਿੰਦ

ਸਿਮਰਣ ਤੁਯੰ ਧਨੇ ॥ ਨਾਨਕ ਅਨਿਕ ਬਾਰ ਨਮੇ

ਨਮਹ ॥ ੬੩ ॥ ਤ੍ਰਿਣੰਤ ਮੇਰੰ ਸਹਕੰਤ ਹਰੀਅੰ

Cursed is the life of such persons, who remain engrossed in sexual pleasures in the company of their spouses, fully intoxicated in their love and consider themselves proud with egoism very powerful. without remembering and worshipping the lotus-feet of the Lord, they are worth nothing, leading a wasteful life. O holy saints ! You are humble like the small ant but are truly wealthy possessing the treasure of True Name, and recitation of True Name is your greatest asset. O Nanak ! My salutations to such holy saints umpteen times with body, mind and speech. (63)

This insignificant human being, through the Guru's Grace,

॥ ਬੂਡੰ ਤ ਤਰੀਅੰ ਉਣੰ ਤ ਭਰੀਅੰ ॥ ਅੰਧਕਾਰ
ਕੋਟਿ ਸੂਰ ਉਜਾਰੰ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ
ਗੁਰ ਦਯਾਰੰ ॥ ੬੪ ॥ ਬ੍ਰਹਮਣਹ ਸੰਗਿ ਉਧਰਣੰ
ਬ੍ਰਹਮ ਕਰਮ ਜਿ ਪੂਰਣਹ ॥ ਆਤਮ ਰਤੰ ਸੰਸਾਰ
ਗਹੰ ਤੇ ਨਰ ਨਾਨਕ ਨਿਹਫਲਹ ॥ ੬੫ ॥ ਪਰ
ਦਰਬ ਹਿਰਣੰ ਬਹੁ ਵਿਘਨ ਕਰਣੰ ਉਚਰਣੰ ਸਰਬ
ਜੀਅ ਕਹ ॥ ਲਉ ਲਈ ਤ੍ਰਿਸਨਾ ਅਤਿਪਤਿ
ਮਨ ਮਾਏ ਕਰਮ ਕਰਤ ਸਿ ਸੂਕਰਹ ॥ ੬੬ ॥
ਮਤੇ ਸਮੇਵ ਚਰਣੰ ਉਧਰਣੰ ਭੈ ਦੁਤਰਹ ॥
ਅਨੇਕ ਪਾਤਿਕ ਹਰਣੰ ਨਾਨਕ ਸਾਧ ਸੰਗਮ ਨ
ਸੰਸਯਹ ॥ ੬੭ ॥ ੪ ॥

ਮਹਲਾ ੫ ਗਾਥਾ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਪੂਰ ਪੁਹਪ ਸੁਗੰਧਾ ਪਰਸ ਮਾਨੁਖ ਦੇਹ
ਮਲੀਣੰ ॥ ਮਜਾ ਰੁਧਿਰ ਦੂਰੰਧਾ ਨਾਨਕ ਅਥਿ
ਗਰਬੇਣ ਅਗਾਨਣੇ ॥ ੧ ॥ ਪਰਮਾਣੇ ਪਰਜੰਤ
ਆਕਾਸਹ ਦੀਪ ਲੇਅ ਸਿਖੰਡਣਹ ॥ ਗਛਣ ਨੈਣ
ਭਾਰੇਣ ਨਾਨਕ ਬਿਨਾ ਸਾਧੂ ਨ ਸਿਧਤੇ ॥ ੨ ॥
ਜਾਣੇ ਸਤਿ ਹੋਵੰਤੋ ਮਰਣੇ ਦ੍ਰਿਸਟੇਣ ਮਿਥਿਆ ॥
ਕੀਰਤਿ ਸਾਥਿ ਚਲੰਥੋ ਭਣੰਤਿ ਨਾਨਕ ਸਾਧ

becomes really strong like a mountain (sume'r mountain) and a personification of the Lord, and blossoms forth with True Name from a dried up tree without the support of True Name. Thus a drowning person is enabled to cross this ocean of life, and the person without any virtues becomes filled up with all qualities and virtues through the Lord's Grace. O Nanak ! When the Guru, an embodiment of the Lord, bestows His Grace and benevolence on us, our ignorant, heart groping in the darkness of ignorance and lack of knowledge becomes enlightened with the light of knowledge, as if millions of Suns were responsible for such light and illumination. (64)

The persons, in the company of Brahmins adept in the study and knowledge of Vedas, attain salvation. O Nanak ! However, the brahmins, who are only interested in their own personal development and look after their physical and body needs and requirements (without the support of True Name) lead a fruitless and worthless life. (65)

The persons, who are engaged in stealing others' wealth and putting obstacles in other's affairs are only concerned in amassing worldly possessions (worldly falsehood) and are functioning like swine (pigs). (66)

O Nanak ! The persons, who are imbued with the love of the lotus-feet of the Lord, are enabled to cross this dreadful and tortuous ocean of life successfully. Moreover, there is not even an iota of doubt that it is the company of the holy saints which curbs and destroys all our sins, (and finally unites us with the Lord almighty). (67-4)

Mahala - 5 Gatha Ik onkar satgur prasad (karpur puhap sugandha.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Nanak ! The Pandits should realise that aromatic flowers like (Mushak kapoor) (those of) camphor and other scented articles become filthy, by getting in touch with this human body. But this human being, being blessed with such a dirty human frame, whose blood is full of the filth of such bad smelling things, is engrossed in egoism due to his ignorance and lack of knowledge. (1)

O Nanak ! Even if this human being, having such occult powers as to enable him wander over all the seven regions in the sky alongwith other islands like a small worm, within a moment (during the twinkling of the eye) cannot attain salvation without the guidance and the company of holy saints. (2)

O Nanak ! Let us realise that the certainty of death is a fundamental truth and this world which we perceive as real, is unreal (transitory) and false. The only thing which accompanies

ਸੰਗੇਣ ॥ ੩ ॥ ਮਾਯਾ ਚਿਤ ਭਰਮੇਣ ਇਸਟ

man after death (to the next world is the True Name and the singing of the Lord's praises, in the company of holy saints. (3)

ਮਿਤ੍ਰੇਖੁ ਬਾਂਧਵਹ ॥ ਲਬਧੰ, ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ

This worldly falsehood (Maya) has enamoured the whole world and engulfed it in the love of one's near and dear ones including other friends, thus engrossing the human mind in the worldly bondage. O Nanak ! It is through the company of holy saints and by reciting True Name of the Lord-Creator that this man attains Truth, the True Lord, instead of enjoying the peace and tranquillity of mind. (4)

ਸੁਖ ਅਸਥਾਨੰ ਗੋਪਾਲ ਭਜਣੰ ॥ ੪ ॥ ਮੈਲਾਗਰ

ਸੰਗੇਣ ਨਿੰਮੁ ਬਿਰਖ ਸਿ ਚੰਦਨਹ ॥ ਨਿਕਟਿ

O Nanak ! A neem or a bitter tree, in the vicinity of the jungle of sandal wood, becomes full of aroma and fragrance through its company, whereas the bamboo tree next to sandal wood tree, due to its arrogance and ego, remains unaffected by the scented smell rather burns itself through its own heat of egoism. (5)

ਬਸੰਤੋ ਬਾਂਸੋ ਨਾਨਕ ਅਹੰ ਬੁਧਿ ਨ ਬੋਹਤੇ ॥ ੫

॥ ਗਾਥਾ ਗੁੰਫ ਗੋਪਾਲ ਕਥੰ ਮਥੰ ਮਾਨ ਮਰਦਨਹ

॥ ਹਤੰ ਪੰਚ ਸਤ੍ਰੇਣ ਨਾਨਕ ਹਰਿ ਬਾਣੇ ਪ੍ਰਹਾਰਣਹ

This composition of the Guru's Word, called Gatha, comprises the praises of the Lord-Creator, which dispels all our egoistic tendencies alongwith vicious thoughts and sinful actions including the vice of dual mindedness.

॥ ੬ ॥ ਬਚਨ ਸਾਧ ਸੁਖ ਪੰਥਾ ਲਹੰਥਾ ਬਡ

ਕਰਮਣਹ ॥ ਰਹੰਤਾ ਜਨਮ ਮਰਣੇਨ ਰਮਣੰ

O Nanak ! ! By reciting the True Name of the Lord we are enabled to get rid of the five vices like the sexual desires and attain the Lord's love. (6)

ਨਾਨਕ ਹਰਿ ਕੀਰਤਨਹ ॥ ੭ ॥ ਪਤ੍ਰ ਭੁਰਿਜੇਣ

ਝੜੀਯੰ ਨਹ ਜੜੀਅੰ ਪੇਡ ਸੰਪਤਾ ॥ ਨਾਮੁ ਬਿਹੂਣ

O Nanak ! It is only the few fortunate persons, predestined by Lord's Will, who attain the True path of salvation through the company of holy saints by listening to their discourses. Thus the human being gets free of the cycle of births and deaths by singing the praises of the Lord. (7)

ਬਿਖਮਤਾ ਨਾਨਕ ਬਹੰਤਿ ਜੋਨਿ ਬਾਸਰੋ ਰੈਣੀ ॥

੮ ॥ ਭਾਵਨੀ ਸਾਧ ਸੰਗੇਣ ਲਭੰਤੰ ਬਡ ਭਾਗਣਹ

O Nanak ! The human being undergoes the torture of the cycle of births and deaths passing through various forms of life all the time (day and night) just as the leaves fall off from the trees during a particular season but cannot be joined (attached) again with the same tree. (8)

॥ ਹਰਿ ਨਾਮ ਗੁਣ ਰਮਣੰ ਨਾਨਕ ਸੰਸਾਰ ਸਾਗਰ

ਨਹ ਬਿਆਪਣਹ ॥ ੯ ॥ ਗਾਥਾ ਗੂੜ ਅਪਾਰੰ

O Nanak ! The fortunate persons predestined by Lord's Will, alone seek the company of holy saints with faith as such these persons are not pestered by the vices of this dreadful ocean of life by singing the Lord's praises in the company of holy saints. (9)

ਸਮਝਣੰ ਬਿਰਲਾ ਜਨਹ ॥ ਸੰਸਾਰ ਕਾਮ ਤਜਣੰ

ਨਾਨਕ ਗੋਬਿੰਦ ਰਮਣੰ ਸਾਧ ਸੰਗਮਹ ॥ ੧੦

The description (story) of the limitless Lord is understood by few persons only. O Nanak ! It is rather difficult to sing the praises of the Lord in the company of holy saints, having got rid of the worldly pleasures and worldly falsehood. So we should try to recite Lord's True Name in the company of holy

ਸੁਮੰਤ੍ਰ ਸਾਧ ਬਚਨਾ ਕੋਟਿ ਦੇਖ ਬਿਨਾਸਨਹ ॥

ਹਰਿ ਚਰਣ ਕਮਲ ਧ੍ਰਾਨੰ ਨਾਨਕ ਕੁਲ ਸਮੂਹ
ਉਧਾਰਣਹ ॥ ੧੧ ॥ ਸੁੰਦਰ ਮੰਦਰ ਸੈਣਹ
ਜੇਣ ਮਧ ਹਰਿ ਕੀਰਤਨਹ ॥ ਮੁਕਤੇ ਰਮਣ
ਗੋਬਿੰਦਹ ਨਾਨਕ ਲਬਧ, ਬਡ ਭਾਗਣਹ ॥
੧੨ ॥ ਹਰਿ ਲਬਧੇ ਮਿਤ੍ਰ ਸੁਮਿਤ੍ਰੇ ॥ ਬਿਦਾਰਣ
ਕਦੇ ਨ ਚਿਤ੍ਰੇ ॥ ਜਾ ਕਾ ਅਸਥਲੁ ਤੇਲੁ ਅਮਿਤ੍ਰੇ
॥ ਸੁੇਈ ਨਾਨਕ ਸਖਾ ਜੀਅ ਸੰਗਿ ਕਿਤ੍ਰੇ ॥
੧੩ ॥ ਅਪਜਸੰ ਮਿਟੰਤ ਸਤ ਪ੍ਰਤ੍ਰਹ ॥
ਸਿਮਰਤਬ ਚਿਦੈ ਗੁਰ ਮੰਤ੍ਰਣਹ ॥ ਪ੍ਰੀਤਮ
ਭਗਵਾਨ ਅਚੁਤ ॥ ਨਾਨਕ ਸੰਸਾਰ ਸਾਗਰ
ਤਾਰਣਹ ॥ ੧੪ ॥ ਮਰਣੰ ਬਿਸਰਣੰ ਗੋਬਿੰਦਹ
॥ ਜੀਵਣੰ ਹਰਿ ਨਾਮ ਧ੍ਰਾਵਣਹ ॥ ਲਭਣੰ ਸਾਧ
ਸੰਗੇਣ ॥ ਨਾਨਕ ਹਰਿ ਪੂਰਬਿ ਲਿਖਣਹ ॥
੧੫ ॥ ਦਸਨ ਬਿਹੂਨ ਭੁਯੰਗੀ ਮੰਤ੍ਰ ਗਾਰੁੜੀ
ਨਿਵਾਰੰ ॥ ਬਾਧਿ ਉਪਾੜਣ ਸੰਤੰ ॥ ਨਾਨਕ
ਲਬਧ ਕਰਮਣਹ ॥ ੧੬ ॥ ਜਬ ਕਬ ਰਮਣੰ
ਸਰਣੰ ਸਰਬਤ੍ਰ ਜੀਅਣਹ ॥ ਤਬ ਲਗਣੰ
ਪ੍ਰੇਮ ਨਾਨਕ ॥ ਪਰਸਾਦੰ ਗੁਰ ਦਰਸਨਹ ॥

saints.(10)

The sayings of the holy saints in trying to explain the Guru's Word, are capable of destroying corers of (millions of) our sins. O Nanak ! The person, who remembers the True Lord by concentrating on the lotus-feet of the Lord, enables his whole clan of family members to attain salvation. (11)

The place (abode) is really beautiful where the praises of the Lord are being sung (where kirtan is being recited).

O Nanak ! The persons, who recite the True Name of the Lord, attain salvation, but the True Name of the Lord is recited by few fortunate persons only, who are pre-destined by the Lord's Will. (12)

The friendly Lord is attained by us through the company (friendship) of holy saints only, but the Lord does not pester the mind of any person. O Nanak ! We have endeared ourselves to the True Lord, whose company through His holy saints, is beyond any limits or our comprehension, being priceless. (13)

When a really true and worthy son is born, we get rid of all our disgust or bad reputation, similarly it is worthwhile to inculcate the love of True Lord in our hearts and recite True Name just as having given birth to a worthy son. O Nanak ! The recitation of Lord's True Name enables us to cross this ocean of life successfully. (14)

O Nanak ! The spiritual death is caused by forsaking the Lord's True Name while true life consists in reciting the True Name. (One enjoys living a worthwhile life by reciting True Name) but this facility (boon) of reciting Lord's True Name is attained by few fortunate persons only, who are pre-destined by Lord's Will (due to their good deeds only). (15)

O Nanak ! We are enabled to seek the company of (True Name) holy saints through our good fortune, who could help us cast away all our vicious thoughts and dual-mindedness. Just as a snake bite by a snake without teeth is not poisonous but the snake bite by a snake with teeth intact would be fatal being poisonous, which could be cured with the help of some magical mantr (sermon). Similarly our egoism could be eliminated normally but when someone suffers from egoism alongwith the malady of dual-mindedness then only the Guru's Word (teachings) could cure us from this malady. (16)

It is the True Lord alone, who pervades all over, being omni-present and is the main-stay of all the beings. O Nanak ! We could develop the love of the True Lord by having a

੧੭ ॥ ਚਰਣਾਰਬਿੰਦ ਮਨ ਬਿਧੀ ॥ ਸਿਧ੍ਯੁ ਸਰਬ
ਕੁਸਲਣਹ ॥ ਗਾਥਾ ਗਾਵੀਤਿ ਨਾਨਕ ਭਬੰ ਪਰਾ
ਪੂਰਬਣਹ ॥ ੧੮ ॥ ਸੁਭ ਬਚਨ ਰਮਣੀ ਗਵਣੀ
ਸਾਧ ਸੰਗੇਣ ਉਧਰਣਹ ॥ ਸੰਸਾਰ ਸਾਗਰੀ
ਨਾਨਕ ਪੁਨਰਪਿ ਜਨਮ ਨ ਲਭਤੇ ॥ ੧੯ ॥
ਬੇਦ ਪੁਰਾਣ ਸਾਸਤ੍ਰ ਬੀਚਾਰੀ ॥ ਏਕੰਕਾਰ ਨਾਮ
ਉਰ ਧਾਰੀ ॥ ਕੁਲਹ ਸਮੂਹ ਸਗਲ ਉਧਾਰੀ ॥
ਬਡਭਾਗੀ ਨਾਨਕ ਕੋ ਤਾਰੀ ॥ ੨੦ ॥ ਸਿਮਰਣੀ
ਗੋਬਿੰਦ ਨਾਮ ਉਧਰਣੀ ਕੁਲ ਸਮੂਹਣਹ ॥
ਲਬਧਿਅੰ ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ ਵਡਭਾਗੀ
ਭੇਟੀਤਿ ਦਰਸਨਹ ॥ ੨੧ ॥ ਸਰਬ ਦੇਖ
ਪਰੀਤਿਆਗੀ ਸਰਬ ਧਰਮ ਦ੍ਰਿੜਤਣ : ॥
ਲਬਧੇਣਿ ਸਾਧ ਸੰਗੇਣਿ ਨਾਨਕ ਮਸਤਕਿ
ਲਿਖਣੁ ॥ ੨੨ ॥ ਹੋਯੋ ਹੈ ਹੋਵੰਤੋ ਹਰਣ ਭਰਣ
ਸੰਪੂਰਣੁ ॥ ਸਾਧੂ ਸਤਮ ਜਾਣੇ ਨਾਨਕ ਪ੍ਰੀਤਿ
ਕਾਰਣੀ ॥ ੨੩ ॥ ਸੁਖੇਣ ਬੈਣ ਰਤਨੰ ਰਚਨੰ
ਕਸੰਭ ਰੰਗਣ : ॥ ਰੋਗ ਸੋਗ ਬਿਓਗੀ ਨਾਨਕ
ਸੁਖੁ ਨ ਸੁਪਨਹ ॥ ੨੪ ॥

glimpse of the Guru and through the Grace of the Guru. (17)

The person, whose mind is concentrating on the lotus-feet of the True Lord, gets all his sins and vicious thoughts (destroyed) cast away. O Nanak ! The persons, who have been enlightened with the knowledge of the Lord's secrets through good fortune (based on their god deeds) always sing the praises of the Lord whether in the past or in future. (18)

O Nanak ! By singing the praises of the Lord (by repeating Lord's virtues) in the company of holy saints enabled us to cross this ocean of life successfully. Such a person does not follow the cycle of births and deaths, having crossed this ocean of life successfully. (19)

The person, who has imbibed the love of the Lord's True Name in his heart, by studying and deliberating the Vedas, Puranas and Smritis, has enabled the whole clan, including all the family members to attain salvation. O Nanak ! There are a few fortunate persons, who have crossed this ocean of life successfully and helped others as well to attain salvation. (20)

By reciting Lord's True Name, may families could attain salvation. O Nanak ! This True Name could be attained in the company of holy saints only, whereas this association of holy saints is gained by few fortunate persons only, who are predestined by Lord's Will. (21)

O Nanak ! It is through the company of holy saints only that we could inculcate the love of the Lord in our hearts by ridding ourselves of all our sins and vicious thoughts. Even the religious fervour is attained by ridding ourselves of our afflictions through their company. (22)

The Lord, who has created and sustained the whole universe and is capable of destroying it as and when it pleases Him, was ever existent during the three ages, past, present and future. O Nanak ! Let it be clearly understood that the main basis of Lord's love has been the presence of such holy and great saints only. (23)

The persons, who have not developed the love for the Guru's Word, capable of giving peace and tranquillity of mind but are engrossed in the love of worldly falsehood like the Kusumbh flower whose beauty lasts for a shore while and then perishes, get separated from the Lord. O Nanak ! Such persons are always engulfed by afflictions and sufferings, being separated from the Lord and never enjoy peace and eternal bliss even in their dreams. (24)

ਫੁਨਹੇ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਾਥਿ ਕਲੰਮ ਅਰੰਮ ਮਸਤਕਿ ਲੇਖਾਵਤੀ ॥

ਉਰਥਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ ॥

ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ ॥

ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥ ੧

॥ ਸੰਤ ਸਭਾ ਮਹਿ ਬੈਸਿ ਕਿ ਕੀਰਤਿ ਮੈ ਕਹਾਂ ॥

ਅਰਪੀ ਸਭੁ ਸੀਗਾਰੁ ਏਹੁ ਜੀਉ ਸਭੁ ਦਿਵਾ ॥

ਆਸ ਪਿਆਸੀ ਸੇਜ ਸੁ ਕੰਤਿ ਵਿਛਾਈਐ ॥

ਹਰਿਹਾਂ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ਤ ਸਾਜਨੁ ਪਾਈਐ

॥ ੨ ॥ ਸਖੀ ਕਾਜਲ ਹਾਰ ਤੰਬੋਲ ਸਭੈ ਕਿਛੁ

ਸਾਜਿਆ ॥ ਸੋਲਹ ਕੀਏ ਸੀਗਾਰ ਕਿ ਅੰਜਨੁ

ਪਾਜਿਆ ॥ ਜੇ ਘਰਿ ਆਵੈ ਕੰਤੁ ਤ ਸਭੁ ਕਿਛੁ

ਪਾਈਐ ॥ ਹਰਿਹਾਂ ਕੰਤੈ ਬਾਝੁ ਸੀਗਾਰੁ ਸਭੁ

ਬਿਰਥਾ ਜਾਈਐ ॥ ੩ ॥ ਜਿਸੁ ਘਰਿ ਵਸਿਆ

ਕੰਤੁ ਸਾ ਵਡਭਾਗਣੇ ॥ ਤਿਸੁ ਬਣਿਆ ਹਭੁ

ਸੀਗਾਰੁ ਸਾਈ ਸੋਹਾਗਣੇ ॥ ਹਉ ਸੁਤੀ ਹੋਇ

ਅਚਿੰਤ ਮਨਿ ਆਸ ਪੁਰਾਈਆ ॥ ਹਰਿਹਾਂ ਜਾ

ਘਰਿ ਆਇਆ ਕੰਤੁ ਤ ਸਭੁ ਕਿਛੁ ਪਾਈਆ ॥

੪ ॥ ਆਸਾ ਇਤੀ ਆਸ ਕਿ ਆਸ ਪੁਰਾਈਐ ॥

ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਤ ਪੂਰਾ ਪਾਈਐ ॥

ਮੈ ਤਨਿ ਅਵਗਣ ਬਹੁਤੁ ਕਿ ਅਵਗਣ ਛਾਇਆ

Phunhai Mahala - 5 *Ik onkar satgur prasad (Hath kalum agam mastak lekhavti.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord, beyond our comprehension ! It is the pen of Your Will, which dictates the fortunes of individuals and embosses it on their foreheads as per Your Will, O Lord - with beautiful personality ! You are pervading all the beings, mingled in equal measure with all . O Nanak ! It is not possible for my tongue to sing the Lord's praises, as His Greatness is par excellence. I am enamoured by having a glimpse of the Lord and offer myself as a sacrifice to such a Lord. (1)

O Lord! How could I sing Your praises (being) in the company of holy saints ? I could only offer all my embellishments and my beautiful ornaments to You including my very life even. (I would offer my services to You during my whole life). I would offer myself with all my hopes and pining for Your glimpse (having thirst for Your vision) I would offer my heart as a bed-spread for the Lord-spouse so as to offer Him my life with full self surrender. But it is through great fortune, if pre-destined by Lord's Will, that we could attain such a beloved friendly Lord ! (2)

O dear friend! I have used all the beauty aids and tried to embellish myself with the collyrium of meditation, the rosary of True Name and the beetal of sweet speech. I have further inculcated the Lord's love and controlled my ten senses with five vices and my mind as the ornaments of sixteen types and used the collyrium of knowledge of Shastras but all these ornamental efforts would be worthwhile provided the Lord-spouse comes to join you in your conjugal bliss, otherwise all these efforts at beautification will go to waste. (3)

The person is really fortunate in whose company, the Lord-spouse enjoys His stay (abode) and such a person is truly loved by the Lord-spouse and all his ornamental efforts are fruitful like the wedded woman who enjoys the company of her spouse having fulfilled all her desires. One could relax without any worry or fear and one enjoys all the bliss of life provided the Lord-spouse unites him with Himself. (4)

O Lord ! I have pinned great hopes on You and am sure that these hopes will be fulfilled by You but it is through the Guru's Grace only that one could attain the Lord-sublime. I am full of vices and sinful thoughts so that the mind is covered

॥ ਹਰਿਹਾਂ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਤ ਮਨੁ
ਠਹਰਾਇਆ ॥ ੫ ॥ ਕਹੁ ਨਾਨਕ ਬੇਅੰਤੁ ਬੇਅੰਤੁ
ਧਿਆਇਆ ॥ ਦੁਤਰੁ ਇਹੁ ਸੰਸਾਰੁ ਸਤਿਗੁਰੁ
ਤਰਾਇਆ ॥ ਮਿਟਿਆ ਆਵਾ ਗਉਣੁ ਜਾਂ ਪੂਰਾ
ਪਾਇਆ ॥ ਹਰਿਹਾਂ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ
ਸਤਿਗੁਰ ਤੇ ਪਾਇਆ ॥ ੬ ॥ ਮੇਰੈ ਹਾਥਿ ਪਦਮੁ
ਆਗਨਿ ਸੁਖ ਬਾਸਨਾ ॥ ਸਖੀ ਮੇਰੈ ਕੰਠਿ ਰਤੰਨੁ
ਪੇਖਿ ਦੁਖੁ ਨਾਸਨਾ ॥ ਬਾਸਉ ਸੰਗਿ ਗੁਪਾਲ
ਸਗਲ ਸੁਖ ਰਾਸਿ ਹਰਿ ॥ ਹਰਿਹਾਂ ਰਿਧਿ ਸਿਧਿ
ਨਵ ਨਿਧਿ ਬਸਹਿ ਜਿਸੁ ਸਦਾ ਕਰਿ ॥ ੭ ॥ ਪਰ
ਕ੍ਰਿਅ ਰਾਵਣਿ ਜਾਹਿ ਸੇਈ ਤਾ ਲਾਜੀਅਹਿ ॥
ਨਿਤਪ੍ਰਤਿ ਹਿਰਹਿ ਪਰ ਦਰਬੁ ਛਿਦ੍ਰ ਕਤ
ਢਾਕੀਅਹਿ ॥ ਹਰਿ ਗੁਣ ਰਮਤ ਪਵਿਤ੍ਰ ਸਗਲ
ਕੁਲ ਤਾਰਈ ॥ ਹਰਿਹਾਂ ਸੁਨਤੇ ਭਏ ਪੁਨੀਤ
ਪਾਰਬ੍ਰਹਮੁ ਬੀਚਾਰਈ ॥ ੮ ॥ ਊਪਰਿ ਬਨੈ ਅਕਾਸੁ
ਤਲੈ ਧਰ ਸੋਹਤੀ ॥ ਦਹ ਦਿਸ ਚਮਕੈ ਬੀਜੁਲਿ
ਮੁਖ ਕਉ ਜੋਹਤੀ ॥ ਖੋਜਤ ਫਿਰਉ ਬਿਦੇਸਿ ਪੀਉ
ਕਤ ਪਾਈਐ ॥ ਹਰਿਹਾਂ ਜੇ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ
ਤ ਦਰਸਿ ਸਮਾਈਐ ॥ ੯ ॥ ਡਿਠੇ ਸਭੇ ਥਾਵ
ਨਹੀ ਤੁਧੁ ਜੋਹਿਆ ॥ ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੇ ਤਾਂ
ਤੂੰ ਸੋਹਿਆ ॥ ਵਸਦੀ ਸਘਨ ਅਪਾਰ ਅਨੂਪ

by a vicious body, but my mind has stabilised now being protected against the evil forces, by the Grace of the True Guru.

(5)

O Nanak ! The True Guru has helped and enabled those persons to cross this tortuous ocean of life successfully, who have meditated and recited the True Name of the limitless Lord many a time. Once, we attained the Lord-sublime all our pangs of separation, including the cycle of births and deaths, have been discarded. O Brother ! Finally it is through the Grace of the True Guru alone, that we have realised and partaken the nectar of True Name of the Lord. (6)

O dear friend ! The courtyard of my heart (soul) has blossomed forth with joy and bliss, as my mind was filled with the love of the True Lord like the lotus flower blooming into fragrance. Now the jewel of True Name has shone forth round my neck, seeing which all the sufferings and ills have taken to wings. Now I abide in the company of the Lord-Creator and sustainer of the world, who possesses the principal amount of all worldly pleasures and comforts and in whose hands all the occult powers, including *Ridhis*, *Sidhis* and the nine worldly treasures are concentrated and maintained. (7)

The persons, who cast an evil eye on the other's women have to face the True Lord with shame and disgust. Similarly the persons, who are busy stealing other's wealth, have to face sufferings and tribulations on being caught. But the persons, who sing the praises of the Lord always, purify themselves and enable their whole clan (family members) to attain salvation. O Brother ! The persons, who listen to the Lord's True Name with full devotion, get purified by mediating on the Lord's True Name through the Guru's Word. (8)

The Lord has spread the vast expanse of skies as the cover overhead with the Earth as the beautiful floor beneath, while the light of His enlightenment shines forth which I am watching bewitchingly. I have been seeking for such a wonderful Lord-spouse all over the foreign lands. O friend ! Kindly enlighten me as to how and where to seek such a beloved Lord ? O Brother ! It is only through good fortune, being pre-destined by Lord's Will, that we could merge with the True Lord, having perceived His glimpse once. (9)

O Nanak ! We have been all over the world but have not seen any beautiful and worthy places like the company of holy saints at Ramdasapur (found here), which has become

ਰਾਮਦਾਸ ਪੁਰ ॥ ਹਰਿਹਾਂ ਨਾਨਕ ਕਸਮਲ ਜਾਹਿ
ਨਾਇਐ ਰਾਮਦਾਸ ਸਰ ॥ ੧੦ ॥ ਚਾਤ੍ਰਿਕ ਚਿਤ
ਸੁਚਿਤ ਸੁ ਸਾਜਨੁ ਚਾਹੀਐ ॥ ਜਿਸੁ ਸੀਗਿ ਲਾਗੇ
ਪ੍ਰਾਣ ਤਿਸੈ ਕਉ ਆਹੀਐ ॥ ਬਨੁ ਬਨੁ ਫਿਰਤ
ਉਦਾਸ ਬੁੰਦ ਜਲ ਕਾਰਣੇ ॥ ਹਰਿਹਾਂ ਤਿਉ ਹਰਿ
ਜਨੁ ਮਾਂਗੈ ਨਾਮੁ ਨਾਨਕ ਬਲਿਹਾਰਣੇ ॥ ੧੧ ॥
ਮਿਤ ਕਾ ਚਿਤੁ ਅਨੂਪੁ ਮਰੰਮੁ ਨ ਜਾਨੀਐ ॥
ਗਾਹਕ ਗੁਨੀ ਅਪਾਰ ਸੁ ਤਤੁ ਪਛਾਨੀਐ ॥
ਚਿਤਹਿ ਚਿਤੁ ਸਮਾਇ ਤ ਹੋਵੈ ਰੰਗੁ ਘਨਾ ॥
ਹਰਿਹਾਂ ਚੰਚਲ ਚੋਰਹਿ ਮਾਰਿ ਤ ਪਾਵਹਿ ਸਚੁ
ਧਨਾ ॥ ੧੨ ॥ ਸੁਪਨੈ ਊਭੀ ਭਈ ਗਹਿਓ ਕੀ
ਨ ਅੰਚਲਾ ॥ ਸੁੰਦਰ ਪੁਰਖ ਬਿਰਾਜਿਤ ਪੇਖਿ ਮਨੁ
ਬੰਚਲਾ ॥ ਖੋਜਉ ਤਾ ਕੇ ਚਰਣ ਕਹਹੁ ਕਤ
ਪਾਈਐ ॥ ਹਰਿਹਾਂ ਸੋਈ ਜਤੰਨੁ ਬਤਾਇ ਸਖੀ
ਪ੍ਰਿਉ ਪਾਈਐ ॥ ੧੩ ॥ ਨੈਣ ਨ ਦੇਖਹਿ ਸਾਧ
ਸਿ ਨੈਣ ਬਿਹਾਲਿਆ ॥ ਕਰਨ ਨ ਸੁਨਹੀ ਨਾਦੁ
ਕਰਨ ਮੁੰਦਿ ਘਾਲਿਆ ॥ ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ
ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ ॥ ਹਰਿਹਾਂ ਜਬ ਬਿਸਰੈ
ਗੋਬਿਦ ਰਾਇ ਦਿਨੇ ਦਿਨੁ ਘਟੀਐ ॥ ੧੪ ॥
ਪੰਕਜ ਫਾਥੇ ਪੰਕ ਮਹਾ ਮਦ ਗੁੰਢਿਆ ॥ ਅੰਗ
ਸੰਗ ਉਰਝਾਇ ਬਿਸਰਤੇ ਸੁੰਢਿਆ ॥ ਹੈ ਕੋਉ

renowned and acclaimed being created by the Lord Himself, who fulfils all our desires. This abode of the Lord-sublime, in the form of the city (town) of Ramdasapur with good population is truly beautiful and wonderful accommodating the association of holy saints. We could wash away all our sins by bathing at such a place of holy congregations by paying our obeisance to such a holy place. (10)

O Nanak ! I offer myself as a sacrifice to such persons, who are seekers of the Lord's True Name with love and devotion just as the toad (chatrick) is craving for the rain-drop with great longing and love and his existence rests on the attainment of this rain-drop only Similarly the Lord's beloved is seeking the Lord's True Name all over the place just as the papiya is roaming around the (forest) jungles in desperation in search of the rain-drop. (11)

The True Lord, the beloved friend of all humanity, is truly beautiful whose secrets are not known or realised by us; it is only the true customer, full of all the virtues of a holy saint, who has realised the Truth and known His secrets. Such a person, who is imbued with the love of the Lord and merges with Him, enjoys the bliss of His glimpse. Infact, we could attain the treasure of True Name by overcoming vices like sexual desires as the clever thieves operating within us. (12)

O friend ! The Lord had appeared in my dream and I perceived two different individuals, myself and the Lord. Why did you not then hold His hand (support) and unite with Him by reciting True Name ? O dear saintly friend ! I was so much enamoured by His glimpse (vision) that I lost complete control over myself and forgot catching hold of His support firmly. O friend ! Having lost Him once I am again trying to seek Him. Pray tell me how to contact Him now ? O Brother ! Tell me some ways and means of attaining the beloved Lord ? (13)

The eyes which do not perceive the holy saints, are always suffering with the pain of separation. The ears which do not hear the praises of the Lord being sung through the Guru's Word deserve to be blocked completely. (not to hear anything else); the tongue, which does not recite Lord's True Name deserves to be cut into pieces and bits. O Brother ! We incur great losses every day when we forget to recite the True Name of the Lord. (14)

O Brother ! The lotus-flowers are fully engulfed by the muddy waters, though the whole collection of lotus flowers is

ਐਸਾ ਮੀਤੁ ਜਿ ਤੋਰੈ ਬਿਖਮ ਗਾਠਿ ॥ ਨਾਨਕ
ਇਕੁ ਸ੍ਰੀਧਰ ਨਾਥੁ ਜਿ ਟੂਟੇ ਲੇਇ ਸਾਠਿ ॥ ੧੫
॥ ਧਾਵਉ ਦਸਾ ਅਨੇਕ ਪ੍ਰੇਮ ਪ੍ਰਭ ਕਾਰਣੇ ॥ ਪੰਚ
ਸਤਾਵਹਿ ਦੂਤ ਕਵਨ ਬਿਧਿ ਮਾਰਣੇ ॥ ਤੀਖਣ
ਬਾਣ ਚਲਾਇ ਨਾਮੁ ਪ੍ਰਭ ਧਾਈਐ ॥ ਹਰਿਹਰਾਂ
ਮਹਾਂ ਬਿਖਾਦੀ ਘਾਤ ਪੂਰਨ ਗੁਰੁ ਪਾਈਐ ॥ ੧੬
॥ ਸਤਿਗੁਰ ਕੀਨੀ ਦਾਤਿ ਮੂਲਿ ਨ ਨਿਖੁਟਈ ॥
ਖਾਵਹੁ ਭੁੰਚਹੁ ਸਭਿ ਗੁਰਮੁਖਿ ਛੁਟਈ ॥ ਅੰਮ੍ਰਿਤੁ
ਨਾਮੁ ਨਿਧਾਨੁ ਦਿਤਾ ਤੁਸਿ ਹਰਿ ॥ ਨਾਨਕ ਸਦਾ
ਅਰਾਧਿ ਕਦੇ ਨ ਜਾਂਹਿ ਮਰਿ ॥ ੧੭ ॥ ਜਿਥੈ
ਜਾਏ ਭਗਤੁ ਸੁ ਥਾਨੁ ਸੁਹਾਵਣਾ ॥ ਸਗਲੇ ਹੋਏ
ਸੁਖ ਹਰਿ ਨਾਮੁ ਧਿਆਵਣਾ ॥ ਜੀਅ ਕਰਨਿ
ਜੈਕਾਰੁ ਨਿੰਦਕ ਮੁਏ ਪਚਿ ॥ ਸਾਜਨ ਮਨਿ ਆਨੰਦੁ
ਨਾਨਕ ਨਾਮੁ ਜਪਿ ॥ ੧੮ ॥ ਪਾਵਨ ਪਤਿਤ
ਪੁਨੀਤ ਕਤਹ ਨਹੀ ਸੇਵੀਐ ॥ ਝੂਠੇ ਰੰਗਿ ਖੁਆਰੁ
ਕਹਾਂ ਲਗੁ ਖੇਵੀਐ ॥ ਹਰਿਚੰਦਉਰੀ ਪੇਖਿ ਕਾਹੇ
ਸੁਖੁ ਮਾਨਿਆ ॥ ਹਰਿਹਰਾਂ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ
ਜਿ ਦਰਗਹਿ ਜਾਨਿਆ ॥ ੧੯ ॥ ਕੀਨੇ ਕਰਮ
ਅਨੇਕ ਗਵਾਰ ਬਿਕਾਰ ਘਨ ॥ ਮਹਾ ਦੂਰਧਿਤ
ਵਾਸੁ ਸਠ ਕਾ ਛਾਰੁ ਤਨ ॥ ਫਿਰਤਉ ਗਰਬ
ਗੁਬਾਰਿ ਮਰਣੁ ਨਹ ਜਾਨਈ ॥ ਹਰਿਹਰਾਂ

intertwined to give fragrance around, being full of the filth of mud as if forgetful of any sense of cleanliness. Is there any friend of the flowers, who could free them from this difficult knot ? O Nanak ! There is only one Lord-spouse of the Maya (worldly falsehood) who lends support to it and keeps united with Himself all those separated from Him. (The whole world is engrossed in worldly falsehood like the lotus flowers, but it is the Lord Almighty alone who enables men to unite with Him, though separated from Him since ages). (15)

I am wandering in all the ten directions in search of the love of the Lord and am trying to find ways and means to control the five vices (vilifiers) like sexual desires which are pestering and troubling me all the time. The only solution lies in the recitation of True Name which is like shooting piercing arrows on these enemies (vices). If we were to attain the perfect Guru then we would realise the mode of controlling such vicious and troublesome things through the efficacy of True Name. (16)

The True Guru has bestowed this boon of True Name on some persons, which never gets dwindled (decreased) so that such Guru-minded persons enjoy their bliss alongwith others, thus getting free from the worldly bondage. O Nanak ! The Lord has blessed us with the treasure of the nectar of True Name, by reciting this True Name all the time, we never face any fear of death or complete extinction. (17)

The place of abode of the holy saints is really beautiful and by reciting True Name of the Lord, they always enjoy all the bliss of life. All the human beings salute such persons and praise them while the vilifiers face death and disgrace in their efforts. O Nanak ! The True friends (holy saints), enjoy the eternal bliss by reciting True Name. (18)

The faithless persons never worship the Lord, who purifies the sinners even, while these persons, being engrossed in false worldly pleasures do not last long and perish soon in their efforts at vilification.

O Man! How could you enjoy the bliss of life by perceiving the worldly falsehood like the milky way, which has no real existence. O Brother ! I would offer myself as a sacrifice to those Guru-minded persons, who are received with honour and acclaim in the Lord's Presence. (19)

This foolish human being has been engaged in various functions full of vicious and sinful action and this human body

ਹਰਿਚੰਦਉਰੀ ਪੇਖਿ ਕਾਹੇ ਸਚੁ ਮਾਨਈ ॥ ੨੦

॥ ਜਿਸ ਕੀ ਪੂਜੈ ਅਉਧ ਤਿਸੈ ਕਉਣੁ ਰਾਖਈ ॥

ਬੈਦਕ ਅਨਿਕ ਉਪਾਵ ਕਹਾਂ ਲਉ ਭਾਖਈ ॥

ਏਕੇ ਚੇਤਿ ਗਵਾਰ ਕਾਜਿ ਤੇਰੈ ਆਵਈ ॥ ਹਰਿਹਾਂ

ਬਿਨੁ ਨਾਵੈ ਤਨੁ ਛਾਹੁ ਬ੍ਰਿਥਾ ਸਭੁ ਜਾਵਈ ॥

੨੧ ॥ ਅਉਖਧੁ ਨਾਮੁ ਅਪਾਰੁ ਅਮੋਲਕੁ ਪੀਜਈ

॥ ਮਿਲਿ ਮਿਲਿ ਖਾਵਹਿ ਸੰਤ ਸਗਲ ਕਉ

ਦੀਜਈ ॥ ਜਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ਤਿਸੈ ਹੀ ਪਾਵਣੇ

॥ ਹਰਿਹਾਂ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ ਜਿ ਹਰਿ ਰੰਗੁ

ਰਾਵਣੇ ॥ ੨੨ ॥ ਵੈਦਾ ਸੰਦਾ ਸੰਗੁ ਇਕਠਾ

ਹੋਇਆ ॥ ਅਉਖਦ ਆਏ ਰਾਸਿ ਵਿਚਿ ਆਪਿ

ਖਲੋਇਆ ॥ ਜੋ ਜੋ ਓਨਾ ਕਰਮ ਸੁਕਰਮ ਹੋਇ

ਪਸਰਿਆ ॥ ਹਰਿਹਾਂ ਦੂਖ ਰੋਗ ਸਭਿ ਪਾਪ ਤਨ

ਤੇ ਖਿਸਰਿਆ ॥ ੨੩ ॥

ਚਉਬੋਲੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਮਨ ਜਉ ਇਸ ਪ੍ਰੇਮ ਕੀ ਦਮ ਕਿਹੁ ਹੋਤੀ ਸਾਟ

॥ ਰਾਵਨ ਹੁਤੇ ਸੁ ਰੰਕ ਨਹਿ ਜਿਨਿ ਸਿਰ ਦੀਨੇ

ਕਾਟਿ ॥ ੧ ॥ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਤਨੁ ਖਚਿ ਰਹਿਆ

ਬੀਚੁ ਨ ਰਾਈ ਹੋਤ ॥ ਚਰਨ ਕਮਲ ਮਨੁ

ਬੇਧਿਓ ਬੂਝਨੁ ਸੁਰਤਿ ਸੰਜੋਗ ॥ ੨ ॥ ਸਾਗਰ

ਮੇਰ ਉਦਿਆਨ ਬਨ ਨਵ ਖੰਡ ਬਸੁਧਾ ਭਰਮ ॥

is full of the filth and perish one day and mingle with dust. This man functions under the darkness of egoism without realising that death is definite soon, considering this unreal world as a perfect truth and permanent like the milky way. (20)

Who could save a person from the clutches of death, whose life-span has finished (completed) ? Even the knowledge of Vedic studies could not help anyone as finally the person is destined to die. O foolish Man ! It is only by reciting True Name which could be of helpful in avoiding your going through the cycle of births and deaths. O Brother ! Infact, without the recitation of True Name this human body will be reduced to ashes (dust) and this life will be a total loss. (21)

The holy saints partake of the remedy of the invaluable True Name of the limitless Lord which is shared by many others in the company of holy saints, and get benefitted (cured) It is only few fortunate persons, who partake of this True Name as a panacea of all their ills. O Brother ! I would offer myself as a sacrifice to those persons who have sung the praises of the Lord and recited True Name of the Lord. (22)

When the human being gets into the company of holy saints as the collective wisdom of such physicians, the medicine (treatment) proved useful since the Lord Himself was present amongst them. Whatever action was taken by this group of holy saints, proved fruitful, as all the sins and afflictions of the body have taken to wings at the sight of True Name. (23)

Choubolai Mahala - 5 *Ik onkar satgur prasad (Saman jou iss prem ki dam kiho hoti saat.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

"Sawan" is addressing his son "Moosan" saying that if one's love (of the Lord) could be evaluated in terms of money (or exchanged for money), then why should Ravana have offered his head eleven times to (Lord) Shiva as he was not a poor man who could not offer money in lieu ? (having Lanka of gold) (1)

The Guru-minded persons, who are imbued with the love of the Lord, are mingled with the True Lord and immersed in Him so much, that it is not possible to have any distinction between the Lord and the saint. Their mind (heart) is glued to the lotus-feet of the Lord which could be understood and realised only by some wise people, having the knowledge of the Lord's secrets through the Guru's Word. (2)

Then Moosan explains to his father: The roaming around various oceans, sumer mountain, jungles, all the nine regions.

ਮੂਸਨ ਪ੍ਰੇਮ ਪਿਰੰਮ ਕੈ ਗਨਉ ਏਕ ਕਰਿ ਕਰਮ

॥ ੩ ॥ ਮੂਸਨ ਮਸਕਰ ਪ੍ਰੇਮ ਕੀ ਰਹੀ ਜੁ ਅੰਬਰੁ

ਛਾਇ ॥ ਬੀਧੇ ਬਾਧੇ ਕਮਲ ਮਹਿ ਭਵਰ ਰਹੇ

ਲਪਟਾਇ ॥ ੪ ॥ ਜਪ ਤਪ ਸੰਜਮ ਹਰਖ ਸੁਖ

ਮਾਨ ਮਹਤ ਅਰੁ ਗਰਬ ॥ ਮੂਸਨ ਨਿਮਖਕ

ਪ੍ਰੇਮ ਪਰਿ ਵਾਰਿ ਵਾਰਿ ਦੋਉ ਸਰਬ ॥ ੫ ॥

ਮੂਸਨ ਮਰਮੁ ਨ ਜਾਨਈ ਮਰਤ ਹਿਰਤ ਸੰਸਾਰ

॥ ਪ੍ਰੇਮ ਪਿਰੰਮ ਨ ਬੇਧਿਓ ਉਰਝਿਓ ਮਿਥ

ਬਿਉਹਾਰ ॥ ੬ ॥ ਘਬੁ ਦਬੁ ਜਬ ਜਾਰੀਐ

ਬਿਛੁਰਤ ਪ੍ਰੇਮ ਬਿਹਾਲ ॥ ਮੂਸਨ ਤਬ ਹੀ

ਮੂਸੀਐ ਬਿਸਰਤ ਪੁਰਖ ਦਇਆਲ ॥ ੭ ॥

ਜਾ ਕੇ ਪ੍ਰੇਮ ਸੁਆਉ ਹੈ ਚਰਨ ਚਿਤਵ ਮਨ

ਮਾਹਿ ॥ ਨਾਨਕ ਬਿਰਹੀ ਬ੍ਰਹਮ ਕੇ ਆਨ ਨ

ਕਤਹੂ ਜਾਹਿ ॥ ੮ ॥ ਲਖ ਘਾਟੀਂ ਉਂਚੈ ਘਨੇ

ਚੰਚਲ ਚੀਤ ਬਿਹਾਲ ॥ ਨੀਚ ਕੀਚ ਨਿਮ੍ਰਿਤ

ਘਨੀ ਕਰਨੀ ਕਮਲ ਜਮਾਲ ॥ ੯ ॥ ਕਮਲ

ਨੈਨ ਅੰਜਨ ਸਿਆਮ ਚੰਦ੍ਰ ਬਦਨ ਚਿਤ ਚਾਰ

॥ ਮੂਸਨ ਮਗਨ ਮਰੰਮ ਸਿਉ ਖੰਡ ਖੰਡ ਕਰਿ

ਹਾਰ ॥ ੧੦ ॥ ਮਗਨੁ ਭਇਓ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਿਉ

ਸੂਧ ਨ ਸਿਮਰਤ ਅੰਗ ॥ ਪ੍ਰਗਟਿ ਭਇਓ ਸਭ

ਲੋਅ ਮਹਿ ਨਾਨਕ ਅਧਮ ਪਤੰਗ ॥ ੧੧ ॥

of Earth does not cause any tiresomeness (botheration) provided one is blessed with the love of the Lord (through His Grace). (3)

Moosan further describes (to this father) the true love of the Lord is needed to remove the rust from the mind due to dual-mindedness (and doubts) and with this sublime love, one should cleanse his mind of all the vicious thoughts just as the black wasp does not part with its attachment for the lotus-flower notwithstanding all the sufferings and difficulties encountered in maintaining its love. (4)

Moosan further clarified that he would offer all the meditation, penance and disciplined life along with the joy and bliss of such an achievement and the pride felt at the status gained through all these efforts is not worth the slightest love of the Lord gained even for a short while. (moment), and I would surrender all these things for the Lord's love. (5)

O Moosan! This foolish man, though perceives the whole world engrossed in the cycle of births and deaths, does not realise his own end is near, being unaware of the secret of life. Thus the man is engrossed always in the worldly falsehood (Maya) without attaining the love of the Lord and getting involved in the transient worldly pleasures. (6)

If we were to burn the houses of two lovers or someone robs them of their wealth, they would not feel the loss so much as they feel lost and undergo sufferings when they are separated from each other. O Moosan! Similarly the human being feels the pinch being robbed only when he forsakes the True Name of the Lord. (7)

O Nanak! The persons, who have developed the love of the Lord, do not take the support of anybody else other than the Lord, as such persons, having inculcated the love of the Lord in the heart, always take refuge at the lotus-feet of the Lord. (8)

The persons who are engrossed in the filth (pride) egoism, having a clever attitude, always undergo privations. Just as there is mud in the lower levels, similarly the heart of the person with humility blossoms forth like the lotus flower under muddy conditions. (9)

The wonder Lord appears beautiful like the moon with the charming eyes like the lotus-flower filled with the collyrium (of knowledge).

O Moosan! The saints never get disheartened even being cut into pieces as they are always imbued with the love of the Lord, engaged in His meditation, worship and prayers. (10)

The person, who is completely immersed in the love of the Lord, is devoid of his own sufferings, problems or thoughts of his own status. O Nanak! Even a lowly saint of low origin, gets acclaimed in the world by reciting True Name just as the moth sacrifices himself at the light (lamp) and becomes known all over the world due to his sacrifice. (11)

ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Slok Bhagat Kabir Jiu Ke *Ik onkar satgur prasad*
(Kabir meri simrani rasna uper Ram.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਕਬੀਰ ਮੇਰੀ ਸਿਮਰਨੀ ਰਸਨਾ ਉਪਰਿ ਰਾਮੁ ॥

O Kabir ! My rosary comprises my tongue repeating the Lord's True Name all the time. All the saints, who have lived during the various periods of Time, (before and during the four ages Yogas) have enjoyed the eternal bliss. (1)

ਆਦਿ ਜੁਗਾਦੀ ਸਗਲ ਭਗਤ ਤਾ ਕੇ ਸੁਖੁ

ਬਿਸ੍ਵਾਮੁ ॥ ੧ ॥ ਕਬੀਰ ਮੇਰੀ ਜਾਤਿ ਕਉ ਸਭੁ ਕੋ

ਹਸਨੇਹਾਰੁ ॥ ਬਲਿਹਾਰੀ ਇਸ ਜਾਤਿ ਕਉ ਜਿਹ

ਜਪਿਓ ਸਿਰਜਨਹਾਰੁ ॥ ੨ ॥ ਕਬੀਰ ਡਗਮਗ

ਕਿਆ ਕਰਹਿ ਕਹਾ ਡੁਲਾਵਹਿ ਜੀਉ ॥ ਸਰਬ

ਸੁਖ ਕੇ ਨਾਇਕੋ ਰਾਮ ਨਾਮ ਰਸੁ ਪੀਉ ॥ ੩ ॥

O Kabir ! My low caste invites the laughter of many people but I am offering myself as a sacrifice to this low caste which has helped me to recite the Lord's True Name. (2)

O Kabir ! Why do you feel perturbed and disappointed at your low origin and feel unstabilised ? Instead, You should enjoy recitation of True Name of the Lord, who is the True Master of all worldly comforts and pleasures. (3)

ਕਬੀਰ ਕੰਚਨ ਕੇ ਕੁੰਡਲ ਬਨੇ ਉਪਰਿ ਲਾਲ

ਜੜਾਉ ॥ ਦੀਸਹਿ ਦਾਧੇ ਕਾਨ ਜਿਉ ਜਿਨ੍ ਮਨਿ

ਨਾਹੀ ਨਾਉ ॥ ੪ ॥ ਕਬੀਰ ਐਸਾ ਏਕੁ ਆਧੁ ਜੋ

ਜੀਵਤ ਮਿਰਤਕੁ ਹੋਇ ॥ ਨਿਰਭੈ ਹੋਇ ਕੈ ਗੁਨ

ਰਵੈ ਜਤ ਪੇਖਉ ਤਤ ਸੋਇ ॥ ੫ ॥ ਕਬੀਰ ਜਾ

ਦਿਨ ਹਉ ਮੂਆ ਪਾਛੈ ਭਇਆ ਅਨੰਦੁ ॥ ਮੋਹਿ

ਮਿਲਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਸੰਗੀ ਭਜਹਿ ਗੋਬਿੰਦੁ ॥

O Kabir ! I perceive those persons, who are without the support of Lord's True Name like burnt straw even though they try to pose as if they are made of gold with jewels embedded on it. (4)

O Kabir ! There is hardly any person who behaves with such humility and being unaware of worldly show (just like a dead person in life) so that he sings the praises of the Lord being fearless. Infact, he becomes a personification of the Lord, who pervades everywhere wherever one looks around. (5)

O Kabir ! The day I am able to overcome my egoism (I-am-ness), I enjoy the perfect bliss as I would get myself united with my Lord-sublime while my colleagues also recite Lord's True Name. (6)

੬ ॥ ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ

ਸਭੁ ਕੋਇ ॥ ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ

ਹਮਾਰਾ ਸੋਇ ॥ ੭ ॥ ਕਬੀਰ ਆਈ ਮੁਝਹਿ

ਪਹਿ ਅਨਿਕ ਕਰੇ ਕਰਿ ਭੇਸ ॥ ਹਮ ਰਾਖੇ ਗੁਰ

ਆਪਨੇ ਉਨਿ ਕੀਨੇ ਆਦੇਸੁ ॥ ੮ ॥ ਕਬੀਰ

ਸੋਈ ਮਾਰੀਐ ਜਿਹ ਮੂਐ ਸੁਖੁ ਹੋਇ ॥ ਭਲੇ

ਭਲੇ ਸਭੁ ਕੋ ਕਹੈ ਬੁਰੇ ਨ ਮਾਨੈ ਕੋਇ ॥ ੯ ॥

O Kabir ! We feel we are the worst sinners than all others and everyone else except us is full of virtues. Such a person is our true friend who has realised this truth. (7)

O Kabir ! The worldly falsehood (Maya) approached me also in different forms, but I have been saved from its onslaughts by my Guru and even it offered its salutations to me. (8)

O Kabir ! It is worth while to kill some thing which brings peace and joy through its extinction, so that everyone proclaims us as virtuous and no one calls us as an evil doer, because of this kill. (9)

O Kabir ! When there is darkness prevailing all around during the nights (when people are engrossed in sinful actions) and people are busy committing sins. It is to be understood

ਕਬੀਰ ਰਾਤੀ ਹੋਵਹਿ ਕਾਰੀਆ ਕਾਰੇ ਉਭੇ ਜੰਤ ॥

ਲੈ ਫਾਹੇ ਉਨਿ ਧਾਵਤੇ ਸਿ ਜਾਨਿ ਮਾਰੇ ਭਗਵੰਤ

॥ ੧੦ ॥ ਕਬੀਰ ਚੰਦਨ ਕਾ ਬਿਰਵਾ ਭਲਾ

ਬੇੜਿਓ ਢਾਕ ਪਲਾਸ ॥ ਓਇ ਭੀ ਚੰਦਨੁ ਹੋਇ

ਰਹੇ ਬਸੇ ਜੁ ਚੰਦਨ ਪਾਸਿ ॥ ੧੧ ॥ ਕਬੀਰ

ਬਾਸੁ ਬਡਾਈ ਬੁਡਿਆ ਇਉ ਮਤ ਡੂਬਹੁ ਕੋਇ

॥ ਚੰਦਨ ਕੈ ਨਿਕਟੇ ਬਸੈ ਬਾਸੁ ਸੁਗੰਧੁ ਨ ਹੋਇ ॥

੧੨ ॥ ਕਬੀਰ ਦੀਨੁ ਗਵਾਇਆ ਦੁਨੀ ਸਿਉ

ਦੁਨੀ ਨ ਚਾਲੀ ਸਾਬਿ ॥ ਪਾਇ ਕੁਹਾੜਾ ਮਾਰਿਆ

ਗਾਫਲਿ ਅਪੁਨੈ ਹਾਬਿ ॥ ੧੩ ॥ ਕਬੀਰ ਜਹ

ਜਹ ਹਉ ਫਿਰਿਓ ਕਉਤਕ ਠਾਓ ਠਾਇ ॥ ਇਕ

ਰਾਮ ਸਨੇਹੀ ਬਾਹਰਾ ਉਜਰੁ ਮੇਰੈ ਭਾਇ ॥ ੧੪

॥ ਕਬੀਰ ਸੰਤਨ ਕੀ ਤੁੰਗੀਆ ਭਲੀ ਭਨਿ ਕੁਸਤੀ

ਗਾਉ ॥ ਆਗਿ ਲਗਾਉ ਤਿਹ ਧਉਲਹਰ ਜਿਹ

ਨਾਹੀ ਹਰਿ ਕੋ ਨਾਉ ॥ ੧੫ ॥ ਕਬੀਰ ਸੰਤ ਮੂਏ

ਕਿਆ ਰੋਈਐ ਜੋ ਅਪੁਨੇ ਗ੍ਰਿਹਿ ਜਾਇ ॥ ਰੋਵਹੁ

ਸਾਕਤ ਬਾਪੁਰੇ ਜੁ ਹਾਟੈ ਹਾਟ ਬਿਕਾਇ ॥ ੧੬ ॥

ਕਬੀਰ ਸਾਕਤੁ ਐਸਾ ਹੈ ਜੈਸੀ ਲਸਨ ਕੀ ਖਾਨਿ

॥ ਕੋਨੇ ਬੈਠੇ ਖਾਈਐ ਪਰਗਟ ਹੋਇ ਨਿਦਾਨਿ ॥

੧੭ ॥ ਕਬੀਰ ਮਾਇਆ ਡੋਲਨੀ ਪਵਨੁ

ਝਕੋਲਨਹਾਰੁ ॥ ਸੰਤਹੁ ਮਾਖਨੁ ਖਾਇਆ ਛਾਛਿ

ਪੀਐ ਸੰਸਾਰੁ ॥ ੧੮ ॥ ਕਬੀਰ ਮਾਇਆ ਡੋਲਨੀ

that such persons are destined by the Lord to be cursed and they are busy catching others in their snare of evil designs. (10)

O Kabir ! The growth of the sandal wood plant is really good, though it be covered with wild growth all around as everything becomes fragrant like the sandal wood by growing in its vicinity. (11)

O Kabir ! We should not behave with egoism and disdain like the bamboo tree which remains unaffected by the aroma of sandal wood even though it grows near it. (12)

O Kabir ! We try to function and live with the world in trying to please it even at the cost of our own conscience and moral duty. The person, unaware of his dangers, cuts his very roots himself with his own axe. (He behaves with carelessness against himself) (13)

O Kabir ! Wherever I have wandered around, I found the worldly drama being enacted by the Lord, and I found the place, without the Lord's praises (being sung), looked like a wilderness. (14)

O Kabir ! The place (abode) of the holy saints even though it be a small hut was beautiful and worth it while the other place of worldly falsehood appeared to me like a furnace. Let the place, where Lord's True Name is not being recited, be burnt completely. (15)

O Kabir ! Why should we wail and cry at the death of a holy saint, who has proceeded to his own home (Lord's Presence) However, we should feel sorry and cry at the death of the faithless person who is made to suffer the pangs of births and deaths after this human life. (16)

O Kabir ! The faithless person is like the mine (fountain-head) of garlic, which produces its bad smell and odour all over even though it be consumed in a corner. (17)

O Kabir ! This Maya (worldly falsehood) is like the earthen pot wherein (milk) is being churned by the air as the churner, out of which the saints utilise the butter (cream) and the whole world consumes only the butter-milk. (True Name as cream is utilised by the saints). (18)

O Kabir ! This Maya is the earthen pot where as the air is used as the churner like the snow cold breeze. Whosoever churns it (with True Name) utilises cream while others get tired of their efforts. (without any helper). (19)

O Kabir ! This Maya (worldly falsehood) is like the female

ਪਵਨੁ ਵਹੈ ਹਿਵ ਧਾਰ ॥ ਜਿਨਿ ਬਿਲੋਇਆ ਤਿਨਿ
ਖਾਇਆ ਅਵਰ ਬਿਲੋਵਨਹਾਰ ॥ ੧੯ ॥ ਕਬੀਰ
ਮਾਇਆ ਚੋਰਟੀ ਮੁਸਿ ਮੁਸਿ ਲਾਵੈ ਹਾਟਿ ॥ ਏਕੁ
ਕਬੀਰਾ ਨਾ ਮੁਸੈ ਜਿਨਿ ਕੀਨੀ ਬਾਰਹ ਬਾਟ ॥
੨੦ ॥ ਕਬੀਰ ਸੂਖੁ ਨ ਏਹੁ ਜੁਗਿ ਕਰਹਿ ਜੁ
ਬਹੁਤੈ ਮੀਤ ॥ ਜੋ ਚਿਤੁ ਰਾਖਹਿ ਏਕ ਸਿਉ ਤੇ
ਸੁਖੁ ਪਾਵਹਿ ਨੀਤ ॥ ੨੧ ॥ ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ
ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥ ਮਰਨੇ ਹੀ ਤੇ
ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥ ੨੨ ॥ ਰਾਮ
ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲ ॥
ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ
ਮੋਲੁ ॥ ੨੩ ॥ ਕਬੀਰ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜਾ
ਕੈ ਠਾਕੁਰੁ ਰਾਮੁ ॥ ਪੰਡਿਤ ਰਾਜੇ ਭੂਪਤੀ ਆਵਹਿ
ਕਉਨੇ ਕਾਮ ॥ ੨੪ ॥ ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉ
ਕੀਏ ਆਨ ਦੁਬਿਧਾ ਜਾਇ ॥ ਭਾਵੈ ਲਾਂਬੇ ਕੇਸ
ਕਰੁ ਭਾਵੈ ਘਰਰਿ ਮੁਡਾਇ ॥ ੨੫ ॥ ਕਬੀਰ
ਜਗੁ ਕਾਜਲ ਕੀ ਕੋਠਰੀ ਅੰਧ ਪਰੇ ਤਿਸ ਮਾਹਿ ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਪੈਸਿ ਜੁ ਨੀਕਸਿ
ਜਾਹਿ ॥ ੨੬ ॥ ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ
ਸਕਹੁ ਤ ਲੇਹੁ ਬਹੋਰਿ ॥ ਨਾਂਗੇ ਪਾਵਹੁ ਤੇ ਗਏ
ਜਿਨ ਕੇ ਲਾਖ ਕਰੋਰਿ ॥ ੨੭ ॥ ਕਬੀਰ ਇਹੁ
ਤਨੁ ਜਾਇਗਾ ਕਵਨੈ ਮਾਰਗਿ ਲਾਇ ॥ ਕੈ ਸੰਗਤਿ

thief, who goes on robbing man of his virtues, thus forcing him to through the cycle of births and deaths. It is Kabir only who has escaped the efforts at robbing (by Maya), who has given up the attachment and love of Maya. (not allowing Maya to come near him). (20)

O Kabir ! No one can have peace of mind in this world by having too many friends but the person, who is imbued with the love of the One Lord only, enjoys the eternal bliss of life always. (21)

O Kabir ! I am enamoured and thrilled at the talk of death as one can get united with the Lord-sublime only after death though the whole world dreads death. (22)

O Kabir ! Having attained the invaluable gem of True Lord one need not proclaim it to the world, as there is no town, no customer no appreciator or evaluator of its value. (2)

O Kabir ! Try to develop love for the person whose True Master is the Lord Himself, as great men like Pandits, kings and landlords are of no value. (24)

O Kabir! By imbibing love for the (one) Lord-Almighty, we could get rid of our dual-mindedness, as without getting rid of dual-mindedness, it is futile either to grow long hairs (like yogis) or to shave off completely. (25)

O Kabir ! This world is full of darkness (of ignorance) which is beset with complete darkness due to lack of knowledge. I would offer myself as a sacrifice to them who get away from its bondage (having lived in it) (26)

O Kabir ! This body is perishable but if one could save it from destruction, then one should try. Infact, all those persons, owning crores and lakhs of rupees, proceed with bare feet (empty-handed) to the next world. (27)

O Kabir ! This body is perishable, so let us try to utilise it for some fruitful purpose. Let us either sing the praises of the Lord by joining the company of holy saints. (28)

O Kabir ! The whole world is engrossed in fruitless and useless activities without realising the means of achieving true death. (from worldly falsehood) if one dies this sort of death then one does not face it again. (27)

O Kabir ! Let us utilise this human body in some fruitful purpose, as it will perish one day. So let us either join the company of holy saints or sing the praises of the Lord. (28)

O Kabir ! The whole world perishes in due course, but no one has learnt to (die while living this life) lead a life of humility

ਕਰਿ ਸਾਧ ਕੀ ਕੈ ਹਰਿ ਕੇ ਗੁਨ ਗਾਇ ॥ ੨੮ ॥

ਕਬੀਰ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੂਆ ਮਰਿ ਭੀ ਨ

ਜਾਨਿਆ ਕੋਇ ॥ ਐਸੇ ਮਰਨੇ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ

ਮਰਨਾ ਹੋਇ ॥ ੨੯ ॥ ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ

ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ ॥ ਜਿਉ ਬਨ ਫਲ

ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ ॥

੩੦ ॥ ਕਬੀਰਾ ਤੁਹੀ ਕਬੀਰਤੂ ਤੇਰੇ ਨਉ ਕਬੀਰ

॥ ਰਾਮ ਰਤਨੁ ਤਬ ਪਾਈਐ ਜਿਉ ਪਹਿਲੇ ਤਜਹਿ

ਸਰੀਰੁ ॥ ੩੧ ॥ ਕਬੀਰ ਝੰਖੁ ਨ ਝੰਖੀਐ ਤੁਮਰੇ

ਕਹਿਓ ਨ ਹੋਇ ॥ ਕਰਮ ਕਰੀਮ ਜੁ ਕਰਿ ਰਹੇ

ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ ॥ ੩੨ ॥ ਕਬੀਰ ਕਸਉਟੀ

ਰਾਮ ਕੀ ਝੂਠਾ ਟਿਕੈ ਨ ਕੋਇ ॥ ਰਾਮ ਕਸਉਟੀ

ਸੋ ਸਹੈ ਜੋ ਮਰਿ ਜੀਵਾ ਹੋਇ ॥ ੩੩ ॥ ਕਬੀਰ

ਉਜਲ ਪਹਿਰਹਿ ਕਾਪਰੇ ਪਾਨ ਸੁਪਾਰੀ ਖਾਹਿ ॥

ਏਕਸ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਬਾਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ

॥ ੩੪ ॥ ਕਬੀਰ ਬੇੜਾ ਜਰਜਰਾ ਫੂਟੇ ਛੋਕ ਹਜਾਰ

॥ ਹਰੂਏ ਹਰੂਏ ਤਿਰਿ ਗਏ ਡੂਬੇ ਜਿਨ ਸਿਰ ਭਾਰ

॥ ੩੫ ॥ ਕਬੀਰ ਹਾਡ ਜਰੇ ਜਿਉ ਲਾਕਰੀ ਕੇਸ

ਜਰੇ ਜਿਉ ਘਾਸੁ ॥ ਇਹੁ ਜਗੁ ਜਰਤਾ ਦੇਖਿ ਕੈ

ਭਇਓ ਕਬੀਰੁ ਉਦਾਸੁ ॥ ੩੬ ॥ ਕਬੀਰ ਗਰਬੁ

ਨ ਕੀਜੀਐ ਰਾਮ ਲਪੇਟੇ ਹਾਡ ॥ ਹੈਵਰ ਉਪਰਿ

ਛਤ੍ਰ ਤਰ ਤੇ ਫੁਨਿ ਧਰਨੀ ਗਾਡ ॥ ੩੭ ॥ ਕਬੀਰ

like a dead person; Once someone faces such a death he will not worry about the actual physical death, which he has already experienced in life. (29)

O Kabir ! This human life is really invaluable, which one gets only once and does not get this chance every time (while going through the cycle of births and deaths), just as a ripened fruit falls from the tree and cannot be put back with the branch (of the tree) again. (30)

O Kabir ! The Lord within you is named as Kabir while the Lord abides within You and Kabir represents the Lord. One attains the jewel of True Name only by leading a life of humility like a dead person, before actual death. (31)

O Kabir ! Let us not get engrossed in futile efforts, as our own efforts have no value in this life, as everything is ordained by the Lord's Will and no one could alter it. (32)

O Kabir ! The Lord's mode of testing an individual (about his actions) is rather tough, which a false and unreal person cannot withstand (and fails). Infact, the person, who leads a life of humility like a dead person could withstand the acid Test of the Lord. (33)

O Kabir ! The persons, who wear pure white clothes (rich clothes) and partake chewing of beetal and supari finally land up in the clutches of the Yama, god of death, without reciting the True Name of the Lord. (34)

O Kabir ! This human frame is very frail with many holes within, due to its sinful actions, and is bound to drown himself in this ocean (of life) as it is only the few virtuous persons with a light body who could swim across while the heavy persons, loaded with their sins, get drowned. (35)

O Kabir ! I am totally disappointed with disgust by seeing the whole world burning in the fire of worldly desires, where I find the human frame (of bones and flesh) burning like wood and the hair burning like dry grass. (after death) (The whole life is wasted in worldly pleasures) (36)

O Kabir ! Let us get rid of our egoism, as this human body comprises a skeleton of bones covered with flesh only so what are we proud of ? The persons, who used to ride beautiful horses with canopies over their heads, are finally laid to rest and buried in the earth (covered with Earth). (37)

O Kabir ! Let us not feel egoistic (proud) about our palatial buildings as after sometime this body will mingle with dust, with grass growing over the grave. (38)

ਗਰਬੁ ਨ ਕੀਜੀਐ ਊਚਾ ਦੇਖਿ ਅਵਾਸੁ ॥ ਆਜੁ

ਕਾਲਿ ਭੁਇ ਲੇਟਣਾ ਊਪਰਿ ਜਾਐ ਘਾਸੁ ॥ ੩੮

॥ ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਰੰਕੁ ਨ ਹਸੀਐ

ਕੋਇ ॥ ਅਜਹੁ ਸੁ ਨਾਉ ਸਮੁੰਦੁ ਮਹਿ ਕਿਆ

ਜਾਨਉ ਕਿਆ ਹੋਇ ॥ ੩੯ ॥ ਕਬੀਰ ਗਰਬੁ ਨ

ਕੀਜੀਐ ਦੇਹੀ ਦੇਖਿ ਸੁਰੰਗ ॥ ਆਜੁ ਕਾਲਿ ਤਜਿ

ਜਾਹੁਗੇ ਜਿਉ ਕਾਂਚੁਰੀ ਭੁਯੰਗ ॥ ੪੦ ॥ ਕਬੀਰ

ਲੂਟਨਾ ਹੈ ਤ ਲੂਟਿ ਲੈ ਰਾਮ ਨਾਮ ਹੈ ਲੂਟਿ ॥

ਫਿਰਿ ਪਾਛੈ ਪਛਤਾਹੁਗੇ ਪ੍ਰਾਨ ਜਾਹਿੰਗੇ ਛੂਟਿ ॥

੪੧ ॥ ਕਬੀਰ ਐਸਾ ਕੋਈ ਨ ਜਨਮਿਓ ਅਪਨੈ

ਘਰਿ ਲਾਵੈ ਆਗਿ ॥ ਪਾਂਚਉ ਲਰਿਕਾ ਜਾਰਿ ਕੈ

ਰਹੈ ਰਾਮ ਲਿਵ ਲਾਗਿ ॥ ੪੨ ॥ ਕੋ ਹੈ ਲਰਿਕਾ

ਬੇਚਈ ਲਰਿਕੀ ਬੇਚੈ ਕੋਇ ॥ ਸਾਝਾ ਕਰੈ ਕਬੀਰ

ਸਿਉ ਹਰਿ ਸੰਗਿ ਬਨਜੁ ਕਰੇਇ ॥ ੪੩ ॥ ਕਬੀਰ

ਇਹ ਚੇਤਾਵਨੀ ਮਤ ਸਹਸਾ ਰਹਿ ਜਾਇ ॥ ਪਾਛੈ

ਭੋਗ ਜੁ ਭੋਗਵੇ ਤਿਨ ਕੋ ਗੁਣੁ ਲੈ ਖਾਹਿ ॥ ੪੪

॥ ਕਬੀਰ ਮੈ ਜਾਨਿਓ ਪੜਿਬੋ ਭਲੇ ਪੜਿਬੋ ਸਿਉ

ਭਲ ਜੋਗੁ ॥ ਭਗਤਿ ਨ ਛਾਡਉ ਰਾਮ ਕੀ ਭਾਵੈ

ਨਿੰਦਉ ਲੋਗੁ ॥ ੪੫ ॥ ਕਬੀਰ ਲੋਗੁ ਕਿ ਨਿੰਦੈ

ਬਪੁੜਾ ਜਿਹ ਮਨਿ ਨਾਹੀ ਗਿਆਨੁ ॥ ਰਾਮ ਕਬੀਰ

ਰਵਿ ਰਹੇ ਅਵਰ ਤਜੇ ਸਭ ਕਾਮ ॥ ੪੬ ॥

ਕਬੀਰ ਪਰਦੇਸੀ ਕੈ ਘਾਘਰੈ ਚਹੁ ਦਿਸਿ ਲਾਗੀ

O Kabir ! Let us not feel proud (of our riches) and laugh at the penniless poor people, as our boat is still facing this tortuous ocean and no one knows what fate awaits it finally. (whether it will cross it). (39)

O Kabir ! Let us not be proud of our beautiful body with fair complexion and good build, as one is bound to leave this human frame just as the snake sheds off its covering (skin) after some time. (40)

O Kabir ! This is the time to engage oneself in the looting (enjoying) of worldly bliss as Lord's True Name is the booty which could be looted during this life time as one is bound to repent after this life span comes to an end. (at the time of death) (41)

O Kabir ! There is no one born in this world who sets fire to his own house, (except this human being) who is imbued with the love of the Lord's True Name, having burnt all his five sons (vices) like sexual desires. (42)

O Kabir ! Some one is selling his son (the mind) and someone else is selling his daughter (his wisdom) thus joining Kabir in the business of life, and deal in the business of True Name of the Lord, by uniting with Him. (43)

O Kabir ! I am warning the human being in time, so that there is no doubt left in his mind, O Man ! Whatever worldly pleasures you have been enjoying during your life earlier, will not be of any avail (as it is like buying sugar from the trader). (44)

O Kabir ! I had thought that studies are a good thing and more important but I have now realised that the most fruitful and useful achievement (in life) is to imbibe the love of the Lord. I would therefore never forsake the True Name of the Lord, even though the worldly people vilify me always. (45)

O Kabir ! What can the people say to vilify me, when they are ignorant and without any knowledge. But Ram and Kabir have become one, having been united, leaving all other activities. (46)

O Kabir ! The human body is burning with worldly desires in all the directions, so that the whole body has been charred like coal without affecting the soul or the life-line. (47)

O Kabir ! The body has been reduced to ashes like the Yogi's satchel and smashed. Thus the Yogi has played his part in life and his seat (abode) has been reduced to ashes. (48)

O Kabir ! The human being has been caught like the fish

ਆਗਿ ॥ ਖਿੰਥਾ ਜਲਿ ਕੋਇਲਾ ਭਈ ਤਾਰੇ ਆਂਚ
ਨ ਲਾਗ ॥ ੪੭ ॥ ਕਬੀਰ ਖਿੰਥਾ ਜਲਿ ਕੋਇਲਾ
ਭਈ ਖਾਪਰੁ ਛੂਟ ਮਛੂਟ ॥ ਜੋਗੀ ਬਪੁੜਾ ਖੇਲਿਓ
ਆਸਨਿ ਰਹੀ ਬਿਭੂਤਿ ॥ ੪੮ ॥ ਕਬੀਰ ਬੋਰੈ
ਜਲਿ ਮਾਛੁਲੀ ਝੀਵਰਿ ਮੇਲਿਓ ਜਾਲੁ ॥ ਇਹ
ਟੋਘਨੈ ਨ ਛੂਟਸਹਿ ਫਿਰਿ ਕਰਿ ਸਮੁੰਦੁ ਸਮਾਲਿ
॥ ੪੯ ॥ ਕਬੀਰ ਸਮੁੰਦੁ ਨ ਛੋਡੀਐ ਜਉ ਅਤਿ
ਖਾਰੇ ਹੋਇ ॥ ਪੇਖਰਿ ਪੇਖਰਿ ਢੂਢਤੇ ਭਲੇ ਨ ਕਹਿਹੈ
ਕੋਇ ॥ ੫੦ ॥ ਕਬੀਰ ਨਿਗੁਸਾਏ ਬਹਿ ਗਏ
ਬਾਂਘੀ ਨਾਹੀ ਕੋਇ ॥ ਦੀਨ ਗਰੀਬੀ ਆਪੁਨੀ
ਕਰਤੇ ਹੋਇ ਸੁ ਹੋਇ ॥ ੫੧ ॥ ਕਬੀਰ ਬੈਸਨਉ
ਕੀ ਕੂਕਰਿ ਭਲੀ ਸਾਕਤ ਕੀ ਬੁਰੀ ਮਾਇ ॥ ਓਹ
ਨਿਤ ਸੁਨੈ ਹਰਿ ਨਾਮ ਜਸੁ ਉਹ ਪਾਪ ਬਿਸਾਹਨ
ਜਾਇ ॥ ੫੨ ॥ ਕਬੀਰ ਹਰਨਾ ਦੂਬਲਾ ਇਹੁ
ਹਰੀਆਰਾ ਤਾਲੁ ॥ ਲਾਖ ਅਹੋਰੀ ਏਕੁ ਜੀਉ
ਕੇਤਾ ਬੰਦਉ ਕਾਲੁ ॥ ੫੩ ॥ ਕਬੀਰ ਰੰਗਾ ਤੀਰ
ਜੁ ਘਰੁ ਕਰਹਿ ਪੀਵਹਿ ਨਿਰਮਲ ਨੀਰੁ ॥ ਬਿਨੁ
ਹਰਿ ਭਗਤਿ ਨ ਮੁਕਤਿ ਹੋਇ ਇਉ ਕਹਿ ਰਮੇ
ਕਬੀਰ ॥ ੫੪ ॥ ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ
ਜੈਸਾ ਰੰਗਾ ਨੀਰੁ ॥ ਪਾਛੈ ਲਾਗੈ ਹਰਿ ਫਿਰੈ ਕਹਤ
ਕਬੀਰ ਕਬੀਰ ॥ ੫੫ ॥ ਕਬੀਰ ਹਰਦੀ ਪੀਅਰੀ
ਚੁੰਨਾ ਚੂਜਲ ਭਾਇ ॥ ਰਾਮ ਸਨੇਹੀ ਤਉ ਮਿਲੈ

in shallow waters, in the net of the god of death and he will not protect himself from the pot holes of other's service without crossing the ocean of life successfully. (49)

O Kabir ! We should not lose the support of the Lord even though it be very tough just like leaving the ocean, being very saltish. No one would give you any credit for wandering all over the small ponds for Your worship. (50)

O Kabir ! Many persons, without the support of the Guru, have drowned themselves, as they have no companion to give them support. Let us behave with utmost humility, though whatever is happening is as per Lord's Will. (51)

O Kabir ! Even the dog of a vaishnav is praiseworthy while the mother of a faithless person is worthless. The former listens to the praises of the Lord being sung alongwith True Name, whereas the latter goes on buying sinful actions. (52)

Alas ! O Kabir ! This human being like a deer, has become very weak whereas this world, full of vices and sins, is flourishing and blooming, where there are millions of hunters so how could this poor man escape the arrows of the hunter, the god of death? (53)

O Kabir ! If your abode is near the banks of the river Ganga, then you will be able to partake the pure water of Ganga. O Kabir ! One cannot attain salvation without the worship of the Lord (without reciting True Name) and saying this he is also immersed in True Name. (54)

O Kabir ! Once I became pure of heart like the pure and clean waters of the River Ganga, the Lord was running after me shouting Kabir, Kabir. (but I could not care less) as I was fully immersed in His True Name. (55)

O Kabir ! The turmeric is yellow in colour while the lime stone is white if both were mixed with each other, then both will present the same colour. Similarly we could attain the Lord only when we were to mingle with Him, irrespective of our caste, creed, colour or status and become one with the Lord. (56)

O Kabir ! I would offer myself as a sacrifice to such a pure love (of the human being) wherein one completely forsakes his caste, creed, family origin or colour and becomes one with the Lord just as the turmeric gives its yellow colour and the limestone gives up its (white) colour and both mingle (with each other) to present one hue only. (57)

O Kabir ! The path leading to attainment of salvation is

ਦੇਨਉ ਬਰਨ ਗਵਾਇ ॥ ੫੬ ॥ ਕਬੀਰ ਹਰਦੀ
ਪੀਰਤਨੁ ਹਰੈ ਚੂਨ ਚਿਹਨੁ ਨ ਰਹਾਇ ॥
ਬਲਿਹਾਰੀ ਇਹ ਪ੍ਰੀਤਿ ਕਉ ਜਿਹ ਜਾਤਿ ਬਰਨੁ

ਕੁਲੁ ਜਾਇ ॥ ੫੭ ॥ ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ
ਸੰਕੁਰਾ ਰਾਈ ਦਸਏਂ ਭਾਇ ॥ ਮਨੁ ਤਉ ਮੈਗਲੁ
ਹੋਇ ਰਹਿਓ ਨਿਕਸੇ ਕਿਉ ਕੈ ਜਾਇ ॥ ੫੮ ॥

ਕਬੀਰ ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ
ਪਸਾਉ ॥ ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ

ਜਾਉ ॥ ੫੯ ॥ ਕਬੀਰ ਨਾ ਮੁਹਿ ਛਾਨਿ ਨ ਛਾਪਰੀ
ਨਾ ਮੁਹਿ ਘਰੁ ਨਹੀ ਗਾਉ ॥ ਮਤ ਹਰਿ ਪੂਛੈ
ਕਉਨੁ ਹੈ ਮੇਰੇ ਜਾਤਿ ਨ ਨਾਉ ॥ ੬੦ ॥ ਕਬੀਰ

ਮੁਹਿ ਮਰਨੇ ਕਾ ਚਾਉ ਹੈ ਮਰਉ ਤ ਹਰਿ ਕੈ
ਦੁਆਰ ॥ ਮਤ ਹਰਿ ਪੂਛੈ ਕਉਨੁ ਹੈ ਪਰਾ ਹਮਾਰੈ
ਬਾਰ ॥ ੬੧ ॥ ਕਬੀਰ ਨਾ ਹਮ ਕੀਆ ਨ

ਕਰਹਿਗੇ ਨਾ ਕਰਿ ਸਕੈ ਸਰੀਰੁ ॥ ਕਿਆ ਜਾਨਉ
ਕਿਛੁ ਹਰਿ ਕੀਆ ਭਇਓ ਕਬੀਰੁ ਕਬੀਰੁ ॥ ੬੨

॥ ਕਬੀਰ ਸੁਪਨੈ ਹੂ ਬਰੜਾਇ ਕੈ ਜਿਹ ਮੁਖਿ
ਨਿਕਸੈ ਰਾਮੁ ॥ ਤਾ ਕੇ ਪਗ ਕੀ ਪਾਨਹੀ ਮੇਰੇ
ਤਨ ਕੇ ਚਾਮੁ ॥ ੬੩ ॥ ਕਬੀਰ ਮਾਟੀ ਕੇ ਹਮ

ਪੁਤਰੇ ਮਾਨਸੁ ਰਾਖਿਉ ਨਾਉ ॥ ਚਾਰਿ ਦਿਵਸ ਕੇ
ਪਾਹੁਨੇ ਬਡ ਬਡ ਰੁੰਧਹਿ ਨਾਉ ॥ ੬੪ ॥ ਕਬੀਰ
ਮਹਿਦੀ ਕਰਿ ਘਾਲਿਆ ਆਪੁ ਪੀਸਾਇ ਪੀਸਾਇ

very narrow, like the eye of a needle, being a tithe of (raiee) the smallest thing. One cannot pass through this narrow path as the mind is full of egoism and pride in the form of an elephant. How could one pass through such a narrow path ? (58)

O Kabir ! If we were to meet such a True Guru, who would bestow through His Grace, the boon of True Name on us, then this path becomes wide open so that we could pass through it effortlessly and at Will, (whenever we wanted to) without any difficulty. (59)

O Kabir ! I am a poor man without any recognition, house or hut and without any village. So the Lord might ask about my antecedents while lying at His door; (Who is this man, what is his name or caste ?) whereas I do not have any name or caste, being unknown. (60)

O Kabir ! I have only one longing and desire to die, but at the (door) entrance of the Lord's Abode only, so that by perceiving me lying at His entrance, the Lord might like to know details about me, (while lying at His Gate.) (who is this fellow lying at my door ?). (61)

O Kabir ! Neither I was capable of doing anything in the past, nor am I worth doing anything now or in the future even, as this human being is not capable of doing anything. How do I know that everything is being enacted by the Lord Himself, whereas the name of Kabir is being proclaimed with credit for its achievement. (62)

O Kabir ! The person, who repeats the Lord's True Name even during sleep, while suddenly getting awakened from a dream, deserves a footwear from the flesh of my body as he is praise worthy. (63)

O Kabir ! We are the Sons (product) of this Earth (dust) and called a human being. We are transient (temporary) guests in this world likely to stay here for a short while, but we are occupying big places for our abode. (as if likely to stay permanently). (64)

O Kabir ! This man has meditated on the Lord with lot of efforts just as a woman applies henna to her hands for her beautification by grinding it with lot of labour but the Lord-spouse has never bothered to apply it to His lotus-feet even. (The Lord-spouse has never cared for man's labours in worshipping Him, unless the prayers are performed with single minded devotion). (65)

॥ ਤੈ ਸਹ ਬਾਤ ਨ ਪੂਛੀਐ ਕਬਹੂ ਨ ਲਾਈ
ਪਾਇ ॥ ੬੫ ॥ ਕਬੀਰ ਜਿਹ ਦਰਿ ਆਵਤ
ਜਾਤਿਅਹੁ ਹਟਕੈ ਨਾਹੀ ਕੋਇ ॥ ਸੋ ਦਰੁ ਕੈਸੇ
ਛੋਡੀਐ ਜੋ ਦਰੁ ਐਸਾ ਹੋਇ ॥ ੬੬ ॥ ਕਬੀਰ
ਭੂਬਾ ਥਾ ਪੈ ਉਬਰਿਓ ਗੁਨ ਕੀ ਲਹਰਿ ਝਬਕਿ ॥
ਜਬ ਦੇਖਿਓ ਬੇੜਾ ਜਰਜਰਾ ਤਬ ਉਤਰਿ ਪਰਿਓ
ਹਉ ਫਰਕਿ ॥ ੬੭ ॥ ਕਬੀਰ ਪਾਪੀ ਭਗਤਿ ਨ
ਭਾਵਈ ਹਰਿ ਪੂਜਾ ਨ ਸੁਹਾਇ ॥ ਮਾਖੀ ਚੰਦਨੁ
ਪਰਹਰੈ ਜਹ ਬਿਰਧਿ ਤਹ ਜਾਇ ॥ ੬੮ ॥ ਕਬੀਰ
ਬੈਦੁ ਮੂਆ ਰੋਗੀ ਮੂਆ ਮੂਆ ਸਭੁ ਸੰਸਾਰੁ ॥ ਏ
ਕੁ ਕਬੀਰਾ ਨਾ ਮੂਆ ਜਿਹ ਨਾਹੀ ਰੋਵਨਹਾਰੁ ॥
੬੯ ॥ ਕਬੀਰ ਰਾਮੁ ਨ ਧਿਆਇਓ ਮੋਟੀ ਲਾਗੀ
ਖੇਰਿ ॥ ਕਾਇਆ ਹਾਂਡੀ ਕਾਠ ਕੀ ਨਾ ਓਹ ਚਰੈ
ਬਹੋਰਿ ॥ ੭੦ ॥ ਕਬੀਰ ਐਸੀ ਹੋਇ ਪਰੀ ਮਨ
ਕੇ ਭਾਵਤੁ ਕੀਨੁ ॥ ਮਰਨੇ ਤੇ ਕਿਆ ਡਰਪਨਾ
ਜਬ ਹਾਥਿ ਸਿਧਉਰਾ ਲੀਨ ॥ ੭੧ ॥ ਕਬੀਰ
ਰਸ ਕੇ ਗਾਂਡੇ ਚੂਸੀਐ ਗੁਨ ਕਉ ਮਰੀਐ ਰੋਇ ॥
ਅਵਗੁਨੀਆਰੇ ਮਾਨਸੈ ਭਲੇ ਨ ਕਹਿਹੈ ਕੋਇ ॥
੭੨ ॥ ਕਬੀਰ ਗਾਗਰਿ ਜਲ ਭਰੀ ਆਜੁ ਕਾਲਿ
ਜੈਹੈ ਛੂਟਿ ॥ ਗੁਰੁ ਜੁ ਨ ਚੇਤਹਿ ਆਪਨੇ ਅਧ
ਮਾਝਿ ਲੀਜਹਿਰੇ ਲੂਟਿ ॥ ੭੩ ॥ ਕਬੀਰ ਕੁਕਰੁ
ਰਾਮ ਕੋ ਮੁਤੀਆ ਮੇਰੇ ਨਾਉ ॥ ਗਲੇ ਹਮਾਰੇ ਜੇ

O Kabir ! How could we forsake the door of the Lord, which is ever open without any restrictions for entering it and one could come and go at Will ? (one could recite True Name whenever one wished) (The path of the Lord's attainment is rather open to us all the time). (66)

O Kabir ! I was going to be drowned in this ocean of life due to vicious and sinful actions, but managed to swim across safely through the Guru's guidance (like a wave of safety bringing me ashore) Once I found the boat of human frame so frail and weak, then I left it to take a safe position on the banks. (67)

O Kabir ! The sinner is not interested in the worship or meditation of the Lord, and he does not engage himself in reciting the Lord's True Name, just as a fly would leave the fragrance of sandal wood to take up a filthy place with bad smell. (Man is also interested in sinful actions rather than virtuous deeds). (68)

O Kabir ! The vaid (physician) has died and the patient also has gone infact, the whole world faces death, except Kabir, who has not faced death, though none is there to mourn death. (69)

O Kabir ! I have developed such a bad habit of not reciting Lord's True Name, or meditating on Lord. But alas ! This human life will not be availed of again like the wooden kettle, which cannot be placed on fire again. (70)

O Kabir ! We have been strengthened to perform certain actions as desired by us. Why should we be afraid of death, once we have landed in the field with full preparation; why should we turn our back ? (71)

O Kabir ! Just as we have to press the sugarcane to partake of its juice, similarly we have to take pains to adopt certain virtues. Normally no one would appreciate the virtueless persons and call them good (virtuous). (72)

O Kabir ! This human frame is full with the water of life like a metallic container (gagar) which is bound to perish (to be smashed) one day, and in case one does not remember one's Guru (worships the Guru) the robbers (of five vices) will plunder him on the way. (73)

O Kabir ! I am the dog of my Master and am called 'Moti' by my Master, who has put a chain (cord) around my neck and I follow the path depending on the pull by Him. (I follow the path in life depending on His Will) (74)

ਵਰੀ ਜਹ ਖਿਚੈ ਤਹ ਜਾਉ ॥ ੭੪ ॥ ਕਬੀਰ
ਜਪਨੀ ਕਾਠ ਕੀ ਕਿਆ ਦਿਖਲਾਵਹਿ ਲੋਇ ॥

ਹਿਰਦੈ ਰਾਮੁ ਨ ਚੇਤਹੀ ਇਹ ਜਪਨੀ ਕਿਆ ਹੋਇ
॥ ੭੫ ॥ ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਜੈ

ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ ॥ ਰਾਮ ਬਿਓਰੀ ਨਾ ਜੀਐ
ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ ॥ ੭੬ ॥ ਕਬੀਰ ਪਾਰਸ

ਚੰਦਨੈ ਤਿਨ ਹੈ ਏਕ ਸੁਗੰਧ ॥ ਤਿਹ ਮਿਲਿ ਤੇਉ
ਊਤਮ ਭਏ ਲੋਹ ਕਾਠ ਨਿਰਗੰਧ ॥ ੭੭ ॥ ਕਬੀਰ

ਜਮ ਕਾ ਠੋਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ
॥ ਏਕੁ ਜੁ ਸਾਧੂ ਮੋਹਿ ਮਿਲਿਓ ਤਿਨਿ ਲੀਆ

ਅੰਚਲਿ ਲਾਇ ॥ ੭੮ ॥ ਕਬੀਰ ਬੈਦੁ ਕਹੈ ਹਉ
ਹੀ ਭਲਾ ਦਾਰੂ ਮੇਰੈ ਵਸਿ ॥ ਇਹ ਤਉ ਬਸਤੁ

ਗੁਪਾਲ ਕੀ ਜਬ ਭਾਵੈ ਲੋਇ ਖਸਿ ॥ ੭੯ ॥
ਕਬੀਰ ਨਉਬਤਿ ਆਪਨੀ ਦਿਨ ਦਸ ਲੇਹੁ

ਬਜਾਇ ॥ ਨਦੀ ਨਾਵ ਸੰਜੋਗ ਜਿਉ ਬਹੁਰਿ ਨ
ਮਿਲਹੈ ਆਇ ॥ ੮੦ ॥ ਕਬੀਰ ਸਾਤ ਸਮੁੰਦਰਿ

ਮਸੁ ਕਰਉ ਕਲਮ ਕਰਉ ਬਨਹਾਇ ॥ ਬਸੁਧਾ
ਕਾਗਦੁ ਜਉ ਕਰਉ ਹਰਿ ਜਸੁ ਲਿਖਨੁ ਨ ਜਾਇ

॥ ੮੧ ॥ ਕਬੀਰ ਜਾਤਿ ਜੁਲਾਹਾ ਕਿਆ ਕਰੈ
ਹਿਰਦੈ ਬਸੇ ਗੁਪਾਲ ॥ ਕਬੀਰ ਰਮਈਆ ਕੰਨਿ

ਮਿਲੁ ਚੁਕਹਿ ਸਰਬ ਜੰਜਾਲ ॥ ੮੨ ॥ ਕਬੀਰ
ਐਸਾ ਕੇ ਨਹੀ ਮੰਦਰੁ ਦੇਇ ਜਗਾਇ ॥ ਪਾਂਚਉ

O Kabir ! What is the use of this wooden rosary, which you are using for showing off, when you do not recite the Lord's True Name with love at heart. (75)

O Kabir ! The snake of Lord's separation is wriggling in the heart, and cannot be controlled by any sermons (means), as such the person, separated from the Lord, cannot remain alive, but even if he appears to be living, it is like a mad man. (76)

O Kabir ! Both the gold stone (Paras) and sandal wood have the same quality of spreading their fragrance, thus both have been exalted in status, by converting iron into gold and ordinary wood emitting its fragrance now. (77)

O Kabir ! The onslaught of Yama (god of death) is very hard and strong, which cannot be borne by us. But the saintly person I have met, has enabled me to unite with the Lord through his company. (78)

O Kabir ! The physician says that he is the only saviour and man's protector as he knows the (treatment) remedy for any malady of the human being. But the fact remains that this life is in the hand of the Lord-creator and sustainer, who could take it away as and when it pleases Him. (as per His Will) (79)

O Kabir ! Ma'n life and grandeur is transient, which is likely to last for a short period (of few days) as it is just a matter of chance that we meet some people in this world (like a boat in the river with different people); as everything in the world is temporary and not lasting. (80)

O Kabir ! If I were to make my ink out of the seven seas (oceans) and my pen out of the whole vegetation, and then making the whole Earth as my paper, it will not be possible to describe and write the praises of the Lord. (81)

O Kabir ! Even though I belong to the (low) caste of weavers, but it has no value or it cannot belittle my worth when the Lord-creator and sustainer abides within my heart. I have got rid of all my worldly bondage as the True Lord and Kabir are both merged with each other in my recitation of True Name. (in my speech). (82)

O Kabir ! There is none in this world who would (burn) set fire to this human frame himself, while still alive; Having killed all the five sons (vices) who would continue to be immersed in True Name of the Lord, being one with Him. (83)

O Kabir ! There is none in the world, who would burn this body completely but this blind and ignorant world has

ਲਰਿਕੇ ਮਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਉ ਲਾਇ ॥ ੮੩

॥ ਕਬੀਰ ਐਸਾ ਕੋ ਨਹੀ ਇਹੁ ਤਨੁ ਦੇਵੇ ਫੁਕਿ ॥

ਅੰਧਾ ਲੋਗੁ ਨ ਜਾਨਈ ਰਹਿਓ ਕਬੀਰਾ ਕੁਕਿ ॥

੮੪ ॥ ਕਬੀਰ ਸਤੀ ਪੁਕਾਰੈ ਚਿਹ ਚੜੀ ਸੁਨੁ ਹੋ

ਬੀਰ ਮਸਾਨ ॥ ਲੋਗੁ ਸਬਾਇਆ ਚਲਿ ਗਇਓ

ਹਮ ਤੁਮ ਕਾਮੁ ਨਿਦਾਨ ॥ ੮੫ ॥ ਕਬੀਰ ਮਨੁ

ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ ॥ ਜੋ

ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੇ ਫਲੁ ਖਾਇ ॥ ੮੬

॥ ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ

॥ ੮੭ ॥ ਕਬੀਰ ਮਾਰੀ ਮਰਉ ਕੁਸੰਗ ਕੀ ਕੇਲੇ

ਨਿਕਟਿ ਜੁ ਬੇਰਿ ॥ ਉਹ ਬੁਲੈ ਉਹ ਚੀਰੀਐ

ਸਾਕਤ ਸੰਗੁ ਨ ਹੋਰਿ ॥ ੮੮ ॥ ਕਬੀਰ ਭਾਰ

ਪਰਾਈ ਸਿਰਿ ਚਰੈ ਚਲਿਓ ਚਾਹੈ ਬਾਟ ॥ ਅਪਨੇ

ਭਾਰਹਿ ਨਾ ਡਰੈ ਆਰੈ ਅਉਘਟ ਘਾਟ ॥ ੮੯

॥ ਕਬੀਰ ਬਨ ਕੀ ਦਾਧੀ ਲਾਕਰੀ ਨਾਢੀ ਕਰੈ

ਪੁਕਾਰ ॥ ਮਤਿ ਬਸਿ ਪਰਉ ਲੁਹਾਰ ਕੇ ਜਾਰੈ

ਦੂਜੀ ਬਾਰ ॥ ੯੦ ॥ ਕਬੀਰ ਏਕ ਮਰੰਤੇ ਦੁਇ

ਮੂਏ ਦੋਇ ਮਰੰਤਹ ਚਾਰਿ ॥ ਚਾਰਿ ਮਰੰਤਹ ਛਹ

ਮੂਏ ਚਾਰਿ ਪੁਰਖ ਦੁਇ ਨਾਰਿ ॥ ੯੧ ॥ ਕਬੀਰ

ਦੇਖਿ ਦੇਖਿ ਜਗੁ ਢੁੰਢਿਆ ਕਹੂੰ ਨ ਪਾਇਆ ਠਉਰੁ

॥ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਿਓ ਕਹਾ ਭੁਲਾਨੇ

never realised this fact though I have been proclaiming (shouting) it at the top of my voice. (84)

O Kabir ! The woman (sati burning herself with her dead spouse) is shouting at the tap of her voice, listen to me, O Brother living in this perishable world. The whole world has already faced death (gone) so let us recite True Name, as we both have to complete some function. (85)

O Kabir ! My mind is like the bird, who flies around in all the ten directions. (wanders all over) Infact, it is through the company we keep, that we have to reap the fruit of our own actions. (in that company). (86)

O Kabir ! Whomsoever you were trying to seek all over the place, has been perceived within our soul, Now you also have become the embodiment of the same Prime-soul, whom you had considered as a separate entity. (you have become the part of the same Lord). (87)

O Kabir ! The company of faithless persons is so dangerous and damaging just as the banana tree suffers being next to the tree of beri. While the banana leaves are moving around in joy, but the be'r tree (leaves) are piecing others, similarly the company of guilty and faithless persons is damaging and should be avoided. (88)

O Kabir ! The vilification of others is like carrying some one's load on our heads, though one tries to complete his life's mission following the right path. But man is not bothered about (afraid of) his own load in view of the tough and arduous path ahead. (89)

O Kabir ! The human being, like the burning wood of the jungle, representing this, is wailing and crying at its plight. I may have to face the onslaught of the black-smith, who would burn it second time to shape it. (Incass I have to face the god of justice, Dharam Raj, a second time and accept his punishment) (90)

O Kabir ! First one person died, leading to the death of the second one and then leading to the death of four (one deer with two off-springs, alongwith the hunter's wife also). These four deaths led to the death of six in all (including the snake which bit the hunter, both of whom died) (this includes hopes, desires, attachment, dual mindedness, egoism and ignorance). (91)

O Kabir ! I have tried to seek the Truth by wandering all over the world, but could not find peace of mind anywhere.

ਅਉਰ ॥ ੯੨ ॥ ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ
ਕੀ ਅੰਤਿ ਕਰੈ ਨਿਰਬਾਹੁ ॥ ਸਾਕਤ ਸੰਗੁ ਨ
ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ ॥ ੯੩ ॥ ਕਬੀਰ
ਜਗ ਮਹਿ ਚੇਤਿਓ ਜਾਨਿ ਕੈ ਜਗ ਮਹਿ ਰਹਿਓ
ਸਮਾਇ ॥ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਿਓ
ਬਾਦਹਿ ਜਨਮੋਂ ਆਇ ॥ ੯੪ ॥ ਕਬੀਰ ਆਸਾ
ਕਰੀਐ ਰਾਮ ਕੀ ਅਵਰੈ ਆਸ ਨਿਰਾਸ ॥ ਨਰਕਿ
ਪਰਹਿ ਤੇ ਮਾਨਈ ਜੋ ਹਰਿ ਨਾਮ ਉਦਾਸ ॥ ੯੫
॥ ਕਬੀਰ ਸਿਖ ਸਾਖਾ ਬਹੁਤੇ ਕੀਏ ਕੇਸੇ ਕੀਓ ਨ
ਮੀਤੁ ॥ ਚਾਲੇ ਬੇ ਹਰਿ ਮਿਲਨ ਕਉ ਬੀਚੈ
ਅਟਕਿਓ ਚੀਤੁ ॥ ੯੬ ॥ ਕਬੀਰ ਕਾਰਨੁ ਬਪੁਰਾ
ਕਿਆ ਕਰੈ ਜਉ ਰਾਮੁ ਨ ਕਰੈ ਸਹਾਇ ॥ ਜਿਹ
ਜਿਹ ਡਾਲੀ ਪਗੁ ਧਰਉ ਸੇਈ ਮੁਰਿ ਮੁਰਿ ਜਾਇ
॥ ੯੭ ॥ ਕਬੀਰ ਅਵਰਹ ਕਉ ਉਪਦੇਸਤੇ ਮੁਖ
ਮੈ ਪਰਿ ਹੈ ਰੇਤੁ ॥ ਰਾਸਿ ਬਿਰਾਨੀ ਰਾਖਤੇ ਖਾਯਾ
ਘਰ ਕਾ ਖੇਤੁ ॥ ੯੮ ॥ ਕਬੀਰ ਸਾਧੂ ਕੀ ਸੰਗਤਿ
ਰਹਉ ਜਉ ਕੀ ਭੂਸੀ ਖਾਉ ॥ ਹੇਨਹਾਰੁ ਸੋ ਹੋਇਰੈ
ਸਾਕਤ ਸੰਗਿ ਨ ਜਾਉ ॥ ੯੯ ॥ ਕਬੀਰ ਸੰਗਤਿ
ਸਾਧ ਕੀ ਦਿਨ ਦਿਨ ਦੂਨਾ ਹੇਤੁ ॥ ਸਾਕਤ ਕਾਰੀ
ਕਾਬਰੀ ਧੋਏ ਹੋਇ ਨ ਸੇਤੁ ॥ ੧੦੦ ॥ ਕਬੀਰ
ਮਨੁ ਮੁੰਡਿਆ ਨਹੀ ਕੇਸ ਮੁੰਡਾਏ ਕਾਇ ॥ ਜੋ
ਕਿਛੁ ਕੀਆ ਸੋ ਮਨ ਕੀਆ ਮੁੰਡਾ ਮੁੰਡੁ ਅਜਾਇ

Infact, without the support of True Name of the Lord, the whole world is engrossed in the worldly bondage. (92)

O Kabir ! Let us join the company of holy saints, which would be helpful at the end of life (at death) However, we should not join the company of faithless persons, which would result in the destruction of this human body. (93)

O Kabir ! The persons, who have recited the True Name of the Lord, considering Him omni-present; are always acclaimed in the world; and the persons, who have not worshipped the Lord by reciting True Name, have wasted this human life. (have been born without purpose). (94)

O Kabir ! Let us pin our hopes on the Lord alone, forgetting all other worldly hopes for support, as all those persons who have forsaken the Lord's True Name, will be surely thrown into hell. (95)

O Kabir ! I have made many friends and followers but without developing the friendship of the Lord, as such we got stuck on the way though we had set out for uniting with the Lord. (96)

O Kabir ! If the Lord is not helpful, any other causes and effects will be of no avail, as all the branches, where I lay my feet upon gives way under my weight. (97)

O Kabir ! The persons, who deliver sermons to others (without themselves following them) will bit the dust in the end, as they are protecting the capital (investment of others), while eating away their own principal amount.

(They have wasted this life) (98)

O Kabir ! Let us remain in the company of holy saints, even at the cost of our living comforts (by eating coarse food) Whatever is destined for us is bound to happen, so we should never develop any contact with the faithless persons. (99)

O Kabir ! The company of holy saints helps us to develop love for the Lord by leaps and bounds, whereas the association of the faithless persons is like the black (dark) cover which cannot be purified by our efforts. (Which cannot become white by washing). (100)

O Kabir ! What is the use of (removing your hair) shaving your head when the mind is covered with vicious thoughts, without any control ? Whatever sinful actions are committed, are done under the orders of the mind, so it is futile to remove (shave) your hair without controlling the mind. (101)

O Kabir ! Let us never forsake the Lord even if this body

॥ ੧੦੧ ॥ ਕਬੀਰ ਰਾਮੁ ਨ ਛੋਡੀਐ ਤਨੁ ਧਨੁ
ਜਾਇ ਤ ਜਾਉ ॥ ਚਰਨ ਕਮਲ ਚਿਤੁ ਬੇਧਿਆ

or the wealth is at stake and being (sacrificed) lost. Infact, my heart is imbued with the love of the lotus-feet of the Lord and I am fully immersed in the recitation of Lord's True Name. (102)

ਰਾਮਹਿ ਨਾਮਿ ਸਮਾਉ ॥ ੧੦੨ ॥ ਕਬੀਰ ਜੇ
ਹਮ ਜੰਤੁ ਬਜਾਵਤੇ ਟੂਟਿ ਗਈ ਸਭ ਤਾਰ ॥
ਜੰਤੁ ਬਿਚਾਰਾ ਕਿਆ ਕਰੈ ਚਲੇ ਬਜਾਵਨਹਾਰ ॥

O Kabir ! The instrument which I used to play for making all this noise in life has got all its chords broken now, so what can the poor musician do when the main player behind this drama is gone. (What could man do when the Lord has withdrawn His support to this life. (103)

੧੦੩ ॥ ਕਬੀਰ ਮਾਇ ਮੁੰਡਉ ਤਿਹ ਗੁਰੂ ਕੀ
ਜਾ ਤੇ ਭਰਮੁ ਨ ਜਾਇ ॥ ਆਪ ਡੁਬੇ ਚਹੁ ਬੇਦ
ਮਹਿ ਚੇਲੇ ਦੀਏ ਬਹਾਇ ॥ ੧੦੪ ॥ ਕਬੀਰ ਜੇ
ਤੇ ਪਾਪ ਕੀਏ ਰਾਖੇ ਤਲੈ ਦੁਰਾਇ ॥ ਪਰਗਟ

O Kabir ! The mother of the Guru deserves to be treated shabbily (with her haircut) who does not help us remove all our doubts and dual-mindedness. Infact, such a Guru is completely lost, being engrossed in the study of the four Vedas, which has made his followers also to be drowned completely taken away by the floods of knowledge and its discourses, without realising True Name. (104)

ਭਏ ਨਿਦਾਨ ਸਭ ਜਬ ਪੂਛੇ ਧਰਮ ਰਾਇ ॥
੧੦੫ ॥ ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ

O Kabir ! Man tries to hide all his sins, committed in life by keeping under his feet (cover) But alas ! All these sins became known to the world, when the god of justice Dharma Raj, asked for the accountability of human being's actions in life, and nothing was left secret. (105)

ਪਾਲਿਓ ਬਹੁਤੁ ਕੁਟੰਬੁ ॥ ਧੰਧਾ ਕਰਤਾ ਰਹਿ
ਗਇਆ ਭਾਈ ਰਹਿਆ ਨ ਬੰਧੁ ॥ ੧੦੬ ॥

O Kabir ! Man, being forgetful of the Lord's True Name, tries to support and nourish his family members. But alas ! Finally the human being loses his life even without having any friend or relative on his side. (to support this efforts) (106)

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਰਾਤਿ
ਜਗਾਵਨ ਜਾਇ ॥ ਸਰਪਨਿ ਹੋਇ ਕੈ ਅਉਤਰੈ
ਜਾਏ ਅਪੁਨੇ ਖਾਇ ॥ ੧੦੭ ॥ ਕਬੀਰ ਹਰਿ ਕਾ

O Kabir ! The person, who forgetful of the Lord's True Name, gets engrossed in other worldly actions (like the woman leaving her spouse, goes to light lamps at the grave yard) would be born again as a snake, who eats away her own little ones. (would be born again to lead a life full of the venom of worldly falsehood, eating away his own useful actions). (107)

ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਅਹੋਈ ਰਾਖੈ ਨਾਰਿ ॥ ਗਦਹੀ
ਹੋਇ ਕੈ ਅਉਤਰੈ ਭਾਰੁ ਸਹੈ ਮਨ ਚਾਰਿ ॥ ੧੦੮

O Kabir ! The person, who engages himself in futile worldly falsehood, forgetful of the Lord's True Name (like the woman keeping certain fasts leaving the service of the spouse) would be born again as an ass who has to carry huge loads (four quintals) as a beast of burden. (108)

॥ ਕਬੀਰ ਚਤੁਰਾਈ ਅਤਿ ਘਨੀ ਹਰਿ ਜਪਿ
ਹਿਰਦੈ ਮਾਹਿ ॥ ਸੂਰੀ ਊਪਰਿ ਖੇਲਨਾ ਗਿਰੈ ਤ

O Kabir ! It is no use trying to be too clever, rather one should recite Lord's True Name, as it is like hanging oneself by the noose, which would lead to certain death once one falls (with noose around the neck) (109)

ਠਾਹਰ ਨਾਹਿ ॥ ੧੦੯ ॥ ਕਬੀਰ ਸੁਈ ਮੁਖੁ
ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਹੀਐ ਰਾਮੁ ॥ ਦੇਹੀ ਕਿਸ ਕੀ

O Kabir ! The person, who recites Lord's True Name is really praiseworthy (the tongue is blessed which recites True

ਬਾਪੁਰੀ ਪਵਿਤ੍ਰ ਹੋਇਗੋ ਗ੍ਰਾਮੁ ॥ ੧੧੦ ॥ ਕਬੀਰ
ਸੋਈ ਕੁਲ ਭਲੀ ਜਾ ਕੁਲ ਹਰਿ ਕੋ ਦਾਸੁ ॥ ਜਿਹ
ਕੁਲ ਦਾਸੁ ਨ ਊਪਜੈ ਸੋ ਕੁਲ ਢਾਕੁ ਪਲਾਸੁ ॥
੧੧੧ ॥ ਕਬੀਰ ਹੈ ਗਇ ਬਾਹਨ ਸਘਨ ਘਨ
ਲਾਖ ਧਜਾ ਫਹਰਾਹਿ ॥ ਇਆ ਸੁਖ ਤੇ ਭਿਖੁ
ਭਲੀ ਜਹੁ ਹਰਿ ਸਿਮਰਤ ਦਿਨ ਜਾਹਿ ॥ ੧੧੨
॥ ॥ ਕਬੀਰ ਸਭੁ ਜਗੁ ਹਉ ਫਿਰਿਓ ਮਾਂਦਲੁ
ਕੰਧ ਚਢਾਇ ॥ ਕੋਈ ਕਾਹੂ ਕੋ ਨਹੀ ਸਭ ਦੇਖੀ
ਠੋਕਿ ਬਜਾਇ ॥ ੧੧੩ ॥ ਮਾਰਗਿ ਮੋਤੀ ਬੀਥਰੇ
ਅੰਧਾ ਨਿਕਸਿਓ ਆਇ ॥ ਜੋਤਿ ਬਿਨਾ ਜਗਦੀਸ
ਕੀ ਜਗਤੁ ਉਲੰਘੇ ਜਾਇ ॥ ੧੧੪ ॥ ਬੂਡਾ ਬੰਸੁ
ਕਬੀਰ ਕਾ ਉਪਜਿਓ ਪੂਤੁ ਕਮਾਲੁ ॥ ਹਰਿ ਕਾ
ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਘਰਿ ਲੇ ਆਯਾ ਮਾਲੁ ॥
੧੧੫ ॥ ਕਬੀਰ ਸਾਧੂ ਕਉ ਮਿਲਨੇ ਜਾਈਐ
ਸਾਥਿ ਨ ਲੀਜੈ ਕੋਇ ॥ ਪਾਛੈ ਪਾਉ ਨ ਦੀਜੀਐ
ਆਗੈ ਹੋਇ ਸੁ ਹੋਇ ॥ ੧੧੬ ॥ ਕਬੀਰ ਜਗੁ
ਬਾਧਿਓ ਜਿਹ ਜੇਵਰੀ ਤਿਹ ਮਤ ਬੰਧਹੁ ਕਬੀਰ ॥
ਜੈਹਹਿ ਆਟਾ ਲੋਨ ਜਿਉ ਸੋਨ ਸਮਾਨਿ ਸਰੀਰੁ
॥ ੧੧੭ ॥ ਕਬੀਰ ਹੰਸੁ ਉਡਿਓ ਤਨੁ ਗਾਡਿਓ
ਸੋਝਾਈ ਸੈਨਾਹ ॥ ਅਜਹੂ ਜੀਉ ਨ ਛੋਡਈ
ਰੰਕਾਈ ਨੈਨਾਹ ॥ ੧੧੮ ॥ ਕਬੀਰ ਨੈਨ
ਨਿਹਾਰਉ ਤੁਝ ਕਉ ਸੁਣਨ ਸੁਨਉ ਤੁਅ ਨਾਉ ॥

Name). This human body is not worth anything as the whole town becomes purified, where such a person resides. (by reciting True Name.) (110)

O Kabir ! The clan (family lineage) is praise worthy, which has given birth to some god fearing person engaged in the Lord's service (worship). Infact, the clan without any saintly person to its credit (having been born in that family) is like the jungle of useless growth of bushes. (111)

O Kabir ! If someone had all the worldly facilities of (riding) horses, elephants and other transport possessions alongwith fluttering flags and canopies of status overhead, but all this will be of no value as compared to a person begging for alms but with the love of Lord at heart and using his life by reciting True Name. (112)

O Kabir ! I have roamed all over the world carrying a drum on my shoulders and found with great efforts that no one truly is friendly to any other person who could be helpful in need. (No one is really interested in another person's welfare) (113)

O Kabir ! There were pearls and gems scattered all over the path but the blind men are passing that path without picking up those jewels without having light in their eyes by the Grace of the Lord (without Lord's Grace and cannot avail of the jewel of True Name). (114)

O Kabir ! I have been completely let down with my (clan) family producing a wonderful son, who (sold) gave away all the recitation of Lord's True Name in exchange for worldly possessions, and riches. (115)

O Kabir ! While going to meet the holy saints, we should not take anybody else alongwith us (in the company of some one else) and always make progress towards the path of the Lord's attainments without looking backwards. (without retracing our steps). (116)

O Kabir ! You should try to protect yourself from the worldly bondage (save yourself being engrossed in) in the love of which the whole world is engulfed. Because this human body is perishable and gets lost like the stack of salt, which gets washed away and destroyed in rain. (117)

O Kabir ! When the soul is likely to leave this human frame (at the time of death) and the body is ready for cremation (for begin buried), this human being tells some other persons with the signs of the eyes about the amassed wealth. (due to

ਬੈਨ ਉਚਰਉ ਤੁਅ ਨਾਮ ਜੀ ਚਰਨ ਕਮਲ ਰਿਦ
 ਠਾਉ ॥ ੧੧੯ ॥ ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ
 ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ ॥ ਚਰਨ ਕਮਲ
 ਕੀ ਮਯੁਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ ॥
 ੧੨੦ ॥ ਕਬੀਰ ਚਰਨ ਕਮਲ ਕੀ ਮਯੁਜ ਕੇ
 ਕਹਿ ਕੈਸੇ ਉਨਮਾਨ ॥ ਕਹਿਥੇ ਕਉ ਸੋਭਾ ਨਹੀ
 ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥ ੧੨੧ ॥ ਕਬੀਰ ਦੇਖਿ ਕੈ
 ਕਿਹ ਕਹਉ ਕਹੇ ਨ ਕੋ ਪਤੀਆਇ ॥ ਹਰਿ ਜੈਸਾ
 ਤੈਸਾ ਉਹੀ ਰਹਉ ਹਰਖਿ ਗੁਨ ਗਾਇ ॥ ੧੨੨
 ॥ ਕਬੀਰ ਚੁਗੈ ਚਿਤਾਰੈ ਭੀ ਚੁਗੈ ਚੁਗਿ ਚੁਗਿ
 ਚਿਤਾਰੇ ॥ ਜੈਸੇ ਬਚਰਹਿ ਕੂੰਜ ਮਨ ਮਾਇਆ
 ਮਮਤਾ ਰੇ ॥ ੧੨੩ ॥ ਕਬੀਰ ਅੰਬਰ ਘਨਹਰੁ
 ਛਾਇਆ ਬਰਖਿ ਭਰੇ ਸਰ ਤਾਲ ॥ ਚਾਤ੍ਰਕ ਜਿਉ
 ਤਰਸਤ ਰਹੈ ਤਿਨ ਕੇ ਕਉਨੁ ਹਵਾਲੁ ॥ ੧੨੪
 ॥ ਕਬੀਰ ਚਕਈ ਜਉ ਨਿਸਿ ਬੀਛੁਰੈ ਆਇ ਮਿਲੈ
 ਪਰਭਾਤਿ ॥ ਜੋ ਨਰ ਬਿਛੁਰੇ ਰਾਮ ਸਿਉ ਨਾ ਦਿਨ
 ਮਿਲੇ ਨ ਰਾਤਿ ॥ ੧੨੫ ॥ ਕਬੀਰ ਰੈਨਾਇਰ
 ਬਿਛੋਰਿਆ ਰਹੁ ਰੇ ਸੰਖ ਮਝੁਰਿ ॥ ਦੇਵਲ ਦੇਵਲ
 ਧਾਹੜੀ ਦੇਸਹਿ ਉਗਵਤ ਸੂਰ ॥ ੧੨੬ ॥
 ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਜਾਗੁ ਰੋਇ ਭੈ ਦੁਖ
 ॥ ਜਾ ਕਾ ਬਾਸਾ ਗੋਰ ਮਹਿ ਸੇ ਕਿਉ ਸੇਵੈ ਸੁਖ ॥
 ੧੨੭ ॥ ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਉਠਿ ਕਿ

his attachment of Maya). The human being does not leave the attachment of Maya (worldly possessions) even though the eyes are showing signs of poverty and helplessness. (118)

O Kabir ! May the Lord enable me to perceive the Lord with these eyes and listen to the True Name and praises of the Lord, with my ears. Moreover, the tongue will recite Lord's True Name, by imbibing the love of the lotus-feet of the Lord in the heart. (119)

O Kabir ! I have been saved from the considerations of heaven and hell through the Guru's Grace as I am always enjoying the bliss of the Lord's lotus-feet whether in the beginning or end of this age. (120)

O Kabir ! How could I express my bliss of being immersed in the lotus-feet of the Lord, as it is not worth while to describe this experience, which is known by experiencing Yourself. (by perceiving the Lord only, we could experience the bliss) (121)

O Kabir ! By perceiving the Lord ourselves how could we express the experience ? Infact, no one gets satisfied by merely listening to His description, as the Lord alone could occupy the position and posture of the Lord (There is no other power on par with Him) We should enjoy the bliss of singing Lord's praises. (122)

O Kabir ! The bird koonj remembers her offsprings with every morsel of food she partakes, while flying to distant (lands) areas, and the man has developed love of Maya just as the bird (koonj) has developed love for the Young ones. (123)

O Kabir ! The clouds in the form of the Guru covering the sky of the Lord, have burnt into showers of the Guru's teachings and filled all the low buying and even higher approaches with the rainfall. But what will be the fate of those persons who have been craving for the rain-drop of the Guru's guidance like the papiya (toad) in the form of the Guru-minded persons. (124)

O Kabir ! The chakvi (bird) which had been separated from her (male) partner during the night, finally meets her partner in the morning on sunrise But this man, who is separated from the Lord-spouse, does not get united with the Lord either during the night or the day. (125)

O Kabir ! This human being like the shell has been separated from the ocean of the Lord and will face all sorts of privations. And taking my advice he should remain (united)

ਨ ਜਪਹਿ ਮੁਰਾਰਿ ॥ ਇਕ ਦਿਨ ਸੇਵਨੁ ਹੋਇਗੋ
ਲਾਂਬੇ ਗੋਡ ਪਸਾਰਿ ॥ ੧੨੮ ॥ ਕਬੀਰ ਸੂਤਾ
ਕਿਆ ਕਰਹਿ ਬੈਠਾ ਰਹੁ ਅਹੁ ਜਾਗੁ ॥ ਜਾ ਕੇ
ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾ ਹੀ ਕੇ ਸੰਗਿ ਲਾਗੁ ॥ ੧੨੯
॥ ਕਬੀਰ ਸੰਤ ਕੀ ਗੋਲ ਨ ਛੋਡੀਐ ਮਾਰਗਿ
ਲਾਗਾ ਜਾਉ ॥ ਪੇਖਤ ਹੀ ਪੁੰਨੀਤ ਹੋਇ ਭੇਟਤ
ਜਪੀਐ ਨਾਉ ॥ ੧੩੦ ॥ ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ
ਨ ਕੀਜੀਐ ਦੂਹਿ ਜਾਈਐ ਭਾਗਿ ॥ ਬਾਸਨੁ
ਕਾਰੇ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ ॥ ੧੩੧
॥ ਕਬੀਰਾ ਰਾਮੁ ਨ ਚੇਤਿਓ ਜਰਾ ਪਹੁੰਚਿਓ ਆਇ
॥ ਲਾਗੀ ਮੰਦਿਰ ਦੁਆਰ ਤੇ ਅਬ ਕਿਆ
ਕਾਇਆ ਜਾਇ ॥ ੧੩੨ ॥ ਕਬੀਰ ਕਾਰਨੁ ਸੇ
ਭਇਓ ਜੋ ਕੀਨੋ ਕਰਤਾਰਿ ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਸਰੁ
ਕੋ ਨਹੀ ਏਕੈ ਸਿਰਜਨਹਾਰੁ ॥ ੧੩੩ ॥ ਕਬੀਰ
ਫਲ ਲਾਗੇ ਫਲਨਿ ਪਾਕਨਿ ਲਾਗੇ ਆਂਬ ॥
ਜਾਇ ਪਹੁੰਚਹਿ ਖਸਮ ਕਉ ਜਉ ਬੀਚਿ ਨ ਖਾਹੀ
ਕਾਂਬ ॥ ੧੩੪ ॥ ਕਬੀਰ ਠਾਕੁਰੁ ਪੂਜਹਿ ਮੋਲਿ
ਲੇ ਮਨਹਨਿ ਤੀਰਥ ਜਾਹਿ ॥ ਦੇਖਾ ਦੇਖੀ ਸ੍ਰਾਂਗੁ
ਧਰਿ ਭੂਲੇ ਭਟਕਾ ਖਾਹਿ ॥ ੧੩੫ ॥ ਕਬੀਰ
ਪਾਹਨੁ ਪਰਮੇਸੁਰੁ ਕੀਆ ਪੂਜੈ ਸਭੁ ਸੰਸਾਰੁ ॥
ਇਸ ਭਰਵਾਸੇ ਜੋ ਰਹੇ ਬੂਝੇ ਕਾਲੀਧਾਰ ॥ ੧੩੬
॥ ਕਬੀਰ ਕਾਗਦ ਕੀ ਓਬਰੀ ਮਸੁ ਕੇ ਕਰਮ

mingled with the Lord-ocean.

O Man ! During the various forms of life in the cycle of Rebirths you will face all sorts of afflictions like the shell crying and wailing (being used to make noise) at sunrise in various temples. (126)

O Kabir ! Why are you (sleeping) lying in the slumber of ignorance, instead of crying and wailing for all the sufferings of the fear-complex (of death), being fully awakened now? How could a person, destined to death sooner or later (having his abode in the grave) have peace of mind in sleep even ? (rest in peace) (127)

O Kabir ! Why do you not wake up from your slumber of ignorance and recite Lord's True Name, as you are bound to face death soon and lie with your body stretched to the full, without any movement ? (128)

O Kabir ! Why are you lying in the slumber of ignorance, having been separated from your Lord-spouse, better wake up and sit up in meditation ? O Man ! You should try to join and unite with the Lord-spouse from whom you have been separated since ages. (129)

O Kabir ! Let us never leave the company of the holy saints and continue following his path (of salvation) of leading a virtuous life, as by perceiving the saints we get purified of heart and then get engaged in the recitation of True Name in his company. (130)

O Kabir ! Let us not join the company of a faithless person and run away from him (from a distance) as it will lead us to sinful actions just as one gets dirty by touching a blackened utensil, and the family will get a bad name. (131)

O Kabir ! You have spent your life without remembering the Lord (worshipping the Lord) and the old age has approached. What could you save from the fire of worldly falsehood, when the doors even have caught fire? (When death is catching hold of you, what could you save or how could you escape ? (132)

O Kabir ! The cause of everything happening in the world is controlled by the Lord only, as there is no other creator of the Universe except the True Lord. (133)

O Kabir ! When the man reaches his ripe age like the mangoes which get ripened like all others fruits, then all the beings, who have lived their full lives, have reached the Lord's Presence just as the ripened mangoes find their way to the

ਕਪਾਟ ॥ ਪਾਹਨ ਬੋਰੀ ਪਿਰਥਮੀ ਪੰਡਿਤ ਪਾੜੀ
ਬਾਟ ॥ ੧੩੭ ॥ ਕਬੀਰ ਕਾਲਿ ਕਰੰਤਾ ਅਬਹਿ
ਕਰੁ ਅਬ ਕਰਤਾ ਸੁਇ ਤਾਲ ॥ ਪਾਛੈ ਕਛੂ ਨ
ਹੋਇਗਾ ਜਉ ਸਿਰ ਪਰਿ ਆਵੈ ਕਾਲੁ ॥ ੧੩੮
॥ ਕਬੀਰ ਐਸਾ ਜੰਤੁ ਇਕੁ ਦੇਖਿਆ ਜੈਸੀ ਧੋਈ
ਲਾਖ ॥ ਦੀਸੈ ਚੰਚਲੁ ਬਹੁ ਗੁਨਾ ਮਤਿ ਹੀਨਾ
ਨਾਪਾਕ ॥ ੧੩੯ ॥ ਕਬੀਰ ਮੇਰੀ ਬੁਧਿ ਕਉ
ਜਮੁ ਨ ਕਰੈ ਤਿਸਕਾਰ ॥ ਜਿਨਿ ਇਹੁ ਜਮੂਆ
ਸਿਰਜਿਆ ਸੁ ਜਪਿਆ ਪਰਵਿਦਗਾਰ ॥ ੧੪੦
॥ ਕਬੀਰੁ ਕਸਤੂਰੀ ਭਇਆ ਭਵਰ ਭਏ ਸਭ
ਦਾਸ ॥ ਜਿਉ ਜਿਉ ਭਗਤਿ ਕਬੀਰ ਕੀ ਤਿਉ
ਤਿਉ ਰਾਮ ਨਿਵਾਸ ॥ ੧੪੧ ॥ ਕਬੀਰ ਗਹਗਰਿ
ਪਰਿਓ ਕੁਟੰਬ ਕੈ ਕਾਠੈ ਰਹਿ ਗਇਓ ਰਾਮੁ ॥
ਆਇ ਪਰੋ ਧਰਮ ਰਾਇ ਕੇ ਬੀਚਰਿ ਧੂਮਾ ਧਾਮ
॥ ੧੪੨ ॥ ਕਬੀਰ ਸਾਕਤ ਤੇ ਸੂਕਰ ਭਲਾ ਰਾਖੈ
ਆਛਾ ਗਾਉ ॥ ਉਹੁ ਸਾਕਤੁ ਬਪੁਰਾ ਮਰਿ ਗਇਆ
ਕੋਇ ਨ ਲੈਹੈ ਨਾਉ ॥ ੧੪੩ ॥ ਕਬੀਰ ਕਉਡੀ
ਕਉਡੀ ਜੋਰਿ ਕੈ ਜੋਰੇ ਲਾਖ ਕਰੋਰਿ ॥ ਚਲਤੀ
ਬਾਰ ਨ ਕਛੂ ਮਿਲਿਓ ਲਈ ਲੰਗੋਟੀ ਤੋਰਿ ॥
੧੪੪ ॥ ਕਬੀਰ ਬੈਸਨੋ ਹੂਆ ਤ ਕਿਆ ਭਇਆ
ਮਾਲਾ ਮੇਲੀ ਚਾਰਿ ॥ ਬਾਹਰਿ ਕੰਚਨੁ ਬਾਰਹਾ
ਭੀਤਰਿ ਭਰੀ ਭੰਗਾਰ ॥ ੧੪੫ ॥ ਕਬੀਰ ਰੋੜਾ

Master. (who has bought them). (134)

O Kabir ! The whole world is lost in the formal practices (by following the practice of all others) (without any thinking) just for showing off, and by buying the statues of the Lord, people are engaged in worship and visiting holy places just to follow the obstinate mind with fruitless efforts. (135)

O Kabir ! The whole world is worshipping the Lord by presenting Him in the form of a stone (statue), but with this faith of the Lord (in the form of a statue) the whole world has been drowned in such fruitless efforts. (136)

The Brahmins have misled the whole world into worshipping of stones, thus creating this separation of man from the True Lord (by these reckless pandits). The human frame is delicate like the paper which is written with the actions of individuals as the ink and human beings have to bear the fruit of their own actions. (137)

O Kabir ! Whatever man has to do should be followed straight away, infact what is planned for the next day should be done today and whatever is to be practised to-day should be done right now, without delay, as nothing will be possible afterwards, once man is caught by the Yama (god of death) and faces death. (138)

O Kabir ! I have perceived this man, who considers himself very clever and intelligent, infact he is without any wisdom and is impure, full of the filth of vicious thoughts. He appears shining and pure like the sealing wax, which appears shining after a wash. (139)

O Kabir ! Even the Yama, god of death, will not look with disgust, on my wisdom, as I have remembered and worshipped the Lord, (recited Lord's True Name) who had created this Yama even. (140)

O Kabir ! The True Lord is just like the Kasturi, the fragrant material within the deer, and all the slaves (disciples) are like the black wasp enjoying its fragrance. The more, such persons recite True Name of Lord, the more they get united with the True Lord being imbued with His love and devotion. (141)

O Kabir ! You are engrossed too much in your family chores and welfare thus leaving the worship (reciting True Name) of the Lord on one side only (neglected) But then suddenly the Yama, the representatives of the god of justice, approached and caught hold of you (by death) in all these involvements, resulting in lot of wailing and confusion after

ਹੋਇ ਰਹੁ ਬਾਟ ਕਾ ਤਜਿ ਮਨ ਕਾ ਅਭਿਮਾਨੁ ॥

ਐਸਾ ਕੋਈ ਦਾਸੁ ਹੋਇ ਤਾਹਿ ਮਿਲੈ ਭਗਵਾਨੁ ॥

੧੪੬ ॥ ਕਬੀਰ ਰੋੜਾ ਹੂਆ ਤ ਕਿਆ ਭਇਆ

ਪੰਥੀ ਕਉ ਦੁਖੁ ਦੇਇ ॥ ਐਸਾ ਤੇਰਾ ਦਾਸੁ ਹੈ

ਜਿਉ ਧਰਨੀ ਮਹਿ ਖੋਹ ॥ ੧੪੭ ॥ ਕਬੀਰ ਖੋਹ

ਹੂਈ ਤਉ ਕਿਆ ਭਇਆ ਜਉ ਉਡਿ ਲਾਗੈ

ਅੰਗ ॥ ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜਿਉ ਪਾਨੀ

ਸਰਬੰਗ ॥ ੧੪੮ ॥ ਕਬੀਰ ਪਾਨੀ ਹੂਆ ਤ

ਕਿਆ ਭਇਆ ਸੀਰਾ ਤਾਤਾ ਹੋਇ ॥ ਹਰਿ ਜਨੁ

ਐਸਾ ਚਾਹੀਐ ਜੈਸਾ ਹਰਿ ਹੀ ਹੋਇ ॥ ੧੪੯ ॥

ਉਚ ਭਵਨ ਕਨਕਾਮਨੀ ਸਿਖਰਿ ਧਜਾ ਫਹਰਾਹਿ

॥ ਤਾ ਤੇ ਭਲੀ ਮਧੁਕਰੀ ਸੰਤਸੀਗਿ ਗੁਨ ਗਾਇ

॥ ੧੫੦ ॥ ਕਬੀਰ ਪਾਟਨ ਤੇ ਊਜਰੁ ਭਲਾ ਰਾਮ

ਭਗਤ ਜਿਹ ਠਾਇ ॥ ਰਾਮ ਸਨੇਹੀ ਬਾਹਰਾ ਜਮ

ਪੁਰੁ ਮੇਰੇ ਭਾਇ ॥ ੧੫੧ ॥ ਕਬੀਰ ਗੰਗ ਜਮੁਨ

ਕੇ ਅੰਤਰੇ ਸਹਜ ਸੁੰਨ ਕੇ ਘਾਟ ॥ ਤਹਾ ਕਬੀਰੈ

ਮਟੁ ਕੀਆ ਖੋਜਤ ਮੁਨਿ ਜਨ ਬਾਟ ॥ ੧੫੨ ॥

ਕਬੀਰ ਜੈਸੀ ਉਪਜੀ ਪੇਡ ਤੇ ਜਉ ਤੈਸੀ ਨਿਬੈ

ਓੜਿ ॥ ਹੀਰਾ ਕਿਸ ਕਾ ਬਾਪੁਰਾ ਪੁਜਹਿ ਨ ਰਤਨ

ਕਰੋੜਿ ॥ ੧੫੩ ॥ ਕਬੀਰਾ ਏਕੁ ਅਚੰਭਉ ਦੇ

ਖਿਓ ਹੀਰਾ ਹਾਟ ਬਿਕਾਇ ॥ ਬਨਜਨਹਾਰੇ

ਬਾਹਰਾ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥ ੧੫੪ ॥

this pomp and show. (142)

O Kabir ! The swine is better than the faithless person, as it keeps the village (area) clean, whereas when the faithless person dies, no one remembers him. (as he has not done anything useful). (143)

O Kabir ! This human being collects money bit by bit and amasses (lakhs and crore) wealth, but at the time of his death, nothing accompanies him. Infact, he goes with only his loin cloth. (His clothes are also removed) (144)

O Kabir ! What is the use if someone behaves like a Vashnav or if he wears four rosaries round his neck, so what? He is like the outwardly glittering gold which is full of filth and impurities. (such is the true picture of the Vaishnav). (145)

O Kabir ! Let us leave (rid ourselves of) our egoism and behave like a stone on the road (which could be kicked around). If there is any follower (slave) of the Lord, humble like the stone, lying on the path (road) then what is its use, if it proves to be an obstruction to the passers by. Infact, the true follower (disciple) should behave like dust on the ground and be humble. (147)

O Kabir ! What is the use of being humble like the dust, if it flies off to stick on one's body, but the Lord's disciple (slave) should be (such) like water which mingles with all other (body) elements (limbs), (148)

O Kabir ! What is the value of any person, being like water which becomes hot or cold at times, while the Lord's disciple should be an embodiment of the Lord. (149)

O Kabir ! If someone had palatial buildings of gold, and women laden with gold along with rich food (of gold), with fluttering flags on top of the buildings. But better still than all this position of status would be the place where we could sing the praises of the Lord in the company of holy saints. (150)

O Kabir ! The jungle would be preferable to a beautiful town where the Lord's holy saint abides, and even the town without the presence of the Lord's holy saint would be like the Yama's place according to me. (151)

O Kabir ! There is one place of peace and tranquillity between the (Ganga and Jamuna rivers) two values of life (either of True Name or Maya) where I have got my abode, which is being sought by all human beings, the place of eternal bliss. (152)

O Kabir ! Whatever one is pre-destined by the Lord's

ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਬੁਨ
ਤਹ ਪਾਪੁ ॥ ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ
ਖਿਆ ਤਹ ਆਪਿ ॥ ੧੫੫ ॥ ਕਬੀਰ ਮਾਇਆ
ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨੁ ਤਜਿਆ
ਨਹੀ ਜਾਇ ॥ ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ
ਸਭੈ ਕਉ ਖਾਇ ॥ ੧੫੬ ॥ ਕਬੀਰ ਸਾਚਾ
ਸਤਿਗੁਰੁ ਮੈ ਮਿਲਿਆ ਸਬਦੁ ਜੁ ਬਾਹਿਆ ਏਕੁ
॥ ਲਾਗਤ ਹੀ ਭੁਇ ਮਿਲਿ ਗਇਆ ਪਰਿਆ
ਕਲੇਜੇ ਛੇਕੁ ॥ ੧੫੭ ॥ ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ
ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ ॥ ਅਧਿ ਏਕ ਨ
ਲਾਗਈ ਜਿਉ ਬਾਸੁ ਬਜਾਈਐ ਫੂਕ ॥ ੧੫੮
॥ ਕਬੀਰ ਹੈ ਗੈ ਬਾਹਨ ਸਘਨ ਘਨ ਛਤ੍ਰਪਤੀ
ਕੀ ਨਾਰਿ ॥ ਤਾਸੁ ਪਟੰਤਰ ਨਾ ਪੁਜੈ ਹਰਿ ਜਨ ਕੀ
ਪਨਿਹਾਰਿ ॥ ੧੫੯ ॥ ਕਬੀਰ ਨ੍ਰਿਪ ਨਾਰੀ ਕਿਉ
ਨਿੰਦੀਐ ਕਿਉ ਹਰਿ ਚੇਰੀ ਕਉ ਮਾਨੁ ॥ ਓਹ
ਮਾਗ ਸਵਾਰੈ ਬਿਥੈ ਕਉ ਓਹ ਸਿਮਰੈ ਹਰਿ ਨਾਮੁ
॥ ੧੬੦ ॥ ਕਬੀਰ ਬੁਨੀ ਪਾਈ ਥਿਤਿ ਭਈ
ਸਤਿਗੁਰ ਬੰਧੀ ਧੀਰ ॥ ਕਬੀਰ ਹੀਰਾ ਬਨਜਿਆ
ਮਾਨ ਸਰੋਵਰ ਤੀਰ ॥ ੧੬੧ ॥ ਕਬੀਰ ਹਰਿ
ਹੀਰਾ ਜਨ ਜਉਹਰੀ ਲੇ ਕੈ ਮਾਡੈ ਹਾਟ ॥ ਜਬ
ਹੀ ਪਾਈਅਹਿ ਪਾਰਖੁ ਤਬ ਹੀਰਨ ਕੀ ਸਾਟ ॥
੧੬੨ ॥ ਕਬੀਰ ਕਾਮ ਪਰੇ ਹਰਿ ਸਿਮਰੀਐ ਐਸਾ

Will, based on one's actions, one gets the same reward just as a branch of the tree which sprouts from the beginning, finally takes similar shape. What is the value of this diamond as even lakhs and crores cannot really evaluate it ? Similarly the value of Lord's True Name cannot be (evaluated) known even by one's wealthy position in life. (153)

O Kabir ! I have seen a wonderful sight in the market (world) where the diamond was being sold, but alas without a proper merchant it is not evaluated properly and it is being sold at a throw-away price. (at a nominal price). (154)

O Kabir ! Where there is knowledge, people realise their (spiritual) duties or a life of moral values but where there is widespread worldly falsehood, it is replete with sinful actions. Moreover, wherever there is greed, one faces death or complete extinction, but where there is pardon or forgiveness, the Lord Himself abides or pervades there. (155)

O Kabir ! What is the use of giving up love of Maya (worldly falsehood) only, when the egoism (or pride) is not given up, in fact even the mendicants (munis) have wasted their lives due to their egoism, as it is the pride or egoistic tendencies only which have devoured the whole world. (156)

O Kabir ! I have joined (met) the company of such a True Guru, who uttered His Word (Guru's Word) which pierced my heart like an arrow and I was completely won over by His teachings. (I fell down on the ground being impressed by the Guru's Word so much, that my heart was pierced by its pointing arrow). (157)

O Kabir ! When the (sikhs) followers are not upto the mark (in faith), how could the True Guru help them since the blind ignorant followers are not affected by the Guru's Word just as the air passes through a piece of bamboo without producing a note (like a proper flute), and does not impress them. (158)

The queen (wife) of a powerful king with horses and elephants alongwith others paraphernalia (with kingly status) is not on par with the maid-servant even (water carrier) of the holy saint (in qualities). (159)

O Kabir ! Why do we vilify the (king's) queen (rich person) and praise the woman (person) who recites Lord's True Name? The reason is that the former is busy in vicious thoughts (beautifies herself with sinful actions) whereas the latter is engaged in reciting Lord's True Name. (160)

ਸਿਮਰਹੁ ਨਿਤ ॥ ਅਮਰਾ ਪੁਰ ਬਾਸਾ ਕਰਹੁ ਹਰਿ
ਗਇਆ ਬਹੋਰੈ ਬਿਤ ॥ ੧੬੩ ॥ ਕਬੀਰ ਸੇਵਾ
ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥ ਰਾਮੁ ਜੁ
ਦਾਤਾ ਮੁਕਤਿ ਕੇ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥ ੧੬੪ ॥
ਕਬੀਰ ਜਿਹ ਮਾਰਗਿ ਪੰਡਿਤ ਗਏ ਪਾਛੈ ਪਰੀ
ਬਹੀਰ ॥ ਇਕ ਅਵਘਟ ਘਾਟੀ ਰਾਮ ਕੀ ਤਿਹ
ਚੜਿ ਰਹਿਓ ਕਬੀਰ ॥ ੧੬੫ ॥ ਕਬੀਰ ਦੁਨੀਆ
ਕੇ ਦੋਖੇ ਮੁਆ ਚਾਲਤ ਕੁਲ ਕੀ ਕਾਨਿ ॥ ਤਬ
ਕੁਲੁ ਕਿਸ ਕਾ ਲਾਜਸੀ ਜਬ ਲੇ ਧਰਹਿ ਮਸਾਨਿ
॥ ੧੬੬ ॥ ਕਬੀਰ ਡੂਬਹਿਗੋ ਰੇ ਬਾਪੁਰੇ ਬਹੁ
ਲੋਗਨ ਕੀ ਕਾਨਿ ॥ ਪਾਰੋਸੀ ਕੇ ਜੋ ਹੂਆ ਤੁ
ਅਪਨੇ ਭੀ ਜਾਨੁ ॥ ੧੬੭ ॥ ਕਬੀਰ ਭਲੀ
ਮਧੁਕਰੀ ਨਾਨਾ ਬਿਧਿ ਕੇ ਨਾਜੁ ॥ ਦਾਵਾ ਕਾਹੂ ਕੇ
ਨਹੀ ਬਡਾ ਦੇਸੁ ਬਡ ਰਾਜੁ ॥ ੧੬੮ ॥ ਕਬੀਰ
ਦਾਵੈ ਦਾਬਨੁ ਹੋਤੁ ਹੈ ਨਿਰਦਾਵੈ ਰਹੈ ਨਿਸੰਕ ॥
ਜੇ ਜਨੁ ਨਿਰਦਾਵੈ ਰਹੈ ਸੋ ਗਨੈ ਇੰਦ੍ਰ ਸੋ ਰੰਕ ॥
੧੬੯ ॥ ਕਬੀਰ ਪਾਲਿ ਸਮੁਹਾ ਸਰਵਰੁ ਭਰਾ
ਪੀ ਨ ਸਕੈ ਕੋਈ ਨੀਰੁ ॥ ਭਾਗ ਬਡੇ ਤੈ ਪਾਇਓ
ਤੂੰ ਭਰਿ ਭਰਿ ਪੀਉ ਕਬੀਰ ੧੭੦ ॥ ਕਬੀਰ
ਪਰਭਾਤੇ ਤਾਰੇ ਖਿਸਹਿ ਤਿਉ ਇਹੁ ਖਿਸੈ ਸਰੀਰੁ
॥ ਏ ਦੁਇ ਅਖਰ ਨਾ ਖਿਸਹਿ ਸੋ ਗਹਿ ਰਹਿਓ
ਕਬੀਰੁ ॥ ੧੭੧ ॥ ਕਬੀਰ ਕੋਠੀ ਕਾਠ ਕੀ ਦਹ

O Kabir ! I have found my stable support and mainstay in the True Guru, who has lent me full faith and contentment in the Lord, as I have purchased the invaluable jewel of Lord's love in the company of holy saints which is like the lake of Mansarover. (161)

O Kabir ! The Lord is like the diamond and I, (His slave), am like the jeweller, who has stocked it in the shop, as it is only the true followers who could evaluate the jewel of True Name and give full value of the jewel. (162)

O Kabir ! Normally we worship the Lord (and recite True Name) when we have to beg for some favours from the Lord, infact, we should always recite True Name even otherwise when there are no worldly desires. By reciting True Name we get a chance to (reside in) live an immortal life (in heaven) and whatever life-span has been invested in worldly falsehood, is again given to us to live that part of life again. (163)

O Kabir ! Both the Lord, Ram and the holy saints are worthy of our service as the Lord is our benefactor for granting us salvation, while the holy saint is enabling us to recite Lord's True Name. (164)

O Kabir ! Just as the Pandit has wasted his life in following formal religious pursuits, (like fasts, baths at holy places) similarly the whole world is engrossed in such fruitless pursuits. Kabir is climbing the tortuous path of Lord's True Name, which involves lot of problems and other difficulties in following this arduous path. (165)

O Kabir ! This human being is always following the practices of the family (clan) and dies finally in trying to function so as to please the world, but what is to be done, when the same persons bring him to the grave yard for cremation, then who is to look after his prestige? (166)

O Kabir ! Most of the people get drowned in trying to follow practices for pleasing the world or to the liking of others, but we should realise that whatever has happened in the neighbour's house (death and sorrow) will finally befall us also one day. (167)

O Kabir ! It is better to be a beggar than being in possession of huge properties as this contains various types of food collected from many houses. He does not own any particular area but the whole country belongs to him and the whole kingdom is his own. (168)

O Kabir ! The person, who owns huge properties, is

ਦਿਸਿ ਲਾਗੀ ਆਗਿ ॥ ਪੰਡਿਤ ਪੰਡਿਤ ਜਲਿ
ਮੂਏ ਮੁਖ ਉਬਰੇ ਭਾਗਿ ॥ ੧੭੨ ॥ ਕਬੀਰ
ਸੰਸਾ ਦੂਰਿ ਕਰੁ ਕਾਗਦ ਦੇਹ ਬਿਹਾਇ ॥ ਬਾਵਨ
ਅਖਰ ਸੋਧਿ ਕੈ ਹਰਿ ਚਰਨੀ ਚਿਤੁ ਲਾਇ ॥ ੧੭੩
॥ ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡੈ ਸੰਤਈ ਜਉ ਕੋਟਿਕ
ਮਿਲਹਿ ਅਸੰਤ ॥ ਮਲਿਆਗਰੁ ਭੁਯੰਗਮ ਬੇ
ਢਿਓ ਤ ਸੀਤਲਤਾ ਨ ਤਜੰਤ ॥ ੧੭੪ ॥ ਕਬੀਰ
ਮਨੁ ਸੀਤਲੁ ਭਇਆ ਪਾਇਆ ਬ੍ਰਹਮ ਗਿਆਨੁ
॥ ਜਿਨਿ ਜੁਆਲਾ ਜਗੁ ਜਾਰਿਆ ਸੁ ਜਨ ਕੇ
ਉਦਕ ਸਮਾਨਿ ॥ ੧੭੫ ॥ ਕਬੀਰ ਸਾਰੀ
ਸਿਰਜਨਹਾਰ ਕੀ ਜਾਨੈ ਨਾਹੀ ਕੋਇ ॥ ਕੈ ਜਾਨੈ
ਆਪਨ ਧਨੀ ਕੈ ਦਾਸੁ ਦੀਵਾਨੀ ਹੋਇ ॥ ੧੭੬
॥ ਕਬੀਰ ਭਲੀ ਭਈ ਜੋ ਭਉ ਪਰਿਆ ਦਿਸਾ
ਗਈ ਸਭ ਭੂਲਿ ॥ ਓਰਾ ਗਰਿ ਪਾਨੀ ਭਇਆ
ਜਾਇ ਮਿਲਿਓ ਢਲਿ ਭੂਲਿ ॥ ੧੭੭ ॥ ਕਬੀਰ
ਧੂਰਿ ਸਕੇਲਿ ਕੈ ਪੁਰੀਆ ਬਾਧੀ ਦੇਹ ॥ ਦਿਵਸ
ਚਾਰਿ ਕੋ ਪੇਖਨਾ ਅੰਤਿ ਖੋਹ ਕੀ ਖੋਹ ॥ ੧੭੮ ॥
ਕਬੀਰ ਸੂਰਜ ਚਾਂਦ ਕੈ ਉਦੈ ਭਈ ਸਭ ਦੇਹ ॥
ਗੁਰ ਗੋਬਿੰਦ ਕੇ ਬਿਨੁ ਮਿਲੇ ਪਲਟਿ ਭਈ ਸਭ
ਖੋਹ ॥ ੧੭੯ ॥ ਜਹ ਅਨਭਉ ਤਹ ਭੈ ਨਹੀ
ਜਹ ਭਉ ਤਹ ਹਰਿ ਨਾਹਿ ॥ ਕਹਿਓ ਕਬੀਰ
ਬਿਚਾਰਿ ਕੈ ਸੰਤ ਸੁਨਹੁ ਮਨ ਮਾਹਿ ॥ ੧੮੦ ॥

engrossed in (burning) worldly desires, whereas the person without having any property, is care-free and without any worry as such a person considers even a king of gods like Indra as poor and penniless. (169)

O Kabir ! The association of holy saints is like the tank of virtues, filled with the water of True Name but it is a pity that worldly people cannot partake of that. But Kabir is fortunate enough, being pre-destined by Lord's Will, who could partake of this nectar in large quantities. (170)

O Kabir ! This human frame (body) is perishing slowly and daily just as the stars go on dwindling with the approach of the dawn, whereas the two words of True Name (Ram Naam) are not perishable and Kabir has caught hold of this True Name (Kabir recites True Name all the time). (171)

O Kabir ! This human body is like a wooden structure which has caught fire and is burning from all the ten directions, as a result of which all the learned people (Pandits) have been burnt to death, whereas the foolish persons have managed to (escape) run away to safety. (172)

O Kabir ! Once you have got a chance to study and understand the knowledge of Lord's secrets through the Guru's teachings then take refuge at the lotus-feet of the Lord and get rid of all your doubts and misgivings and let all your worries and dual mindedness be washed away in the floods of knowledge instead of having attachment of worldly possessions. (173)

O Kabir ! The holy saints do not forget and leave their quality of saintliness inspite of meeting millions of faithless and unsaintly persons, just as the tree of sandal wood does not part with its fragrant coolness and aroma in spite of being covered with snakes all over. (The vicious thoughts should not change our virtuous behaviour). (174)

O Kabir ! Once I have gained the knowledge of the Lord's secrets (through the Guru's guidance) my mind has become stable and peaceful. The Worldly falsehood (Maya) which has burnt the whole world with its fire of worldly desires behaves like water in the service of the Lord's disciple (slave). (175)

O Kabir ! This whole worldly creation has been created like a garden by the Lord Himself (as His drama) and this secret, nobody else has been able to appreciate it so far. It is realised either by the True Master Himself or a true disciple (like the head clerk) of the Lord alone. (176)

ਕਬੀਰ ਜਿਨਹੁ ਕਿਛੁ ਜਾਨਿਆ ਨਹੀ ਤਿਨ ਸੁਖ
ਨੀਦ ਬਿਹਾਇ ॥ ਹਮਹੁ ਜੁ ਬੂਝਾ ਬੂਝਨਾ ਪੂਰੀ
ਪਰੀ ਬਲਾਇ ॥ ੧੮੧ ॥ ਕਬੀਰ ਮਾਰੇ ਬਹੁਤੁ
ਪੁਕਾਰਿਆ ਪੀਰ ਪੁਕਾਰੈ ਅਉਰ ॥ ਲਾਰੀ ਚੋਟ
ਮਰਮ ਕੀ ਰਹਿਓ ਕਬੀਰਾ ਠਉਰ ॥ ੧੮੨ ॥
ਕਬੀਰ ਚੋਟ ਸੁਹੇਲੀ ਸੇਲ ਕੀ ਲਾਗਤ ਲੇਇ
ਉਸਾਸ ॥ ਚੋਟ ਸਹਾਰੈ ਸਬਦ ਕੀ ਤਾਸੁ ਗੁਰੂ ਮੈ
ਦਾਸ ॥ ੧੮੩ ॥ ਕਬੀਰ ਮੁਲਾਂ ਮੁਨਾਰੇ ਕਿਆ
ਚਢਹਿ ਸਾਂਈ ਨ ਬਹਰਾ ਹੋਇ ॥ ਜਾ ਕਾਰਨਿ ਤੂੰ
ਬਾਂਗ ਦੇਹਿ ਦਿਲ ਹੀ ਭੀਤਰਿ ਜੋਇ ॥ ੧੮੪ ॥
ਸੇਖ ਸਬੂਰੀ ਬਾਹਰਾ ਕਿਆ ਹਜ ਕਾਬੇ ਜਾਇ ॥
ਕਬੀਰ ਜਾ ਕੀ ਦਿਲ ਸਾਬਤਿ ਨਹੀ ਤਾ ਕਉ
ਕਹਾਂ ਖੁਦਾਇ ॥ ੧੮੫ ॥ ਕਬੀਰ ਅਲਹ ਕੀ
ਕਰਿ ਬੰਦਗੀ ਜਿਹ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ ॥ ਦਿਲ
ਮਹਿ ਸਾਂਈ ਪਰਗਟੈ ਬੁਝੈ ਬਲੰਤੀ ਨਾਇ ॥ ੧੮੬
॥ ਕਬੀਰ ਜੋਰੀ ਕੀਏ ਜੁਲਮੁ ਹੈ ਕਹਤਾ ਨਾਉ
ਹਲਾਲੁ ॥ ਦਫਤਰਿ ਲੇਖਾ ਮਾਂਗੀਐ ਤਬ ਹੋਇਗੋ
ਕਉਨੁ ਹਵਾਲੁ ॥ ੧੮੭ ॥ ਕਬੀਰ ਖੂਬ ਖਾਨਾ
ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ ॥ ਹੋਰਾ ਰੋਟੀ
ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ ੧੮੮ ॥ ਕਬੀਰ
ਗੁਰੁ ਲਾਗਾ ਤਬ ਜਾਨੀਐ ਮਿਟੈ ਮੋਹੁ ਤਨ ਤਾਪ
॥ ਹਰਖ ਸੋਗ ਦਾਝੈ ਨਹੀ ਤਬ ਹਰਿ ਆਪਹਿ

O Kabir ! It is good to inculcate the fear of the Lord (in the heart) thus forgetting all the worldly pleasures or worldly falsehood (way of the world); just as the hailstorm balls have mingled with water after melting and joined the mainstream of water in the ocean. (177)

O Kabir ! The Lord had created this human body like the potter by collecting and mixing the five elements (like air, water and fire) as a dancing doll, which exists like a toy in the world for a short spell of time, and finally mingles with dust, becoming a part of the dust. (178)

O Kabir ! All the human bodies have been created with the help of the sun and moon and exist in the world as a separate entity, but without attaining the Lord-Gobind through the Guru's guidance they form a part of the dust. (179)

O Kabir ! I say with lot of deliberations, O Saints ! Please listen to me carefully where there is love for the fearless Lord, there is no chance for any fear of dual-mindedness or any doubts and wherever there is the fear of worldly falsehood, the Lord's Presence is not to be expected. (180)

O Kabir ! The persons, who have not realised (understood) the presence of the Lord within themselves from the Guru's guidance, are always sleeping completely unaware of the Lord's secrets (in peace) in ignorance. However we are having known the existence of the Lord always perturbed in our efforts to realise the Lord through the Guru's guidance. (181)

O Kabir ! If someone gets hurt by any weapon, he makes lot of noise (in pain) and later on also cries and wails in pain, but a person like me, hit by the truth (knowledge) of the Lord's secrets, has fallen prostrate on the ground, (is affected so much in the search for Truth about the Lord) without having any other preoccupation. (182)

O Kabir ! The wound inflicted by any spear (weapon like sword) is not so painful as it takes away life by its strike straightaway. But I would be a slave to the person, who could withstand the striking effect of the Guru's Word, as I would accept him as my Guru. (183)

O Kabir ! Why do you climb the top minaret (of the mosque) to give a call for prayers, as the Lord is not hard of hearing; O Mullah ? The Lord, whom you are trying to call at the top of Your voice is not a distant entity, but very much within Your heart (and would listen to Your prayers even otherwise). (184)

ਆਪਿ ॥ ੧੮੯ ॥ ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਤੇ

ਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ ਬਿਚਾਰੁ ॥ ਸੋਈ ਰਾਮੁ ਸਭੈ

ਕਹਹਿ ਸੋਈ ਕਉਤਕਹਾਰ ॥ ੧੯੦ ॥ ਕਬੀਰ

ਰਾਮੈ ਰਾਮ ਕਹੁ ਕਹਿਬੇ ਮਾਹਿ ਬਿਬੇਕ ॥ ਏਕੁ

ਅਨੇਕਹਿ ਮਿਲਿ ਗਇਆ ਏਕ ਸਮਾਨਾ ਏਕ ॥

੧੯੧ ॥ ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ

ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥ ਤੇ ਘਰ

ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥ ੧੯੨

॥ ਕਬੀਰ ਗੁੰਗਾ ਹੂਆ ਬਾਵਰਾ ਬਹਰਾ ਹੂਆ

ਕਾਨ ॥ ਪਾਵਹੁ ਤੇ ਪਿੰਗੁਲ ਭਇਆ ਮਾਰਿਆ

ਸਤਿਗੁਰ ਬਾਨ ॥ ੧੯੩ ॥ ਕਬੀਰ ਸਤਿਗੁਰ

ਸੁਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥ ਲਾਗਤ ਹੀ

ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥ ੧੯੪

॥ ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ

ਭੂਮਿ ਬਿਕਾਰ ॥ ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਈ

ਹੋਇ ਗਈ ਭਠ ਛਾਰ ॥ ੧੯੫ ॥ ਕਬੀਰ

ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ

॥ ਅਨਿਕ ਸਿਆਨੇ ਪਰਿ ਗਏ ਨਾ ਨਿਰਵਾਰੀ

ਜਾਇ ॥ ੧੯੬ ॥ ਕਬੀਰ ਹਜ ਕਾਬੇ ਹਉ ਜਾਇ

ਬਾ ਆਗੈ ਮਿਲਿਆ ਖੁਦਾਇ ॥ ਸਾਂਈ ਮੁਝ ਸਿਉ

ਲਰਿ ਪਰਿਆ ਤੁਝੈ ਕਿਨ੍ਹਿ ਫੁਰਮਾਈ ਗਾਇ ॥

੧੯੭ ॥ ਕਬੀਰ ਹਜ ਕਾਬੈ ਹੋਇ ਹੋਇ ਗਇਆ

O Sheikh ! What is the use of your performing Haj pilgrimage (by visiting Kaaba-mecca) without developing peace of mind or contentment. O Kabir! Without having faith and self-confidence no one could attain the Lord with rituals. (185)

O Kabir ! Let us recite the Lord's True Name so that all our sufferings may come to an end ! Thus the Lord would be perceived within the (heart) innerself, and the fire of worldly desires will be quenched. (186)

O Kabir ! You are perpetrating oppression and tyranny and after killing animals, you call them halal, as acceptable to the Lord. When you will be required to account for your doings in this world then how will you face all this and explain your position (reasons) ? (187)

O Kabir ! We should enjoy the food thoroughly, wherein the nectar of the Lord's True Name is used (in the place of salt) to make it saltish. Why should we face punishment (death) for killing the animals to feed ourselves ? (188)

O Kabir ! The Guru's guidance and Word should be considered as worthwhile, if the mind becomes peaceful, ridding oneself of worldly attachments and the fever of worldly desires. If one does not feel any distinction between sorrow and joy (pain and pleasure) then the Lord's presence is felt within and (everywhere) all over. (189)

O Kabir! There is some secret in reciting the True Name of the Lord, which consists of certain deliberations with concentration, as everyone repeats the same Lord's True Name, who is enacting the whole worldly drama. (but without effect) (190)

O Kabir ! There is lot of difference in reciting the True Name of the Lord (as the efficacy varies in each case), as some persons are enabled to unite with the Lord while some others are made to pass through the cycle of births and deaths. (191)

O Kabir ! The places, where the holy saints are not given due respect or the Lord's True Name is not repeated with proper service of the Lord are like the grave yard and the persons living there are like demons. (and not human beings). (192)

O Kabir ! Once the True Guru's message pierced my heart like an arrow, I became dumbfounded, losing my senses while the ears could not hear anything and the feet became completely paralysed so that I forgot about praising or vilifying others. (193)

ਕੋਤੀ ਬਾਰ ਕਬੀਰ ॥ ਸਾਂਈ ਮੁਝ ਮਹਿ ਕਿਆ
ਖਤਾ ਮੁਖਹੁ ਨ ਬੋਲੈ ਪੀਰ ॥ ੧੯੮ ॥ ਕਬੀਰ
ਜੀਅ ਜੁ ਮਾਰਹਿ ਜੇਰੁ ਕਰਿ ਕਹਤੇ ਹਹਿ ਜੁ
ਹਲਾਲੁ ॥ ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ ਹੋਇਗਾ
ਕਉਨੁ ਹਵਾਲੁ ॥ ੧੯੯ ॥ ਕਬੀਰ ਜੇਰੁ ਕੀਆ
ਸੋ ਜੁਲਮੁ ਹੈ ਲੇਇ ਜਬਾਬੁ ਖੁਦਾਇ ॥ ਦਫਤਰਿ
ਲੇਖਾ ਨੀਕਸੈ ਮਾਰ ਮੁਹੈ ਮੁਹਿ ਖਾਇ ॥ ੨੦੦ ॥
ਕਬੀਰ ਲੇਖਾ ਦੇਨਾ ਸੁਹੇਲਾ ਜਉ ਦਿਲ ਸੂਚੀ
ਹੋਇ ॥ ਉਸੁ ਸਾਚੇ ਦੀਬਾਨ ਮਹਿ ਪਲਾ ਨ ਪਕਰੈ
ਕੋਇ ॥ ੨੦੧ ॥ ਕਬੀਰ ਧਰਤੀ ਅਰੁ ਆਕਾਸ
ਮਹਿ ਦੁਇ ਤੂੰ ਬਰੀ ਅਬਧ ॥ ਖਟ ਦਰਸਨ ਸੰਜੋ
ਪਰੇ ਅਰੁ ਚਉਰਾਸੀਹ ਸਿਧ ॥ ੨੦੨ ॥ ਕਬੀਰ
ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ
॥ ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥
੨੦੩ ॥ ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ
ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥ ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ
ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥ ੨੦੪ ॥ ਕਬੀਰ
ਬਿਕਾਰਹ ਚਿਤਵਤੇ ਝੂਠੇ ਕਰਤੇ ਆਸ ॥ ਮਨੋਰਥੁ
ਕੋਇ ਨ ਪੂਰਿਓ ਚਾਲੇ ਉਠਿ ਨਿਰਾਸ ॥ ੨੦੫ ॥
ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਜੋ ਕਰੈ ਸੋ ਸੁਖੀਆ
ਸੰਸਾਰਿ ॥ ਇਤ ਉਤ ਕਤਹਿ ਨ ਭੋਲਈ ਜਿਸ
ਰਾਖੈ ਸਿਰਜਨਹਾਰ ॥ ੨੦੬ ॥ ਕਬੀਰ ਘਾਣੀ

O Kabir ! The powerful True Guru struck me with the arrow of Guru's Word, with such a force, that it pierced my heart and I fell down unconscious. (I was over powered by the Guru's message) (194)

O Kabir ! ! The Guru's Word has fallen on deaf ears of the faithless persons like the rain-drop falling on the ground without any effect, as without the company of holy saints, it is futile like the burning furnace, being reduced to ashes. (195)

O Kabir ! The pure rain-drop of the Guru's Word has been wasted by us like the rain-water falling on the ground without being utilised fruitfully. Many learned people have tried in vain to make use of it, but without any result. (196)

O Kabir ! While I was proceeding to Kaaba (Mecca) for Haj pilgrimage, the Lord met me on the way and he (reprimanded) castigated me for going there and said to me, "Who told you that I was residing in Mecca." (I am pervading all over being omni-present). (197)

O Kabir ! I have visited Kaaba (Mecca) many a time, and have performed Haj pilgrimage many times. O Lord ! What is my fault that you never talk to me in person? (198)

O Kabir ! The persons, who kill animals like tyrants and then call it a pious kill (halal) what good is it? When the Lord would ask for Your explanation and to account for Your deeds in the world, then what will be the state of your mind ? (199)

O Kabir ! The Lord would demand your explanation for all your misdeeds and oppressive actions in the world (due to your) by using force. When the account is checked up, you will get punished by the Lord's assistants for all your misdeeds. (200)

O Kabir ! When the person is pure of heart, and is truthful, it is very easy to give an account of one's doings in the world, but no one develops faith and takes refuge at the lotus-fee of such a True Lord. (201)

O Kabir ! The two factors of hopes and desires on the earth and the skies are not perishable, though there are doubts and misgivings about the six Shastras and the eighty-four (sidhis) occult powers. (202)

O Kabir ! What is the problem and what does it cost me in offering the Lord's favours and blessings back to Him, as nothing belongs to me, and whatever I possess is all Lord's own benevolence and nothing is really mine ? (203)

O Kabir ! By repeating the Lord's True Name I have

ਪੀੜਤੇ ਸਤਿਗੁਰ ਲੀਏ ਛਡਾਇ ॥ ਪਰਾ ਪੂਰਬਲੀ
ਭਾਵਨੀ ਪਰਗਟੁ ਹੋਈ ਆਇ ॥ ੨੦੭ ॥ ਕਬੀਰ
ਟਾਲੈ ਟੋਲੈ ਦਿਨੁ ਗਇਆ ਬਿਆਜੁ ਬਢੰਤਉ
ਜਾਇ ॥ ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਖਤੁ ਫਟਿਓ ਕਾਲੁ
ਪਹੁੰਚੇ ਆਇ ॥ ੨੦੮ ॥

become a part and parcel of the Lord without any distinction, ridding myself of my egoism. O Lord ! Now I perceive You only wherever I look around as all the distinction between (mine and Yours) me and You is eliminated. (204)

O Kabir ! The persons, who always think of vicious and sinful actions and always hope for worldly falsehood and other perishable things leave this world without fulfilling any desires or aims and end this life span in complete despair. (205)

O Kabir ! Whosoever recites Lord's True Name leads a life of peace and bliss in this world and such a person does not falter in this world, who is protected by the Lord's care and protective hand. (206)

O Kabir ! When we were being punished and tortured by the Yama, god of death, we were saved by the True Guru. It seems our good fortune and the pre-destined Lord's Will came to our rescue and saved us. (207)

O Kabir ! The day has been lost in dillying dallying without remembering the Lord, as such the interest to be paid, goes on increasing day by day. In the meantime the call of death has approached us without reciting True Name or freeing us from the accountability of our deeds. (208)

Mahala - 5 : O Kabir ! The mind is barking like a dog and runs after the worldly possessions (or loves) but when we got united with the True Guru through good fortune, we were saved from the torture of the Yama (god of death). (209)

Mahala - 5: This body was the abode of holy saints, but the thieves like sexual desires became active to rob us of our virtuous actions. The body could not bear the burden of these sinful actions, where the vices were making merry at the cost of this human life, but finally one has to pay for his sins. (210)

Mahala - 5 : O Kabir ! For removing the rice from the shell, it faces the onslaughts of the wooden rod, just as good or had company in life affects an individual and one is accountable to Dharam Raj (god of justice) for one's actions. (211)

Trilochan asked Namdev, O my friend ! You are engrossed in the love of Maya (worldly falsehood) why are you busy in printing the cloth (with different prints) instead of reciting True Name , with love at heart ? (212)

But Namdev tells Trilochan that one should recite True Name with his tongue (while the hands are busy at work), by keeping the arms and feet busy in doing various worldly chores

ਮਹਲਾ ੫ ॥ ਕਬੀਰ ਕੂਕਰੁ ਭਉਕਨਾ ਕਰੰਗ
ਪਿਛੈ ਉਠਿ ਧਾਇ ॥ ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਇਆ
ਜਿਨਿ ਹਉ ਲੀਆ ਛਡਾਇ ॥ ੨੦੯ ॥

ਮਹਲਾ ੫ ॥ ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ
ਬੈਸਹਿ ਗਾਹਿ ॥ ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ
ਉਨ ਕਉ ਲਾਹੁ ਲਾਹਿ ॥ ੨੧੦ ॥

ਮਹਲਾ ੫ ॥ ਕਬੀਰ ਚਾਵਲ ਕਾਰਨੇ ਤੁਖ ਕਉ
ਮੁਹਲੀ ਲਾਇ ॥ ਸੰਗਿ ਕੁਸੰਗੀ ਬੈਸਤੇ ਤਬ ਪੂਛੈ
ਧਰਮ ਗਾਇ ॥ ੨੧੧ ॥ ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ
ਕਹੈ ਤਿਲੋਚਨੁ ਮੀਤ ॥ ਕਾਹੇ ਛੀਪਹੁ ਛਾਇਲੈ
ਰਾਮ ਨ ਲਾਵਹੁ ਚੀਤੁ ॥ ੨੧੨ ॥ ਨਾਮਾ ਕਹੈ
ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਾਇ ॥ ਹਾਥ ਪਾਉ
ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥ ੨੧੩ ॥

ਮਹਲਾ ੫ ॥ ਕਬੀਰਾ ਹਮਰਾ ਕੋ ਨਹੀ ਹਮ
ਕਿਸ ਹੂ ਕੇ ਨਾਹਿ ॥ ਜਿਨਿ ਇਹੁ ਰਚਨੁ
ਰਚਾਇਆ ਤਿਸ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥ ੨੧੪ ॥
ਕਬੀਰ ਕੀਚੜਿ ਆਟਾ ਗਿਰਿ ਪਰਿਆ ਕਿਛੁ ਨ

ਆਇਓ ਹਾਥ ॥ ਪੀਸਤ ਪੀਸਤ ਚਾਬਿਆ ਸੋਈ
ਨਿਬਹਿਆ ਸਾਥ ॥ ੨੧੫ ॥ ਕਬੀਰ ਮਨੁ ਜਾਨੈ
ਸਭ ਬਾਤ ਜਾਨਤ ਹੀ ਅਉਗਨੁ ਕਰੈ ॥ ਕਾਹੇ ਕੀ
ਕੁਸਲਾਤ ਹਾਥਿ ਦੀਪੁ ਕੂਏ ਪਰੈ ॥ ੨੧੬ ॥
ਕਬੀਰ ਲਾਗੀ ਪ੍ਰੀਤਿ ਸੁਜਾਨ ਸਿਉ ਬਰਜੈ ਲੋਗੁ
ਅਜਾਨੁ ॥ ਤਾ ਸਿਉ ਟੂਟੀ ਕਿਉ ਬਨੈ ਜਾ ਕੇ
ਜੀਅ ਪਰਾਨ ॥ ੨੧੭ ॥ ਕਬੀਰ ਕੋਠੇ ਮੰਡਪ
ਹੇਤੁ ਕਰਿ ਕਾਹੇ ਮਰਹੁ ਸਵਾਰਿ ॥ ਕਾਰਜੁ ਸਾਢੇ
ਤੀਨਿ ਹਥ ਘਨੀ ਤ ਪਉਨੇ ਚਾਰਿ ॥ ੨੧੮ ॥
ਕਬੀਰ ਜੋ ਮੈ ਚਿਤਵਉ ਨਾ ਕਰੈ ਕਿਆ ਮੇਰੇ
ਚਿਤਵੇ ਹੋਇ ॥ ਅਪਨਾ ਚਿਤਵਿਆ ਹਰਿ ਕਰੈ ਜੋ
ਮੇਰੇ ਚਿਤਿ ਨ ਹੋਇ ॥ ੨੧੯ ॥
ਮ: ੩ ॥ ਚਿੰਤਾ ਭਿ ਆਪਿ ਕਰਾਇਸੀ ਅਚਿੰਤੁ
ਭਿ ਆਪੇ ਦੇਇ ॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ
ਸਭਨਾ ਸਾਰ ਕਰੇਇ ॥ ੨੨੦ ॥
ਮ: ੫ ॥ ਕਬੀਰ ਰਾਮੁ ਨ ਚੇਤਿਓ ਫਿਰਿਆ
ਲਾਲਚ ਮਾਹਿ ॥ ਪਾਪ ਕਰੰਤਾ ਮਰਿ ਗਇਆ
ਅਉਧ ਪੁਨੀ ਖਿਨ ਮਾਹਿ ॥ ੨੨੧ ॥ ਕਬੀਰ
ਕਾਇਆ ਕਾਚੀ ਕਾਰਵੀ ਕੇਵਲ ਕਾਚੀ ਧਾਤੁ ॥
ਸਾਬਤੁ ਰਖਹਿ ਤ ਰਾਮ ਭਜੁ ਨਾਹਿ ਤ ਬਿਨਠੀ
ਬਾਤ ॥ ੨੨੨ ॥ ਕਬੀਰ ਕੇਸੇ ਕੇਸੇ ਕੂਕੀਐ ਨ
ਸੋਈਐ ਅਸਾਰ ॥ ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੂਕਨੇ ਕਬਹੂ

but with love and devotion of the Lord at heart. (213)

Mahala -5 : O Kabir ! No one belongs to us and we do not belong to any one, as we are all immersed in the True Lord, who has created this universe. (214)

O Kabir ! The whole life has been wasted in vicious and sinful actions just as flour cannot be recovered if it falls in the mud. During this life span the whole time has been wasted in vicious actions, but whatever time was spent in reciting True Name, has been fruitful and useful in this and the next world even. (215)

O Kabir ! The human mind realises and understands everything but knowingly commits mistakes and indulges in sinful actions. What could you do when a person carrying a lamp in the hand still falls in the well ? (216)

O Kabir ! I have developed love for the Lord-wisdom personified but the ignorant people are trying to desist me from this path, but they do not realise that we cannot exist without His love as our life and existence is controlled by Him alone; so it is not possible to break away from Him. (217)

O Kabir ! Why does man spend his life in developing love and attachment for palatial buildings alone ? What man needs is only three and a half lengths of land (one length is one and a half feet) or at (the most four lengths (for his burial). (218)

O Kabir ! What is the use of my thinking and planning for future as the Lord does as it pleases Him as per His Will ? So it is futile for me to plan my actions. Whatever suits the Lord comes to pass and what I plan does not take shape. (219)

M - 3 : O Nanak ! The Lord alone is taking care to shape our future and enables us to be care-free. So let us recite True Name and sing the praises of the Lord, who looks after our welfare and upkeep. (220)

M - 3 : O Kabir ! Why do you not worship the Lord (recite the Lord's True Name) being engrossed in the worldly greed all the time ? You have wasted the whole life engulfed by sinful actions and finally face death, completing this life-span in a moment (without knowing) (221)

O Kabir ! This human frame is brittle and short-lived, which lasts for a while, being engrossed in worldly falsehood. If you want it to last for ever, then you should recite Lord's True Name, else it will perish surely in no time. (222)

O Kabir ! Let us shout for the True Lord all the time, and

ਕੇ ਸੁਨੈ ਪੁਕਾਰ ॥ ੨੨੩ ॥ ਕਬੀਰ ਕਾਇਆ
ਕਜਲੀ ਬਨੁ ਭਇਆ ਮਨੁ ਕੁੰਚਰੁ ਮਯ ਮੰਤ੍ਰੁ ॥

ਅੰਕਸੁ ਗਾਨੁ ਰਤਨੁ ਹੈ ਖੇਵਟੁ ਬਿਰਲਾ ਸੰਤੁ ॥

੨੨੪ ॥ ਕਬੀਰ ਰਾਮ ਰਤਨੁ ਮੁਖੁ ਕੋਬਰੀ ਪਾਰਖ

ਆਗੈ ਖੋਲਿ ॥ ਕੋਈ ਆਇ ਮਿਲੈਗੇ ਗਾਹਕੀ

ਲੇਗੇ ਮਹਗੇ ਮੋਲਿ ॥ ੨੨੫ ॥ ਕਬੀਰ ਰਾਮ

ਨਾਮੁ ਜਾਨਿਓ ਨਹੀ ਪਾਲਿਓ ਕਟਕੁ ਕੁੰਟਬੁ ॥

ਧੰਧੇ ਹੀ ਮਹਿ ਮਰਿ ਗਇਓ ਬਾਹਰਿ ਭਈ ਨ

ਬੰਬ ॥ ੨੨੬ ॥ ਕਬੀਰ ਆਖੀ ਕੇਰੇ ਮਾਟੁਕੇ

ਪਲੁ ਪਲੁ ਗਈ ਬਿਹਾਇ ॥ ਮਨੁ ਜੰਜਾਲੁ ਨ

ਛੋਡਈ ਜਮ ਦੀਆ ਦਮਾਮਾ ਆਇ ॥ ੨੨੭ ॥

ਕਬੀਰ ਤਰਵਰ ਰੂਪੀ ਰਾਮੁ ਹੈ ਫਲ ਰੂਪੀ ਬੈਰਾਗੁ

॥ ਛਾਇਆ ਰੂਪੀ ਸਾਧੁ ਹੈ ਜਿਨਿ ਤਜਿਆ ਬਾਦੁ

ਬਿਬਾਦੁ ॥ ੨੨੮ ॥ ਕਬੀਰ ਐਸਾ ਬੀਜੁ ਬੋਇ

ਬਾਰਹ ਮਾਸ ਫਲੰਤ ॥ ਸੀਤਲ ਛਾਇਆ ਗਹਿਰ

ਫਲ ਪੰਖੀ ਕੇਲ ਕਰੰਤ ॥ ੨੨੯ ॥ ਕਬੀਰ ਦਾਤਾ

ਤਰਵਰੁ ਦਯਾ ਫਲੁ ਉਪਕਾਰੀ ਜੀਵੰਤ ॥ ਪੰਖੀ

ਚਲੇ ਦਿਸਾਵਰੀ ਬਿਰਖਾ ਸੁਫਲ ਫਲੰਤ ॥ ੨੩੦

॥ ਕਬੀਰ ਸਾਧੁ ਸੰਗੁ ਪਰਾਪਤੀ ਲਿਖਿਆ ਹੋਇ

ਲਿਲਾਟ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਠਾਕ ਨ

ਅਵਘਟ ਘਾਟ ॥ ੨੩੧ ॥ ਕਬੀਰ ਏਕ ਘੜੀ

ਆਪੀ ਘਰੀ ਆਪੀ ਹੂੰ ਤੇ ਆਧ ॥ ਭਗਤਨ ਸੇਤੀ

never lie in the slumber of ignorance, without worshipping the Lord. If we manage to shout (recite) True Name of the Lord day and night, He will hear our prayer and unite us with Himself. (223)

O Kabir ! This human body is like the heap of coal in the jungle while the mind behaves like any intoxicated elephant (drunk) which cannot be controlled by any means, It is the holy saint alone, who could control this mind (elephant) with the (anvil) iron rod of the jewel of True Name and the true knowledge of the Lord's secrets. (224)

O Kabir ! The jewel of Lord's True Name is like a bundle of virtues which should be opened before a really knowledgeable person. It is (only likely) possible there would be a good learned customer who could evaluate it correctly and buy it at a higher price. (225)

O Kabir ! This human being does not realise the value of Lord's True Name and is engrossed only in looking after a large family. Alas ! This man spends his life in worldly bondage (falsehood) thus finally facing death without a murmur (making any sound even) (226)

O Kabir ! The whole life-span has been spent without any purpose in the twinkling of the eye, but the worldly bondage has not been got rid of (eliminated) and the Yama (god of death) has sounded the death knell. (227)

O Kabir ! The worldly detachment is like the tree (of life) which bears the fruit of Lord's True Name. The shade of this tree is like the company of the holy saints, who have rid us of all the wranglings of this worldly falsehood. (228)

O Kabir ! Let us sow such a seed which (bears fruit and) fronts during all the twelve month and grows into a tree with cooling shade with heavy load of fruits grown on it, and the birds come and enjoy chirruping on this tree. (229)

O Kabir ! The Lord is like the tree with the fruit of His Grace and benevolence, on which thrive the men of virtues who lend their helping hand to others. The human beings come and enjoy the fruits of this tree like the birds and then fly away to distant lands in all directions and the tree in the form of the Guru blossoms forth throughout the twelve months, giving solace to the suffering humanity. (230)

O Kabir ! The company of holy saints is made available to some fortunate persons, who are pre-destined by the Lord's Will due to their past good actions. Thus they are enabled to

ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੇ ਲਾਭ ॥ ੨੩੨ ॥ ਕਬੀਰ
ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾ ਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਹਿ ॥
ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਹਿ
॥ ੨੩੩ ॥ ਨੀਚੇ ਲੋਇਨ ਕਰਿ ਰਹਉ ਲੇ ਸਾਜਨ
ਘਟ ਮਾਹਿ ॥ ਸਭ ਰਸ ਖੇਲਉ ਪੀਅ ਸਉ ਕਿਸੀ
ਲਖਾਵਉ ਨਾਹਿ ॥ ੨੩੪ ॥ ਆਠ ਜਾਮ
ਚਉਸਠਿ ਘਰੀ ਤੁਅ ਨਿਰਖਤ ਰਹੈ ਜੀਉ ॥ ਨੀਚੇ
ਲੋਇਨ ਕਿਉ ਕਰਉ ਸਭ ਘਟ ਦੇਖਉ ਪੀਉ ॥
੨੩੫ ॥ ਸੁਨੁ ਸਖੀ ਪੀਅ ਮਹਿ ਜੀਉ ਬਸੈ ਜੀਅ
ਮਹਿ ਬਸੈ ਕਿ ਪੀਉ ॥ ਜੀਉ ਪੀਉ ਬੂਝਉ ਨਹੀ
ਘਟ ਮਹਿ ਜੀਉ ਕਿ ਪੀਉ ॥ ੨੩੬ ॥ ਕਬੀਰ
ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੂ
ਨਾਹਿ ॥ ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ
ਬੇਦਹੁ ਮਾਹਿ ॥ ੨੩੭ ॥ ਹਰਿ ਹੈ ਖਾਂਡੁ ਰੇਤੁ
ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ ॥ ਕਹਿ ਕਬੀਰ
ਗੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀਟੀ ਹੋਇ ਕੈ ਖਾਇ ॥
੨੩੮ ॥ ਕਬੀਰ ਜਉ ਤੁਹਿ ਸਾਧ ਪਿਰੰਮ ਕੀ
ਸੀਸੁ ਕਾਟਿ ਕਰਿ ਗੋਇ ॥ ਖੇਲਤ ਖੇਲਤ ਹਾਲ
ਕਰਿ ਜੋ ਕਿਛੁ ਹੋਇ ਤ ਹੋਇ ॥ ੨੩੯ ॥ ਕਬੀਰ
ਜਉ ਤੁਹਿ ਸਾਧ ਪਿਰੰਮ ਕੀ ਪਾਕੇ ਸੇਤੀ ਖੇਲੁ ॥
ਕਾਚੀ ਸਰਸਉ ਪੇਲਿ ਕੈ ਨਾ ਖਲਿ ਭਈ ਨ ਤੇਲੁ
॥ ੨੪੦ ॥ ਢੂੰਢਤ ਡੋਲਹਿ ਅੰਧ ਗਤਿ ਅਰੁ

attain salvation, the invaluable possession thus facing no problems in the tortuous path of the Yama (after death) for going to the Lord's presence. (231)

O Kabir ! Even if we were given a chance to have a discourse with the Lord's holy saints for a short spell (like few hours, half of that or still further half of that) it is worthwhile and useful towards attainment of the Lord. (232)

O Kabir ! The persons, who partake of wine, meat and fish (or any other vicious things) waste all their efforts at visiting holy place of pilgrimage keeping fasts or other religious formalities as nothing fruitful could be gained by them. (233)

By inculcating the love of the Lord in my heart, I would keep my eyes cast downwards (meditating on True Name), and then enjoy the bliss of the presence of my Lord-spouse beside me without making any indication to others about it (keeping it secret). (234)

M -5 : When I perceive the Lord within me all the twenty-four hours including every moment (divided into sixty-four parts of time). of it, I enjoy the bliss of His presence then why should I keep my eyes down cast when I could see my beloved Lord present within every being. (235)

Listen O my friend ! The soul lies in the beloved Lord or the beloved lies in the soul, (which is correct). Infact I am unable to understand the difference between the soul and the Lord-spouse and whether in the heart, it is the beloved Lord or the soul abiding within. (The Lord abides within each individual, without any distinction) (236)

O Kabir ! The Brahmin is the Guru of the world but not the holy saints, since the Brahmin is so much engrossed in the study of four Vedas, that he gives up his life even in giving discourses on them. (237)

O Kabir ! The Lord is like the sugar scattered in the heap of sand, which cannot be picked up by the arrogant elephant, full of egoism. But the Guru has made me realise that this Lord (sugar) could be attained only by an ant, being full of humility. (238)

O Kabir ! If you are keen and pining for the love of the Lord (attainment), make the human body, into a ball and play your part in the battle of life. (gamble of life). Even if you were to become unconscious by playing your part in the drama of life, (it is worthwhile) and enjoy the bliss of life, as whatever happens is as per Lord's Will. (239)

O Kabir ! If you have faith in the True Lord, then enjoy

ਚੀਨਤ ਨਾਹੀ ਸੰਤ ॥ ਕਹਿ ਨਾਮਾ ਕਿਉ ਪਾਈਐ
ਬਿਨੁ ਭਗਤਹੁ ਭਗਵੰਤੁ ॥ ੨੪੧ ॥ ਹਰਿ ਸੇ
ਹੀਰਾ ਛਾਡਿ ਕੈ ਕਰਹਿ ਆਨ ਕੀ ਆਸ ॥ ਤੇ ਨਰ
ਦੋਜਕ ਜਾਹਿਗੇ ਸਤਿ ਭਾਖੈ ਰਵਿਦਾਸ ॥ ੨੪੨
॥ ਕਬੀਰ ਜਉ ਗ੍ਰਿਹੁ ਕਰਹਿ ਤ ਧਰਮੁ ਕਰੁ ਨਾਹੀ
ਤ ਕਰੁ ਬੈਰਾਗੁ ॥ ਬੈਰਾਗੀ ਬੰਧਨੁ ਕਰੈ ਤਾ ਕੇ
ਬਡੇ ਅਭਾਗੁ ॥ ੨੪੩ ॥

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਤੁ ਦਿਹਾੜੈ ਧਨ ਵਰੀ ਸਾਹੇ ਲਏ ਲਿਖਾਇ ॥
ਮਲਕੁ ਜਿ ਕੰਨੀ ਸੁਣੀਦਾ ਮੁਹੁ ਦੇਖਾਲੇ ਆਇ ॥
ਜਿੰਦੁ ਨਿਮਾਣੀ ਕਢੀਐ ਹਡਾ ਰੂ ਕੜਕਾਇ ॥
ਸਾਹੇ ਲਿਖੇ ਨ ਚਲਨੀ ਜਿੰਦੂ ਰੂ ਸਮਝਾਇ ॥
ਜਿੰਦੁ ਵਹੁਟੀ ਮਰਣੁ ਵਰੁ ਲੈ ਜਾਸੀ ਪਰਣਾਇ ॥
ਆਪਣੁ ਹਥੀ ਜੋਲਿ ਕੈ ਕੈ ਗਲਿ ਲਗੈ ਧਾਇ ॥
ਵਾਲਹੁ ਨਿਕੀ ਪੁਰਸਲਾਤ ਕੰਨੀ ਨ ਸੁਣੀ ਆਇ
॥ ਫਰੀਦਾ ਕਿੜੀ ਪਵੰਦੀਈ ਖੜਾ ਨ ਆਪੁ ਮੁਹਾਇ
॥ ੧ ॥ ਫਰੀਦਾ ਦਰ ਦਰਵੇਸੀ ਗਾਖੜੀ ਚਲਾਂ
ਦੁਨੀਆਂ ਭਤਿ ॥ ਬੰਨ੍ਹਿ ਉਠਾਈ ਪੋਟਲੀ ਕਿਥੈ
ਵੰਞਾ ਘਤਿ ॥ ੨ ॥ ਕਿਝੁ ਨ ਬੁਝੈ ਕਿਝੁ ਨ ਸੁਝੈ
ਦੁਨੀਆ ਗੁਝੀ ਭਾਹਿ ॥ ਸਾਈਂ ਮੇਰੈ ਚੰਗਾ ਕੀਤਾ
ਨਾਹੀ ਤ ਹੀ ਭੀ ਦੜਾ ਆਹਿ ॥ ੩ ॥ ਫਰੀਦਾ ਜੇ

the company of True holy saints, since with the rolling of unripened mustard, you will not get either the mustard oil or the cake. (240)

O Nama ! The human beings are behaving like blind men trying to seek the true saints but without success. How could we attain the Lord without the support of the holy saints ? (241)

O Ravidas ! If we were to depend on someone else, by leaving the jewel of Lord's True Name; then we could be thrown into the hell, which is true. (242)

O Kabir ! If you lead a householder's life, it should be with religious fervour or with full detachment from worldly pleasures. We should consider ourselves unfortunate if a detached person gets engrossed in worldly bondage. (243)

Slok Sheikh Farid Ke Ik onkar satgur prasad (Jit dihara'a dhan vari sahe laie likhai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The day a person is born, the day of his marriage (with death) is also written. (the Lord has pre-destined the life-span of a person from the date of his birth, when death will snatch away this life) The Yama (god of death) about whom we hear daily, will show himself one day as pre-destined by the Lord, and this life of the human being, will be snatched away by removing this helpless soul from the body, with lot of torture. Let us clearly realise that the number of days of life are fixed, which cannot be advanced further. The bride of soul will be taken away in marriage by the bridegroom of death one day. Having sent the death of one's elders, whom will you approach for solace at the time of departure (with Yama)?

O Farid ! Have you not heard with your own ears that the bridge leading to the heaven is very narrow like the needles eye and there is a call all the time to cross it but the human being is being robbed without any effort to check it. ? (1)

O Farid ! The worship of the Lord is rather tough and difficult to perform, but I am also following the path of the rest of the world, having collected the load of worldly bondage and falsehood, which is difficult to throw away in this life. (2)

The world is like the hidden fire burning inside, and nothing is known nor realised by us about its nature. The Lord has been kind to me, I would also have been burnt away in the fire. (of worldly desires). (3)

O Farid ! Had I known that the Life-span is short and fixed, I would not have wasted my life in the pursuit of worldly

ਜਾਣਾ ਤਿਲ ਥੋੜ੍ਹੇ ਸੀਮਲਿ ਬੁਕੁ ਭਰੀ ॥ ਜੇ
ਜਾਣਾ ਸਹੁ ਨੰਢੜਾ ਤਾਂ ਥੋੜਾ ਮਾਣੁ ਕਰੀ ॥ ੪
॥ ਜੇ ਜਾਣਾ ਲੜੁ ਛਿਜਣਾ ਪੀਡੀ ਪਾਈਂ ਗੰਢਿ ॥
ਤੈ ਜੇਵਡੁ ਮੈ ਨਾਹਿ ਕੇ ਸਭੁ ਜਗੁ ਡਿਠਾ ਹੰਢਿ ॥
੫ ॥ ਫਰੀਦਾ ਜੇ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ
ਲਿਖੁ ਨ ਲੇਖ ॥ ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ
ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ ॥ ੬ ॥ ਫਰੀਦਾ ਜੇ ਤੈ
ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾਂ ਨ ਮਾਰੇ ਘੁੰਮਿ ॥
ਆਪਨੜੇ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾਂ ਦੇ ਚੁੰਮਿ ॥
੭ ॥ ਫਰੀਦਾ ਜਾਂ ਤਉ ਖਟਣ ਵੇਲ ਤਾਂ ਤੂ ਰਤਾ
ਦੁਨੀ ਸਿਉ ॥ ਮਰਗ ਸਵਾਈ ਨੀਹਿ ਜਾਂ
ਭਰਿਆ ਤਾਂ ਲਦਿਆ ॥ ੮ ॥ ਦੇਖੁ ਫਰੀਦਾ ਜੁ
ਥੀਆ ਦਾੜੀ ਹੋਈ ਭੂਰ ॥ ਅਗਹੁ ਨੇੜਾ
ਆਇਆ ਪਿਛਾ ਰਹਿਆ ਦੂਰਿ ॥ ੯ ॥ ਦੇਖੁ
ਫਰੀਦਾ ਜਿ ਥੀਆ ਸਕਰ ਹੋਈ ਵਿਸੁ ॥ ਸਾਂਈ
ਬਾਝਹੁ ਆਪਣੇ ਵੇਦਣ ਕਹੀਐ ਕਿਸੁ ॥ ੧੦
॥ ਫਰੀਦਾ ਅਖੀ ਦੇਖਿ ਪਤੀਣੀਆਂ ਸੁਣਿ ਸੁਣਿ
ਰੀਣੇ ਕੰਨ ॥ ਸਾਖ ਪਕੰਦੀ ਆਈਆ ਹੋਰ
ਕਰੋਂਦੀ ਵੰਨ ॥ ੧੧ ॥ ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ
ਨ ਰਾਵਿਆ ਧਉਲੀ ਰਾਵੈ ਕੋਇ ॥ ਕਰਿ ਸਾਂਈ
ਸਿਉ ਪਿਰਹੜੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ ॥ ੧੨ ॥
ਮ:੩ ॥ ਫਰੀਦਾ ਕਾਲੀ ਧਉਲੀ ਸਾਹਿਬੁ ਸਦਾ

pleasures and sinful actions. Had I known that my Lord-spouse has not enabled me to unite with Him (being of a short and small stature) then I would not have felt so (proud) egoistic about my position in life. (4)

Had I known that the life is short and being cut-short every moment, then I would have recited True Name all the time. (making the life-knot very strong). O my Lord-spouse ! I have wandered all over the world and found that there is none else as great as Yourself. (5)

O Farid !! If you are really wise and full of cleverness (intelligence), you will not be engrossed in vicious and sinful actions. Infact, one should look inwards and find out his real worth, as to how virtuous he is. (6)

O Farid ! Do not try to reciprocate with the same type of treatment in case someone uses force and strikes you with his fists. Infact you should go to their place and offer your obeisance by kissing their feet. (7)

O Farid ! When it was time to make profitable use of your life, you were engrossed in worldly falsehood. Now that the time of death has approached, as if a heavy load of wall has fallen on you, just as a cart is loaded with household articles and it starts moving on its own, similarly the death befalls suddenly on its own. (8)

O Farid ! Do you not realise (see) what has happened, as the beard has grown grey ? Moreover, the death has approached now (nearby) whereas the life line (life span) has come to an end. (gone far behind). (9)

O Farid ! Do you see what has happened that sweet things of life like sugar have become bitter (worldly pleasures have become vicious and painful) ? Now we cannot describe our painful malady to anyone except the True Lord, (True Master) who could treat it. (10)

O Farid ! By waiting and looking for the Lord, the eyes have become bored and listless, while the ears have become hard of hearing. The crop appears to be ripe but its appearance does not give the sign of ripened crop, due to its appearance being otherwise. (11)

O Farid ! If one does not remember the Lord during one's youth then how could you except him to worship (recite True Name) the Lord during the old age (with grey hair). Infact, if one develops love of the Lord, then one shows a different (youthful) appearance with a new hue. (12)

M - 3 : O Farid ! Whether in youth or old age, the Lord is ever-existent provided one inculcates the love of the Lord in

ਹੈ ਜੇ ਕੇ ਚਿਤਿ ਕਰੇ ॥ ਆਪਣਾ ਲਾਇਆ ਪਿਰਮੁ
ਨ ਲਗਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥ ਏਹੁ ਪਿਰਮੁ
ਪਿਆਲਾ ਖਸਮ ਕਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ੧੩ ॥
ਫਰੀਦਾ ਜਿਨ੍ਹ ਲੋਇਣ ਜਗੁ ਮੋਹਿਆ ਸੇ ਲੋਇਣ
ਮੈ ਡਿਠੁ ॥ ਕਜਲ ਰੇਖ ਨ ਸਹਦਿਆ ਸੇ ਪੰਖੀ
ਸੁਇ ਬਹਿਨੁ ॥ ੧੪ ॥ ਫਰੀਦਾ ਕੂਕੇਦਿਆ
ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥ ਜੇ ਸੈਤਾਨਿ
ਵੰਞਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥ ੧੫ ॥
ਫਰੀਦਾ ਥੀਉ ਪਵਾਹੀ ਦਭੁ ॥ ਜੇ ਸਾਂਈ ਲੋੜਹਿ
ਸਭੁ ॥ ਇਕੁ ਛਿਜਹਿ ਬਿਆ ਲਤਾੜੀਅਹਿ ॥
ਤਾਂ ਸਾਂਈ ਦੈ ਦਰਿ ਵਾੜੀਅਹਿ ॥ ੧੬ ॥ ਫਰੀਦਾ
ਖਾਕੁ ਨ ਨਿੰਦੀਐ ਖਾਕੂ ਜੇਭੁ ਨ ਕੋਇ ॥
ਜੀਵਦਿਆ ਪੈਰਾਂ ਤਲੈ ਮੁਇਆ ਉਪਰਿ ਹੋਇ ॥
੧੭ ॥ ਫਰੀਦਾ ਜਾ ਲਬੁ ਤਾ ਨੇਹੁ ਕਿਆ ਲਬੁ
ਤ ਕੂੜਾ ਨੇਹੁ ॥ ਕਿਚਰੁ ਝਤਿ ਲਘਾਈਐ ਛਪਰਿ
ਤੁਟੈ ਮੇਹੁ ॥ ੧੮ ॥ ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ
ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥ ਵਸੀ ਰਬੁ
ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੂਢੇਹਿ ॥ ੧੯ ॥
ਫਰੀਦਾ ਇਨੀ ਨਿਕੀ ਜੰਘੀਐ ਥਲ ਡੂੰਗਰ
ਭਵਿਓਮ੍ਹਿ ॥ ਅਜੁ ਫਰੀਦੈ ਕੂਜੜਾ ਸੈ ਕੋਹਾਂ ਥੀਓਮਿ
॥ ੨੦ ॥ ਫਰੀਦਾ ਰਾਤੀ ਵਡੀਆਂ ਧੁਖਿ ਧੁਖਿ
ਉਠਨਿ ਪਾਸ ॥ ਧਿਗੁ ਤਿਨ੍ਹਾਂ ਦਾ ਜੀਵਿਆ ਜਿਨਾ

one's heart. However, it does not depend on oneself to inculcate the love of the Lord in one's heart, even if everyone makes on effort. (so desires) It purely rests with the Lord to bless someone with His love and devotion, as it pleases Him . (13)

O Farid ! The eyes, which had enamoured the whole world, have been perceived by me to day and the same eyes which could not bear the thick collyrium (application) are now supporting the young one's of the birds even. (14)

O Farid ! You were making noise, crying and wailing, every day and giving advice to others (for Lord's love). How could such persons, whose heart has been spoiled (engrossed) by the satan, afford to develop the love of the Lord in their hearts. (15)

O Farid ! If everyone were to seek the Lord, then one has to develop humility of body and mind. Some people try to control the mind by overcoming its egoism with force, but it is acceptable in the Lord's Presence only if the Lord is pleased with it. (16)

O Farid ! Let us not belittle the (dust) Earth or vilify its role, as none could equal it in importance, since it occupies the position underneath the feet while one lives this life and at the time of death it covers the body and occupies an upper status. (17)

O Farid ! When there was greed in man, then how could he have pure love ? Infact, the greed comprises false love (love of worldly falsehood). When it rains, one cannot stay safely underneath a temporary shed, (as it would start leaking soon). (18)

O Farid ! Why do you wander around the jungles, and try to twist the branches and the thorns, while the Lord abides within Your innerself and you are trying to seek Him in the jungles. (19)

O Farid ! You have managed to roam around all the lower and higher approaches of the Earth and mountains with these small legs, but now this small tumbler, lying at a short distance, appears to be miles away. (due to physical weakness). (20)

O Farid ! The nights are long and cause lot of suffering due to various vicious thoughts. (during the life-span we have lot of hopes). But cursed is the life of those persons, who pin their hopes on someone else other than the Lord. (21)

O my friend! If I have hidden something possessed by me wilfully, then O Farid ! Let my body burn like majeeth kept on the burning furnace. (22)

O Farid ! If the foolish farmer sows the seeds of Kikar

ਵਿਡਾਣੀ ਆਸ ॥ ੨੧ ॥ ਫਰੀਦਾ ਜੇ ਮੈ ਹੋਦਾ
ਵਾਰਿਆ ਮਿਤਾ ਆਇਕਿਆ ॥ ਹੋੜਾ ਜਲੈ ਮਜੀਨ

tree (without fruit) and then looks for grapes or other fruits, it is just like hoping for silken dresses while knitting wool all the time. (23)

ਜਿਉ ਉਪਰਿ ਅੰਗਾਰਾ ॥ ੨੨ ॥ ਫਰੀਦਾ ਲੋੜੈ
ਦਾਖ ਬਿਜਉਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥ ਹੰਢੈ

O Farid ! There is muddy path euroute while the (house) abode of the beloved Lord is rather far away, but I have developed (unfathomable) incassent love for my beloved. The result is that I would spoil my clothes (blanket) if I proceed in this rain (weather) but would tarnish my love (for the beloved) if I stay behind. (24)

ਉਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ ॥ ੨੩ ॥ ਫਰੀਦਾ
ਗਲੀਏ ਚਿਕੜੁ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ

Even if it were to rain continuously as per Lord's Will, I will not care for my clothes (blanket) but I must meet my beloved Lord so that there is no break in my love for the Lord. (come what may, I must meet my beloved Lord) (25)

॥ ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ ਤ ਤੁਟੈ ਨੇਹੁ ॥
੨੪ ॥ ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ

O Farid ! I was worried about my turban that it may not get dirty, but my ignorant soul forgets that finally this body even will mingle with dust one day after death, so why bother about the turban only. (head will roll in the dust) (26)

ਮੇਹੁ ॥ ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ
ਨੇਹੁ ॥ ੨੫ ॥ ਫਰੀਦਾ ਮੈ ਭੋਲਾਵਾ ਪਗ ਦਾ

O Farid ! Sugar, sugar-candy, gur, or honey and buffalo milk are all sweet things, but O Lord ! None of these things is as sweet as the Lord's True Name, (so let us recite True Name). (27)

ਮਤੁ ਮੈਲੀ ਹੋਇ ਜਾਇ ॥ ਗਹਿਲਾ ਕੂਨ ਜਾਣਈ
ਸਿਰੁ ਭੀ ਮਿਟੀ ਖਾਇ ॥ ੨੬ ॥ ਫਰੀਦਾ ਸਕਰ

O Farid ! My food consists of bread and some saltish pulse, and without taking food, I am undergoing suffering; in fact whosoever takes rich foods, undergoes lot of pain and suffering. (28)

ਖੰਡੁ ਨਿਵਾਤ ਗੁੜੁ ਮਾਖਿਉ ਮਾਂਝਾ ਦੁਧੁ ॥ ਸਭੇ
ਵਸਤੂ ਮਿਠੀਆਂ ਰਬ ਨ ਪੁਜਨਿ ਤੁਧੁ ॥ ੨੭ ॥

O Farid ! It is better to eat simple food with cold water and not bother about the rich food of others and get a longing for rich foods, thus pining for it all the time. (29)

ਫਰੀਦਾ ਰੋਟੀ ਮੇਰੀ ਕਾਠ ਕੀ ਲਾਵਣੁ ਮੇਰੀ ਭੁਖ
॥ ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ ਘਣੇ ਸਹਨਿਗੇ ਦੁਖ ॥

To-day only I did not join the company of holy saints and all my limbs are paining (I am suffering without the company of the Lord-spouse) Let us go to the separated women from the Lord-spouse and ask them how they spent this life in separation from the Lord-(how they spent the night without the presence of their spouse). (How could any person spend this life in separation from the Lord ?) (30)

੨੮ ॥ ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ ਠੰਢਾ ਪਾਣੀ ਪੀਉ ॥
ਫਰੀਦਾ ਦੇਖਿ ਪਰਾਈ ਚੋਪੜੀ ਨਾ ਤਰਸਾਏ ਜੀਉ

The person, who does not enjoy the bliss of life either in this life or in the life hereafter (like the woman in her parents or in-laws place), even her spouse does not talk to her but calls herself a wedded woman, and devoted to her spouse.

॥ ੨੯ ॥ ਅਜੁ ਨ ਸੁਤੀ ਕੰਤ ਸਿਉ ਅੰਗੁ ਮੁੜੇ
ਮੁੜਿ ਜਾਇ ॥ ਜਾਇ ਪੁਛਹੁ ਡੋਹਾਗਣੀ ਤੁਮ ਕਿਉ

(Such a person separated from the Lord-spouse, how could he be called a religious person) (31)

ਰੋਣਿ ਵਿਹਾਇ ॥ ੩੦ ॥ ਸਾਹੁਰੈ ਵੇਈ ਨਾ ਲਹੈ
ਪੇਈਐ ਨਾਹੀ ਥਾਉ ॥ ਪਿਰੁ ਵਾਤੜੀ ਨ ਪੁਛਈ

O Nanak ! The Lord is limitless, without any limits and beyond our comprehension and the person, whom the Lord is pleased with, is truly a (wedded woman) Guru-minded person, who is regarded with love by the Lord-spouse both in this

ਧਨ ਸੋਹਾਗਣਿ ਨਾਉ ॥ ੩੧ ॥ ਸਾਹੁਰੈ ਪੋਈਐ
ਕੰਤ ਕੀ ਕੰਤੁ ਅਗਮੁ ਅਥਾਹੁ ॥ ਨਾਨਕ ਸੋ
ਸੋਹਾਗਣੀ ਜੁ ਭਾਵੈ ਬੇਪਰਵਾਹ ॥ ੩੨ ॥ ਨਾਤੀ
ਧੋਤੀ ਸੰਬਹੀ ਸੁਤੀ ਆਇ ਨਚਿੰਦੁ ॥ ਫਰੀਦਾ
ਰਹੀ ਸੁ ਬੇੜੀ ਹਿੰਡੁ ਦੀ ਗਈ ਕਬੂਰੀ ਗੰਧੁ ॥
੩੩ ॥ ਜੋਬਨ ਜਾਂਦੇ ਨਾ ਡਰਾਂ ਜੇ ਸਹ ਪ੍ਰੀਤਿ ਨ
ਜਾਇ ॥ ਫਰੀਦਾ ਕਿਤੀ ਜੋਬਨ ਪ੍ਰੀਤਿ ਬਿਨੁ
ਸੁਕਿ ਗਏ ਕੁਮਲਾਇ ॥ ੩੪ ॥ ਫਰੀਦਾ ਚਿੰਤ
ਖਟੋਲਾ ਵਾਣੁ ਦੁਖੁ ਬਿਰਹਿ ਵਿਛਾਵਣੁ ਲੇਵੁ ॥
ਏਹੁ ਹਮਾਰਾ ਜੀਵਣਾ ਤੂ ਸਾਹਿਬ ਸਚੇ ਵੇਖੁ ॥
੩੫ ॥ ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ
ਸੁਲਤਾਨੁ ॥ ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਊਪਜੈ
ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥ ੩੬ ॥ ਫਰੀਦਾ ਏ ਵਿਸੁ
ਗੰਦਲਾ ਧਰੀਆਂ ਖੰਡੁ ਲਿਵਾੜਿ ॥ ਇਕਿ ਰਾਹੇਦੇ
ਰਹਿ ਗਏ ਇਕਿ ਰਾਹੀ ਗਏ ਉਜਾੜਿ ॥ ੩੭ ॥
ਫਰੀਦਾ ਚਾਰਿ ਗਵਾਇਆ ਹੀਂਢ ਕੈ ਚਾਰਿ
ਗਵਾਇਆ ਸੰਮਿ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਤੂ
ਆਹੋ ਕੇਰੇ ਕੰਮਿ ॥ ੩੮ ॥ ਫਰੀਦਾ ਦਰਿ ਦਰਵਾਜ਼ੈ
ਜਾਇ ਕੈ ਕਿਉ ਡਿਠੇ ਘੜੀਆਲੁ ॥ ਏਹੁ ਨਿਦੇਸਾਂ
ਮਾਰੀਐ ਹਮ ਦੋਸਾਂ ਦਾ ਕਿਆ ਹਾਲੁ ॥ ੩੯ ॥
ਘੜੀਏ ਘੜੀਏ ਮਾਰੀਐ ਪਹਰੀ ਲਹੈ ਸਜਾਇ ॥
ਸੋ ਹੋੜਾ ਘੜੀਆਲ ਜਿਉ ਭੁਖੀ ਰੈਣਿ ਵਿਹਾਇ

world and the next world, (hereafter). (A wedded woman is loved by her spouse both here and hereafter). (32)

O Farid ! A woman who purifies herself with bath and then embellish herself with beauty-aids but due to her pride and egoism she does not spread her fragrance and is not liked any one. (A person who engages in purification by baths and fasts, does not give any message of love for the Lord, due to his egoism and does not carry any weight with others) (without the love of the spouse, she does not win any respect of other relatives). (33)

I am not worried about my youth or my life already gone by, provided my love for the Lord-spouse is intact and steady (maintained), as without His love I have spent many lives in fruitless pursuits. (If the love of the spouse is kept alive, then the youth and beauty need not bother me any more, as without the love and care of the spouse, all the youth and beauty goes to waste like the withered flowers). (34)

O Farid ! It is no use enjoying the swing without the love of the spouse who in separation, causes lot of suffering and worry to the unfortunate woman.

(A person separated from the Lord, cannot enjoy bliss of life, being separated from the beloved Lord and suffers the pangs of separation).

O Lord ! Is this life worthwhile, being separated from Your care and love? Pray help us to unite us with Yourself! (35)

O Farid ! Everyone talks ill of separation, but this separation from the Lord-spouse is really worth while. Infact, If any person is without the craving and pining in separation from the Lord, then the life is fruitless and is like one spending his life in the grave Yard. (we must avail of our separation in uniting again) (36)

O Farid ! The human beings, without attaining unison with the Lord, are like the women full of vicious and sinful thoughts, though outwardly they appear sweet and beautiful; (as such a woman is either discarded by her spouse initially or separated from him after her marriage even). As such persons, separated from the Lord, waste this human life without attaining union with the Lord-spouse, (37)

O Farid ! This human being spends his life partly in worldly chores of falsehood and partly in ignorance, lying in the slumber of ignorance and darkness. The Lord would finally ask you to account for your actions in life. (Then what will be your explanation). (Man has to account for his actions and

॥ ੪੦ ॥ ਬੁਢਾ ਹੋਆ ਸੇਖ ਫਰੀਦੁ ਕੰਬਣਿ ਲਗੀ

ਦੇਹ ॥ ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣਾ ਭੀ ਤਨੁ ਹੋਸੀ

ਖੇਹ ॥ ੪੧ ॥ ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ

ਸਾਂਈ ਮੁਝੈ ਨ ਦੇਹਿ ॥ ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ ਜੀਉ

ਸਰੀਰਹੁ ਲੇਹਿ ॥ ੪੨ ॥ ਕੰਧਿ ਕੁਹਾੜਾ ਸਿਰਿ

ਘੜਾ ਵਣਿ ਕੈ ਸਹੁ ਲੋਹਾਰੁ ॥ ਫਰੀਦਾ ਹਉ

ਲੋੜੀ ਸਹੁ ਆਪਣਾ ਤੂ ਲੋੜਹਿ ਅੰਗਿਆਰ ॥

੪੩ ॥ ਫਰੀਦਾ ਇਕਨਾ ਆਟਾ ਅਗਲਾ ਇਕਨਾ

ਨਾਹੀ ਲੋਣੁ ॥ ਅਗੈ ਗਏ ਸਿੰਵਾਪਸਨਿ ਚੋਟਾਂ

ਖਾਸੀ ਕਉਣੁ ॥ ੪੪ ॥ ਪਾਸਿ ਦਮਾਮੇ ਛਤੁ ਸਿਰਿ

ਭੇਰੀ ਸਡੇ ਰਡ ॥ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣ ਮਹਿ ਥੀਏ

ਅਤੀਮਾ ਗਡ ॥ ੪੫ ॥ ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ

ਮਾੜੀਆ ਉਸਾਰੇਦੇ ਭੀ ਗਏ ॥ ਕੂੜਾ ਸਉਦਾ

ਕਰਿ ਗਏ ਗੋਰੀ ਆਇ ਪਏ ॥ ੪੬ ॥ ਫਰੀਦਾ

ਖਿੰਬੜਿ ਮੇਖਾ ਅਗਲੀਆ ਜਿੰਦੁ ਨ ਕਾਈ ਮੇਖ ॥

ਵਾਰੀ ਆਪੇ ਆਪਣੀ ਚਲੇ ਮਸਾਇਕ ਸੇਖ ॥

੪੭ ॥ ਫਰੀਦਾ ਦੁਹੁ ਦੀਵੀ ਬਲੀਦਿਆ ਮਲਕੁ

ਬਹਿਠਾ ਆਇ ॥ ਗੜੁ ਲੀਤਾ ਘਟੁ ਲੁਟਿਆ

ਦੀਵੜੇ ਗਇਆ ਬੁਝਾਇ ॥ ੪੮ ॥ ਫਰੀਦਾ

ਵੇਖੁ ਕਪਾਹੈ ਜਿ ਥੀਆ ਜਿ ਸਿਰਿ ਥੀਆ ਤਿਲਾਹ

॥ ਕਮਾਦੈ ਅਰੁ ਕਾਗਦੈ ਕੁੰਨੇ ਕੋਇਲਿਆਹ ॥

ਮੰਦੇ ਅਮਲ ਕਰੇਦਿਆ ਏਹ ਸਜਾਇ ਤਿਨਾਹ ॥

doings in life, after death) (38)

O Farid ! Have you seen the fate of the gong which is struck every hour even through it has not committed any sins? If this is the fate of a virtuous person, then what will be the fate of sinners like us? (Taking the example of this gong, which suffers without committing any sins, what will be our fate as sinners) (39)

Just as the gong is truck every hour, and it gets punished every time after an hour (or so), the human body also gets punished and passes this life with lot of suffering every now and then. (40)

O Farid ! When I grew old the body started trembling. Even if someone were to live for hundred years, this body will finally mingle with dust one day. (41)

O Farid ! May the Lord never allow me to depend and beg at someone else's house with a begging bowl; and if it comes to that, then He may better take away my life instead of facing this predicament. (42)

O Farid ! The blacksmith with an axe on the shoulders, and a pitcher of water on the head, stood near the tree in the jungle (to cut it) so as to convert it into coal by burning it whereas I was seeking to meet my Lord in the shade of the tree. (this life will be cut short anytime by the Yama (god of death) but we should try to unite with the Lord, so long as this life exists). (43)

O Farid ! Some people have the flour of Lord's Meditation and worship in plenty, while some others do not possess the salt of True Name in a small quantity even. Then who will face the onslaughts of the Yama, when the account of our actions in life is checked up and punishment awarded ? (44)

Even the kings with their drums of victory and canopies over their heads, with trumpets blowing all around and poets singing their praises, finally find their place of rest in the grave and were buried like ordinary orphans, without any support. (45)

O Farid ! Even those persons who got palatial buildings constructed, have left this world having dealt in the merchandise of falsehood and finally are laid to rest in the graveyard. (46)

O Farid ! The saints (Faqir's) apparel or covering has many stitches to make it more sturdy and lasting but there is no stitch in the life-span to prolong one's life as all the sheikhs and religious lizards even leave this world as their turn comes. (everyone has to face death soon). (47)

੪੮ ॥ ਫਰੀਦਾ ਕੰਨਿ ਮੁਸਲਾ ਸੂਫੁ ਗਲਿ ਦਿਲਿ
ਕਾਤੀ ਗੁਝੁ ਵਾਤਿ ॥ ਬਾਹਰਿ ਦਿਸੈ ਚਾਨਣਾ ਦਿਲਿ
ਅੰਧਿਆਰੀ ਰਾਤਿ ॥ ੫੦ ॥ ਫਰੀਦਾ ਰਤੀ ਰਤੁ
ਨ ਨਿਕਲੈ ਜੇ ਤਨੁ ਚੀਰੈ ਕੋਇ ॥ ਜੇ ਤਨ ਰਤੇ
ਰਬ ਸਿਉ ਤਿਨ ਤਨਿ ਰਤੁ ਨ ਹੋਇ ॥ ੫੧ ॥
ਮ: ੩ ॥ ਇਹੁ ਤਨੁ ਸਭੇ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ
ਤੰਨੁ ਨ ਹੋਇ ॥ ਜੇ ਸਹ ਰਤੇ ਆਪਣੇ ਤਿਤੁ ਤਨਿ
ਲੋਭੁ ਰਤੁ ਨ ਹੋਇ ॥ ਭੈ ਪਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ
ਲੋਭੁ ਰਤੁ ਵਿਚਹੁ ਜਾਇ ॥ ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ
ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ
ਗਵਾਇ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸੋਹਣੇ ਜਿ ਰਤੇ ਹਰਿ
ਰੰਗੁ ਲਾਇ ॥ ੫੨ ॥ ਫਰੀਦਾ ਸੋਈ ਸਰਵਰੁ
ਢੂਢਿ ਲਹੁ ਜਿਥਹੁ ਲਭੀ ਵਧੁ ॥ ਛਪੜਿ ਢੂਢੈ
ਕਿਆ ਹੋਵੈ ਚਿਕੜਿ ਡੂਢੈ ਹਥੁ ॥ ੫੩ ॥ ਫਰੀਦਾ
ਨੰਢੀ ਕੰਤੁ ਨ ਰਾਵਿਓ ਵਡੀ ਥੀ ਮੁਈਆਸੁ ॥
ਧਨ ਕੂਕੋਦੀ ਗੋਰ ਮੇਂ ਤੈ ਸਹ ਨਾ ਮਿਲੀਆਸੁ ॥
੫੪ ॥ ਫਰੀਦਾ ਸਿਰੁ ਪਲਿਆ ਦਾੜੀ ਪਲੀ ਮੁਛਾਂ
ਤੀ ਪਲੀਆਂ ॥ ਰੇ ਮਨ ਗਹਿਲੇ ਬਾਵਲੇ ਮਾਣਹਿ
ਕਿਆ ਰਲੀਆਂ ॥ ੫੫ ॥ ਫਰੀਦਾ ਕੋਠੇ ਧੁਕਣੁ
ਕੇਤੜਾ ਪਿਰ ਨੀਦੜੀ ਨਿਵਾਰਿ ॥ ਜੇ ਦਿਹ ਲਧੇ
ਗਾਣਵੇ ਗਏ ਵਿਲਾੜਿ ਵਿਲਾੜਿ ॥ ੫੬ ॥
ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਏਤੁ ਨ ਲਾਏ ਚਿਤੁ

O Farid ! The Yama (god of death) approached us suddenly even when the two eyes are fully awake with light within, when suddenly this fort of human frame is attacked with the treasure of life being robbed and the light extinguished from both the eyes, which were shining earlier with light. (48)

O Farid ! Having seen the fate of cotton seed (or the crop of cotton for removing cotton) or the fate of oil seeds for removing oil by grinding them through rollers, or whatever has happened to the sugarcane, paper manufacture, or the earthen ware and the coal on burning; the same fate awaits man after his human life. Whosoever has engaged himself in sinful actions, has to face the punishment as in the above cases. (49)

O Farid ! Having the small cloth (carpet) for saying Your prayers on the shoulders, with the dying cloth around your neck, with your mind working like a scissor, with a very sweet tongue like sugar, man poses to be very pious with an enlightened mind but darkness of ignorance working inside the heart prevails (as such he cannot attain salvation.) (50)

O Farid ! If someone were to cut my body, there would be no blood in it, as the persons immersed in the Lord's True Name, have no blood flowing in their veins. (The body is imbued with the love of the Lord alone). (51)

M - 3 : This body is full of blood, as without blood there cannot be any life in the body. But the persons, who are imbued with the love of the Lord, do not carry the blood of greed in their body. The fear of the Lord makes those bodies weak, without having any blood stream of greed flowing inside. O Nanak ! The persons, who are imbued with the love of the Lord, are really beautiful and praiseworthy just as the metallic things (like gold), are purified by (melting) heating in burning fire, thus removing the impurities. Similarly the fire of Lord's fear purifies the heart of all vicious thoughts and sinful actions. (52)

O Farid ! Let us try to find out the tank of the company of holy saints, so as to purify ourselves of all the filth of egoism and dual-mindedness, as any small pond of faithless persons would lead us to more filth and muddy waters would spoil our hands. (53)

O Farid ! The persons, who in younger age do not remember the Lord, cannot worship the Lord in old age and die without attaining the Lord. Then the person cries and wails, lying in the grave, having missed the chance of meeting the Lord. (54)

॥ ਮਿਟੀ ਪਈ ਅਤੋਲਵੀ ਕੋਇ ਨ ਹੋਸੀ ਮਿਤੁ ॥

੫੭ ॥ ਫਰੀਦਾ ਮੰਡਪ ਮਾਲੁ ਨ ਲਾਇ ਮਰਗ

ਸਤਾਣੀ ਚਿਤਿ ਧਰਿ ॥ ਸਾਈ ਜਾਇ ਸਮਾਲਿ

ਜਿਥੈ ਹੀ ਤਉ ਵੰਢਣਾ ॥ ੫੮ ॥ ਫਰੀਦਾ ਜਿਨ੍ਹੀ

ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ ॥ ਮਤੁ

ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਂਈ ਦੈ ਦਰਬਾਰਿ ॥ ੫੯ ॥

ਫਰੀਦਾ ਸਾਹਿਬ ਦੀ ਕਰਿ ਚਾਕਰੀ ਦਿਲ ਦੀ

ਲਾਹਿ ਭਰਾਂਦਿ ॥ ਦਰਵੇਸਾਂ ਨੋ ਲੋੜੀਐ ਕੁਖਾਂ ਦੀ

ਜੀਰਾਂਦਿ ॥ ੬੦ ॥ ਫਰੀਦਾ ਕਾਲੇ ਮੈਢੇ ਕਪੜੇ

ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ ॥ ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ

ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ ॥ ੬੧ ॥ ਤਤੀ ਤੋਇ ਨ

ਪਲਵੈ ਜੇ ਜਲਿ ਟੁਬੀ ਦੇਇ ॥ ਫਰੀਦਾ ਜੇ

ਡੋਹਗਣਿ ਰਬ ਦੀ ਝੂਰੇਦੀ ਝੂਰੇਇ ॥ ੬੨ ॥ ਜਾਂ

ਕੁਆਰੀ ਤਾ ਚਾਉ ਵੀਵਾਹੀ ਤਾਂ ਮਾਮਲੇ ॥ ਫਰੀਦਾ

ਏਹੋ ਪਛੋਤਾਉ ਵਤਿ ਕੁਆਰੀ ਨ ਥੀਐ ॥ ੬੩ ॥

ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਆਇ ਉਲਥੇ ਹੰਝ ॥ ਚਿੰਜੂ

ਬੋੜਨ੍ਹਿ ਨਾ ਪੀਵਹਿ ਉਡਣ ਸੰਦੀ ਡੰਝ ॥ ੬੪ ॥

ਹੰਸੁ ਉਡਰਿ ਕੋਧੈ ਪਇਆ ਲੋਕੁ ਵਿਡਾਰਣਿ ਜਾਇ

॥ ਗਹਿਲਾ ਲੋਕੁ ਨ ਜਾਣਦਾ ਹੰਸੁ ਨ ਕੋਧੂ ਖਾਇ

॥ ੬੫ ॥ ਚਲਿ ਚਲਿ ਗਈਆਂ ਪੰਖੀਆਂ ਜਿਨ੍ਹੀ

ਵਸਾਏ ਤਲ ॥ ਫਰੀਦਾ ਸਰੁ ਭਰਿਆ ਭੀ ਚਲਸੀ

ਥਕੇ ਕਵਲ ਇਕਲ ॥ ੬੬ ॥ ਫਰੀਦਾ ਇਟ

O Farid ! You have now grown old, as the hair have become grey, including those of the head, beard and moustaches. O foolish, careless mind ! Why are you enjoying the worldly pleasures (and wasting life)? (55)

O Farid ! How long will you continue wandering in this life ? Why do you not wake up from the slumber of ignorance about the worship of the Lord? (Why your mind is always wandering) All your life-span with a limited number of days is going to waste without achieving anything fruitful. (56)

O Farid ! All Your palatial buildings and possessions have no value, so do not waste your life in their love or attachment. At the time of death, the amount of dust (Earth) covering your body is immense and without limits, then no one will come to your rescue as a friend. (57)

O Farid ! Keep in mind the all-powerful death, without developing love for all the worldly possessions and wealth; rather keep in mind the place where you are likely to proceed after the end of this life. (58)

O Farid ! Forget about all those functions which are not profitable or are useless in life, so that you may not have to lose face in the Lord's (court) Presence after death. (59)

O Farid ! Try to inculcate the love and service of the Lord in your heart without bothering about your worldly hatred and attachments. The saints should lead a life of pardon and forgiveness like the trees which bear no ill-will against those persons who inflict torture or wounds on them (by cutting them) and give cool breeze and shade to all. (60)

O Farid ! My clothes are black and my whole appearance with apparel is also dark (black) as I am full of vices and shortcomings, though people call me a saint (faqir) (61)

O Farid ! The dried up field can never become green again, even if we flood it with water; just as a person deserted and separated from the Lord-spouse can never enjoy the conjugal bliss of the Lord-spouse just like a wedded woman deserted by her spouse, who could never enjoy his company. (62)

A person, who is a householder likes to become a saint, but on becoming a saint, he feels he was better off as a householder but nothing could be done now, just as a virgin wants to be married and after marriage by experiencing its problems, she cannot become virgin again and repents. (63)

The swans approach a pond but are unable to taste the water as it is bitter in taste and would like to fly back to their previous abode. Similarly the saints in this world do not get

ਸਿਰਾਣੇ ਭੁਇ ਸਵਣੁ ਕੀੜਾ ਲੜਿਓ ਮਾਸਿ ॥

engrossed in worldly falsehood having a longing for meeting the Lord but cannot reverse the process. (64)

ਕੇਤੜਿਆ ਜੁਗ ਵਾਪਰੇ ਇਕਤੁ ਪਇਆ ਪਾਸਿ ॥

When the swan came to a place with coarse food, people want it to fly off, not knowing that the Swan is not interested in eating coarse food. Similarly saintly persons live a life in the midst of worldly falsehood and people vilify them, not realising that such saints do not get involved in vicious or sinful actions. (65)

੬੭ ॥ ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੂਟੀ

ਨਾਗਰ ਲਜੁ ॥ ਅਜਰਾਈਲੁ ਫਰੋਸਤਾ ਕੈ ਘਰਿ

ਨਾਠੀ ਅਜੁ ॥ ੬੮ ॥ ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ

ਸਵੰਨਵੀ ਟੂਟੀ ਨਾਗਰ ਲਜੁ ॥ ਜੋ ਸਜਣ ਭੁਇ

ਭਾਰੁ ਬੇਸੇ ਕਿਉ ਆਵਹਿ ਅਜੁ ॥ ੬੯ ॥ ਫਰੀਦਾ

ਬੇ ਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹ ਨ ਭਲੀ ਰੀਤਿ ॥

ਕਬਹੀ ਚਲਿ ਨ ਆਇਆ ਪੰਜੇ ਵਖਤ ਮਸੀਤਿ

॥ ੭੦ ॥ ਉਨੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ

ਗੁਜਾਰਿ ॥ ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ

ਕਪਿ ਉਤਾਰਿ ॥ ੭੧ ॥ ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ

ਸੇ ਸਿਰੁ ਕੀਜੈ ਕਾਇ ॥ ਕੁੰਨੇ ਹੇਠਿ ਜਲਾਈਐ

ਬਾਲਣ ਸੰਦੈ ਥਾਇ ॥ ੭੨ ॥ ਫਰੀਦਾ ਕਿਥੈ

ਤੈਤੇ ਮਾਪਿਆ ਜਿਨ੍ਹੀ ਤੂ ਜਣਿਓਹਿ ॥ ਤੈ ਪਾਸਹੁ

ਓਇ ਲਦਿ ਗਏ ਤੂੰ ਅਜੈ ਨ ਪਤੀਣੋਹਿ ॥ ੭੩

॥ ਫਰੀਦਾ ਮਨੁ ਮੈਦਾਨੁ ਕਰਿ ਟੋਏ ਟਿਬੇ ਲਾਹਿ

॥ ਅਗੈ ਮੂਲਿ ਨ ਆਵਸੀ ਦੋਜਕ ਸੰਦੀ ਭਾਹਿ

॥੭੪॥

ਮਹਲਾ ੫ ॥ ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ

ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ ॥ ਮੈਦਾ ਕਿਸ ਨੇ ਅਖੀਐ

ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ॥ ੭੫ ॥ ਫਰੀਦਾ

O Farid ! All the kings, who had developed certain new areas in the world have died leaving this world just like the birds enjoying their stay on trees. Many types of people are abiding in this world like the saintly persons, who alone live like the lotus flower, unaffected by worldly falsehood. (66)

O Farid ! After this life, one has to lie in the grave with the brick under the head as a pillow and the worms will eat away the flesh bit by bit. In this position one spends many years in endless sleep, so during this life itself one should wake up from the slumber of ignorance. (67)

O Farid ! Once this beautiful human frame breaks down, the life-span comes to an end; and death (Ajra'eel) has visited some one's house as his guest. (so our death is near) (68)

O Farid ! When this beautiful human face gives way, with the life-span coming to an end, the persons, who perpetrated tyranny on others have to face death now, without getting any more chance to life again. (69)

O Farid ! You behave like a dog without saying your prayers and this is not a good practice for you; as you have never shown your face in the mosque for saying your prayers all the five times (70)

O Farid ! Get up from your sleep and perform your ablutions (wash) and say your morning prayers, as the head which does not bow before the True Master, deserves to be (beheaded) removed. (71)

O Farid ! The person, who does not bow before the True Lord, (deserves to be cut off) has no value in this world and should be burnt like wood in the burning stack in the place of wood. (72)

O Farid ! Where are your parents, who gave birth to you? They have left you having faced death, but you have not accepted the fact that this life is perishable and comes to an end one day. (73)

O Farid ! Clear your mind of all (the pits and mounds of) the filth of egoism and vicious thoughts, as a result of this, you will not be thrown into the fire of the hell. (74)

ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ

॥ ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ

॥ ੭੬ ॥ ਚਬਣ ਚਲਣ ਰਤਨ ਸੇ ਸੁਣੀਅਰ

ਬਹਿ ਗਏ ॥ ਹੋਏ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ

ਗਏ ॥ ੭੭ ॥ ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ

ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥ ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ

ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥ ੭੮ ॥ ਫਰੀਦਾ ਪੰਖ

ਪਰਾਹੁਣੀ ਦੁਨੀ ਸੁਹਾਵਾ ਬਾਗੁ ॥ ਨਉਬਤਿ ਵਜੀ

ਸੁਬਹ ਸਿਉ ਚਲਣ ਕਾ ਕਰਿ ਸਾਜੁ ॥ ੭੯ ॥

ਫਰੀਦਾ ਰਾਤਿ ਕਬੂਰੀ ਵੰਡੀਐ ਸੁਤਿਆ ਮਿਲੈ ਨ

ਭਾਉ ॥ ਜਿੰਨਾ ਨੈਣ ਨੀਦਾਵਲੇ ਤਿੰਨਾ ਮਿਲਣੁ

ਕੁਆਉ ॥ ੮੦ ॥ ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ

ਮੁਝ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ ॥ ਊਚੇ ਚੜ੍ਹਿ ਕੈ

ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ ॥ ੮੧ ॥

ਮਹਲਾ ੫ ॥ ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਤ੍ਰਿ

ਵਿਸੂਲਾ ਬਾਗ ॥ ਜੋ ਜਨ ਪੀਰਿ ਨਿਵਾਜਿਆ

ਤਿੰਨਾ ਅੰਚ ਨ ਲਾਗ ॥ ੮੨ ॥

ਮਹਲਾ ੫ ॥ ਫਰੀਦਾ ਉਮਰ ਸੁਹਾਵੜੀ ਸੰਗਿ

ਸੁਵੰਨੜੀ ਦੇਹ ॥ ਵਿਰਲੇ ਕੋਈ ਪਾਈਅਨਿ ਜਿੰਨਾ

ਪਿਆਰੇ ਨੇਹ ॥ ੮੩ ॥ ਕੰਧੀ ਵਹਣ ਨ ਢਾਹਿ

ਤਉ ਭੀ ਲੇਖਾ ਦੇਵਣਾ ॥ ਜਿਧਰਿ ਰਬ ਰਜਾਇ

ਵਹਣੁ ਤਿਦਾਊ ਗੰਊ ਕਰੇ ॥ ੮੪ ॥ ਫਰੀਦਾ

Mahala -5 : O Farid ! The Lord abides amongst His creation while the whole world is immersed in the worship of the Lord. (The whole creation abides in the Lord). Whom should we call virtueless and bad, as there is none without the Lord's presence within him ? (75)

O Farid ! When the nursing maid cut the life cord (from my mother's womb), why did she not cut my head also ? If she had terminated this life at the time of birth, I would not have to face so much suffering and (the torture of the cycle of Rebirths) other worldly bondage. (76)

O Man ! What will be your plight in life, when your grinding teeth give way and your legs are unable to walk even the ears have lost the hearing power, (the teeth, legs, ears have stopped working) ? This human being becomes useless; when all his limbs and senses give way due to old age, and wails at his plight. (77)

O Farid ! Try to be nice to a person who has inflicted some injuries and loss to you, without bearing any malice towards him, as this forgiveness will result in your eternal bliss else you will be fretting and fuming inside with revenge, and you will gain everything in life. (78)

O Farid ! This human being, like the birds is a guest for a short spell of life in this garden of this human frame and with the sound of (morning call) the death knell, one should be prepared to leave this world. (79)

O Farid ! During the night, the Lord's worship is being distributed like Kasturi to the travellers in life which is not to be bestowed on the sleeping persons, who have not developed its love. The morning ambrosial hours are very good for prayers as the time is ripe for full concentration and the people in sleep forego this great privilege. (80)

O Farid ! I had thought that I was the only one suffering from worldly bondage and other vicious thoughts but when I looked around with careful deliberation, I found the whole lot (world) suffering in this fire of worldly desires. (81)

Mahala - 5: O Farid ! The whole world is a wonderful and beautiful place engrossed in vicious and sinful actions like a garden on this earth. The person, who is blessed by the Grace of the Guru, is rid of the fire of worldly desires. (82)

Mahala - 5 : O Farid ! This life is beautiful with a wonderful human frame (body), but there are very few fortunate persons, who recite the Lord's True Name having developed the love of the Lord, in this beautiful life. (83)

O River ! Why are you devastating the banks of your

ਫੁੱਲਾਂ ਸੇਤੀ ਦਿਹੁ ਗਇਆ ਸੁਲਾਂ ਸੇਤੀ ਰਾਤਿ ॥
 ਖੜਾ ਪੁਕਾਰੇ ਪਾਤਣੀ ਬੇੜਾ ਕਪਰ ਵਾਤਿ ॥ ੮੫ ॥
 ਲੰਮੀ ਲੰਮੀ ਨਦੀ ਵਹੈ ਕੰਧੀ ਕੋਰੈ ਹੇਤਿ ॥ ਬੇੜੇ
 ਨੇ ਕਪਰੁ ਕਿਆ ਕਰੇ ਜੇ ਪਾਤਣ ਰਹੈ ਸੁਚੇਤਿ ॥
 ੮੬ ॥ ਫਰੀਦਾ ਗਲੀ ਸੁ ਸਜਣ ਵੀਹ ਇਕੁ
 ਢੁਢੇਦੀ ਨ ਲਹਾ ॥ ਧੁਖਾਂ ਜਿਉ ਮਾਲੀਹ ਕਾਰਣਿ
 ਤਿੰਨ੍ਹ ਮਾ ਪਿਰੀ ॥ ੮੭ ॥ ਫਰੀਦਾ ਇਹੁ ਤਨੁ
 ਭਉਕਣਾ ਨਿਤ ਨਿਤ ਦੁਖੀਐ ਕਉਣੁ ॥ ਕੰਨੀ
 ਬੁਜੇ ਦੇ ਰਹਾਂ ਕਿਤੀ ਵਰੈ ਪਉਣੁ ॥ ੮੮ ॥
 ਫਰੀਦਾ ਰਬ ਖਜੂਰੀ ਪਕੀਆਂ ਮਾਖਿਅ ਨਈ
 ਵਹੀਨ੍ ॥ ਜੇ ਜੇ ਵੈਵੈ ਡੀਹੜਾ ਸੇ ਉਮਰ ਹਥ
 ਪਵੀਨਿ ॥ ੮੯ ॥ ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ
 ਬੀਆ ਤਲੀਆਂ ਖੁੰਹਿ ਕਾਗ ॥ ਅਜੈ ਸੁ ਰਬੁ ਨ
 ਬਾਹੁੜਿ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥ ੯੦ ॥ ਕਾਗਾ
 ਕਰੰਗ ਵੰਢੇਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥ ਏ
 ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ
 ॥ ੯੧ ॥ ਕਾਗਾ ਚੁੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ
 ਜਾਹਿ ॥ ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ
 ਤਿਦੁ ਖਾਹਿ ॥ ੯੨ ॥ ਫਰੀਦਾ ਗੋਰ ਨਿਮਾਣੀ
 ਸਭੁ ਕਰੇ ਨਿਘਰਿਆ ਘਰਿ ਆਉ ॥ ਸਰਪਰ
 ਮੈਥੈ ਆਵਣਾ ਮਰਣਹੁ ਨਾ ਡਰਿਆਹੁ ॥ ੯੩ ॥
 ਏਨੀ ਲੋਇਣੀ ਦੇਖਦਿਆ ਕੇਤੀ ਚਲਿ ਗਈ ॥

flowing waters as you will have to pay for your actions. (account for your own actions). But what is the fault of this flowing river as it follows the Lord's Will only. (this man is engrossed in vicious and sinful actions as per Lord's Will, so what is the fault of this helpless man.) (84)

O Farid ! The day passes off suffering the torture of all worldly afflictions, while the night goes in bearing the sufferings of this life (vicious actions). The Guru is shouting at the top of His voice, making us aware of the worldly bondage and falsehood wherein the boat of our life is caught in the swirling waters which could be saved only with the Guru's guidance. (This life is being wasted engrossed in the vices of sexual desires or anger, which could be saved by the Guru's Word only). (85)

This human life is going on smoothly while the worldly falsehood is trying to control it in its fold. What damage could the Yama (god of deaths) cause if the Guru is perfect to safeguard it against the onslaughts of vicious and sinful actions? (The Guru is the boatman (oarman) of our boat of life, who could save it against all odds). (86)

O Farid ! There are twenty other friends who could render help with tall talk only but there is not even a single true friend, whom I am trying to seek. So I am fretting and fuming within and burning in His separation within and am worried only for not finding one true (saint) friend who could be helpful in this life. (87)

O Farid ! Why should we follow the needs (comforts) of this human mind which is barking like a dog and undergo sufferings throughout the life, without reciting True Name. Let us completely ignore the demands of this mind, which is asking for all worldly pleasures and engage ourselves in some fruitful efforts of reciting True Name. (88)

O Farid ! The dates of the Lord have got ripened and honey is flowing freely, if we care to partake them by worshipping the Lord. Whatever day passes without reciting True Name, the life span is being shortened and wasted, so let us partake of the Guru's guidance in the form of dates and honey, instead of wasting this life in fruitless efforts. (89)

O Farid ! The body has withered and has become a skeleton of bones but the True Lord has not been attained so far, as I am so unfortunate in not getting united with the Lord so far and the (crow is eating away this body) life-span is coming to and end. What a bad luck of this human being ? (90)

O Crow ! You have tried to probe (survey) my whole

ਫਰੀਦਾ ਲੋਕਾਂ ਆਪੋ ਆਪਣੀ ਮੈ ਆਪਣੀ ਪਈ body and eaten away all the flesh from it. Please do not touch
 ॥ ੯੪ ॥ ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ (eat) these two eyes, as I am still hoping to see my beloved
 ਮਿਲਿਆ ਸੁਖੁ ਹੋਇ ॥ ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋਇ Lord with these eyes. (91)
 ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ ॥ ੯੫ ॥ ਕੰਧੀ O Crow ! Do not try to probe my body for more flesh (to
 ਉਤੈ ਰੁਖੜਾ ਕਿਚਰਕੁ ਬੰਨੈ ਧੀਰੁ ॥ ਫਰੀਦਾ ਕਰੈ eat) as this is only a skeleton of bones now having eaten all
 ਭਾਂਡੈ ਰਖੀਐ ਕਿਚਰੁ ਤਾਈ ਨੀਰੁ ॥ ੯੬ ॥ the flesh. The skeleton, which houses the Lord-spouse should
 ਫਰੀਦਾ ਮਹਲ ਨਿਸਖਣ ਰਹਿ ਗਏ ਵਾਸਾ not be eaten any further, so you better leave me alone. (92)
 ਆਇਆ ਤਲਿ ॥ ਗੋਰਾਂ ਸੇ ਨਿਮਾਣੀਆ ਬਹਸਨਿ O Farid ! The grave is calling the human body shouting
 ਰੂਹਾਂ ਮਲਿ ॥ ਆਖੀਂ ਸੇਖਾ ਬੰਦਗੀ ਚਲਣੁ ਅਜੁ for its stay inside as this is the only place (final) for the body
 ਕਿ ਕਲਿ ॥ ੯੭ ॥ ਫਰੀਦਾ ਮਉਤੈ ਦਾ ਬੰਨਾ to rest finally. Why are you afraid of death, when you have to
 ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ ॥ ਅਗੈ ਦੇਜਰੁ be with me in the grave finally ? (93)
 ਤਪਿਆ ਸੁਣੀਐ ਹੂਲ ਪਵੈ ਕਾਹਾਹਾ ॥ ਇਕਨਾ O Farid ! So many people have left this world (died)
 ਨੇ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ before my very eyes. People are worried about their death,
 ॥ ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ whereas I am bothered about my unison with the Lord. (94)
 ਓਗਾਹਾ ॥ ੯੮ ॥ ਫਰੀਦਾ ਦਰੀਆਵੈ ਕੰਨੈ O Man ! If you care to improve your behaviour with True
 ਬਗੁਲਾ ਬੈਠਾ ਕੇਲ ਕਰੇ ॥ ਕੇਲ ਕਰੇਦੇ ਹੰਝ ਨੇ Name, you may be able to attain the True Lord. If you try to
 ਅਚਿੰਤੈ ਬਾਜ ਪਏ ॥ ਬਾਜ ਪਏ ਤਿਸੁ ਰਬ ਦੇ (belong) own my care and love, then the whole world will
 ਕੇਲਾਂ ਵਿਸਰੀਆਂ ॥ ਜੋ ਮਨਿ ਚਿਤਿ ਨ ਚੇਤੇ ਸਨਿ belong to you and accept your guidance. (95)
 ਸੇ ਗਾਲੀ ਰਬ ਕੀਆਂ ॥ ੯੯ ॥ ਸਾਢੇ ਤ੍ਰੈ ਮਣ O Farid ! The human body, being perishable, cannot last
 ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ ॥ ਆਇਓ ਬੰਦਾ ਦੁਨੀ long just as a tree on the river bank or water in (kacha) soft
 ਵਿਚਿ ਵਤਿ ਆਸੂਣੀ ਬੰਨਿ ॥ ਮਲਕਲ ਮਉਤਿ pitcher cannot last for long. (96)
 ਜਾਂ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ ॥ ਤਿਨਾ O Farid ! All the palatial buildings remain desolate as the
 final resting place will be in the open space (Grave yard) and
 it will be the graves only where the human soul will finally
 rest.
 O Sheikh ! Try to remember the Lord as sooner or later
 you are going to face death and depart from the world. (97)
 O Farid ! The end of life appears to be like the ravaging
 flood in a river and one hears about the burning fires of the
 hell and the cries and wails of the sinners in hell. (The human
 life is perishable like the falling banks of the river). By hearing
 the wailing noises of the hell, some persons attain self-realisation
 (realise the Lord's secrets) while some others move around
 (carelessly) being carefree from the end. Infact, whatever
 actions we perform in this world are (appear) as witness to our
 doings in the Lord's Presence. (98)
 O Farid ! The crane sitting on the banks of the river is
 enjoying life, while suddenly the falcon pounces on him like
 the god of death. Then the individual facing sudden death
 forgets all his worldly pleasures as per Lord's Will. Whatever
 was not anticipated, befalls man suddenly and he is taken by
 surprise (by the god of death). (99)
 The human (load) body of three and half maunds (about
 140 kilos) lives (sustains itself) on food and water, but this

ਪਿਆਰਿਆ ਭਾਈਆਂ ਅਗੈ ਦਿਤਾ ਬੰਨ੍ਹ ॥

ਵੇਖਹੁ ਬੰਦਾ ਚਲਿਆ ਚਹੁ ਜਣਿਆ ਦੈ ਕੰਨ੍ਹ ॥

ਫਰੀਦਾ ਅਮਲ ਜਿ ਕੀਤੇ ਦੁਨੀ ਵਿਚਿ ਦਰਗਹ

ਆਏ ਕੰਮਿ ॥ ੧੦੦ ॥ ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ

ਤਿਨ੍ ਪੰਖੀਆ ਜੰਗਲਿ ਜਿੰਨਾ ਵਾਸੁ ॥ ਕਕਰੁ

ਚੁਗਨਿ ਬਲਿ ਵਸਨਿ ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥

੧੦੧ ॥ ਫਰੀਦਾ ਰੁਤਿ ਫਿਰੀ ਵਣੁ ਕੰਬਿਆ

ਪਤ ਝੜੇ ਝੜਿ ਪਾਹਿ ॥ ਚਾਰੇ ਕੁੰਡਾ ਢੂੰਢੀਆਂ

ਰਹਣੁ ਕਿਥਾਉ ਨਾਹਿ ॥ ੧੦੨ ॥ ਫਰੀਦਾ ਪਾਤਿ

ਪਟੋਲਾ ਧਜ ਕਰੀ ਕੰਬਲੜੀ ਪਹਿਰੇਉ ॥ ਜਿਨ੍ਹੀ

ਵੇਸੀ ਸਹੁ ਮਿਲੈ ਸੇਈ ਵੇਸ ਕਰੇਉ ॥ ੧੦੩ ॥

ਮ: ੩ ॥ ਕਾਇ ਪਟੋਲਾ ਪਾਤੜੀ ਕੰਬਲੜੀ ਪਹਿਰੇਇ

॥ ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ

ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ ॥ ੧੦੪ ॥

ਮ: ੫ ॥ ਫਰੀਦਾ ਗਰਬੁ ਜਿਨ੍ ਵਡਿਆਈਆ

ਧਨਿ ਜੋਬਨਿ ਆਗਾਹ ॥ ਖਾਲੀ ਚਲੇ ਧਣੀ ਸਿਉ

ਟਿਥੇ ਜਿਉ ਮੀਹਾਹੁ ॥ ੧੦੫ ॥ ਫਰੀਦਾ ਤਿਨਾ

ਮੁਖ ਡਰਾਵਣੇ ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ ॥ ਐਥੈ

ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਨਹਿਰਿ ਨ ਨਾਉ ॥ ੧੦੬

॥ ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ

ਮੁਇਓਹਿ ॥ ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ ਰਬਿ ਨ

ਵਿਸਰਿਓਹਿ ॥ ੧੦੭ ॥

man does not feel satisfied with water and food and looks for other worldly desires. When the mighty death approaches him, it breaks open all the locks and doors when the loving brothers handed the body to the (god of death) Yama, (as no one comes to his rescue) See, how this human being is carried on the shoulders of four persons to the cremation ground.

O Farid ! Whatever actions one preforms in this world, prove helpful in the world hereafter. (in the Lord's Presence). (100)

I offer myself as a sacrifice towards such saints who live in the (jungles), but recite Lord's True Name by eating fruit and flowers from the jungle, without forsaking the Lord like the birds who live on trees by eating stones in the jungle. (101)

O Farid ! When the season changed (into autumn) the jungle trembled and all the leaves from various trees withered and fell down, but there was no respite for them even while trying to seek support from all the ten directions. Similarly when this age grows and man gets old, all the limbs like hands, feet, teeth, eyes become weak with age and the man finds no succour from any corner (quarter) and finally departs. (102)

O Farid ! I am pining so much for having a glimpse of the Lord that I have made a death dress from my beautiful clothes and covered my body with this blanket. I would wear the dress which would help me to unite with the Lord. (103)

M - 3: O Man ! Why do you tear off your beautiful (silken) dress and cover your body with a blanket only (The Lord is not attained by leaving the house and wandering in the jungles.) O Nanak ! The Lord could be attained even as a householder by developing faith and purity of heart. (104)

M - 5 : O Farid ! The persons, who are proud (egoistic) about their wealth, youth and other praiseworthy acquisitions (possessions) remain empty-handed. Such persons, who acquire egoistic tendencies, always remain separated from the Lord just as the higher levels remain without the effect of rainfall. (105)

O Farid ! The persons, who have forsaken the Lord's True Name, appear as dreadful without True Name, and they undergo great sufferings in this world even and have no place (solace) even in the world hereafter. (They undergo sufferings in both the worlds, here and hereafter). (106)

O Farid ! If you do not get up early in the ambrosial hours of the morning (to say your prayers) then consider your-self as a dead person even while living, (you are living a useless life of a human being); infact even though you have forsaken the Lord, the Lord has not forgotten you (and is always helpful to you for bringing you back on the right path.) (107)

ਮ: ੫ ॥ ਫਰੀਦਾ ਕੰਤੁ ਰੰਗਵਲਾ ਵਡਾ
ਵੇਖੁਹਤਾਸੁ ॥ ਅਲਹ ਸੇਤੀ ਰਤਿਆ ਏਹੁ ਸਚਾਵਾਂ
ਸਾਜੁ ॥ ੧੦੮ ॥

ਮ: ੫ ॥ ਫਰੀਦਾ ਦੁਖੁ ਸੁਖੁ ਇਕੁ ਕਰਿ ਦਿਲ
ਤੇ ਲਾਹਿ ਵਿਕਾਰੁ ॥ ਅਲਹ ਭਾਵੈ ਸੋ ਭਲਾ ਤਾਂ
ਲਭੀ ਦਰਬਾਰੁ ॥ ੧੦੯ ॥

ਮ: ੫ ॥ ਫਰੀਦਾ ਦੁਨੀ ਵਜਾਈ ਵਜਦੀ ਤੂੰ ਭੀ
ਵਜਹਿ ਨਾਲਿ ॥ ਸੋਈ ਜੀਉ ਨ ਵਜਦਾ ਜਿਸੁ
ਅਲਹੁ ਕਰਦਾ ਸਾਰ ॥ ੧੧੦ ॥

ਮ: ੫ ॥ ਫਰੀਦਾ ਦਿਲੁ ਰਤਾ ਇਸੁ ਦੁਨੀ ਸਿਉ
ਦੁਨੀ ਨ ਕਿਤੇ ਕੰਮਿ ॥ ਮਿਸਲ ਫਕੀਰਾਂ ਗਾਖੜੀ
ਸੁ ਪਾਈਐ ਪੂਰ ਕਰੰਮਿ ॥ ੧੧੧ ॥ ਪਹਿਲੈ
ਪਹਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ ॥ ਜੋ ਜਾਗੰਨਿ

ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ ॥ ੧੧੨ ॥ ਦਾਤੀ
ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥
ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨ੍ ਸੁਤਿਆ

ਦੇਇ ਉਠਾਲਿ ॥ ੧੧੩ ॥ ਢੂਢੇਦੀਏ ਸੁਹਾਗ
ਕੂ ਤਉ ਤਨਿ ਕਾਈ ਕੋਰ ॥ ਜਿਨ੍ ਨਾਉ
ਸੁਹਾਗਣੀ ਤਿਨ੍ ਝਾਕ ਨ ਹੋਰ ॥ ੧੧੪ ॥

ਸਬਰ ਮੰਝ ਕਮਾਣੁ ਏ ਸਬਰੁ ਕਾ ਨੀਹਣੇ ॥ ਸਬਰ
ਸੰਦਾ ਬਾਣੁ ਖਾਲਕੁ ਖਤਾ ਨ ਕਰੀ ॥ ੧੧੫ ॥
ਸਬਰ ਅੰਦਰਿ ਸਾਬਰੀ ਤਨੁ ਏਵੈ ਜਾਲੇਨਿ ॥

M - 5 : O Farid ! The Lord-spouse is wonderful, full of bliss and is always a great benefactor so the most truthful purpose in life is to develop His love, rest is all false and temporary involvement. (108)

M - 5: O Farid ! Try to consider sorrow or joy on the same footing (at par) ridding all the vicious thoughts from your heart. The person, whom the Lord is pleased with, is to be considered virtuous, and he alone attains the Lord. (109)

M - 5 : O Farid ! The whole world is engrossed in worldly pleasures and falsehood and you are also leading a futile life. (without True Name). But the person, whom the Lord is not forgotten, leads a fruitful life and does not follow the path of the whole world. (is not engrossed in worldly falsehood). (110)

M - 5 : O Farid ! You are engrossed in the worldly pleasures but this world is not worthwhile and will be of no use to you. But the path of the god-fearing saints is very tough and followed only by those who are pre-destined by the Lord's Will, being fortunate (111)

The worship of the Lord during the first part of the night is like the flowers and the second part (early morning) in the ambrosial hours, the worship of the Lord (True Name) is like getting the fruit of the tree of life. But whosoever remains awake during the night (second part) gains the bliss of life as a benediction of the Lord's Grace. (112)

These benedictions cannot be had from the Lord with force, but as benevolence of the Lord-benefactor only; in fact some persons who are awake may not gain the Lord's benevolence whereas some others who are asleep, may be made to get up by the Lord's Grace and gain His benedictions. (113)

O Man in search of Lord's Grace, like the wedded-wife! There must be some flaw or short coming in you that you do not attain the Lord's Grace, as those persons who are bestowed with Lord's benevolence are like the truly wedded wife who gains the bliss of the conjugal love of the Lord-spouse without any hesitation of other persons. (114)

O Brother ! Make the bow of contentment in your heart and with the patience as the arrow pray to be Lord that this arrow may not lose sight or its aim and strike its target. (115)

The person, who observes patience and contentment, (burn their body) spend this life-span by being very close to the Lord-spouse but without disclosing this secret to any other

ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ ॥ person. (116)

੧੧੬ ॥ ਸਬਰੁ ਏਹੁ ਸੁਆਉ ਜੇ ਤੂੰ ਬੰਦਾ ਦਿਤੁ
ਕਰਹਿ ॥ ਵਧਿ ਬੀਵਹਿ ਦਰੀਆਉ ਟੁਟਿ ਨ
ਬੀਵਹਿ ਵਾਹੜਾ ॥ ੧੧੭ ॥ ਫਰੀਦਾ ਦਰਵੇਸੀ
ਰਾਖੜੀ ਚੋਖੜੀ ਪਰੀਤਿ ॥ ਇਕਨਿ ਕਿਨੈ ਚਾਲੀਐ
ਦਰਵੇਸਾਵੀ ਰੀਤਿ ॥ ੧੧੮ ॥ ਤਨੁ ਤਪੈ ਤਨੂਰ
ਜਿਉ ਬਾਲਣੁ ਹਡ ਬਲੰਨਿ ॥ ਪੈਰੀ ਥਕਾਂ ਸਿਰਿ
ਜੁਲਾਂ ਜੇ ਮੂੰ ਪਿਰੀ ਮਿਲੰਨਿ ॥ ੧੧੯ ॥ ਤਨੁ ਨ
ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ ॥
ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਅ ਅੰਦਰਿ ਪਿਰੀ
ਨਿਹਾਲਿ ॥ ੧੨੦ ॥ ਹਉ ਢੂਢੇਦੀ ਸਜਣਾ
ਸਜਣੁ ਮੈਡੇ ਨਾਲਿ ॥ ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ
ਗੁਰਮੁਖਿ ਦੇਇ ਦਿਖਾਲਿ ॥ ੧੨੧ ॥ ਹੋਸਾ
ਦੇਖਿ ਤਰੰਦਿਆ ਬਗਾ ਆਇਆ ਚਾਉ ॥ ਭੁਭਿ
ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥
੧੨੨ ॥ ਮੈ ਜਾਣਿਆ ਵਡ ਹੋਸੁ ਹੈ ਤਾਂ ਮੈ ਕੀਤਾ
ਸੰਗੁ ॥ ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਜਨਮਿ ਨ ਭੇੜੀ
ਅੰਗੁ ॥ ੧੨੩ ॥ ਕਿਆ ਹੋਸੁ ਕਿਆ ਬਗੁਲਾ
ਜਾ ਕਉ ਨਦਰਿ ਧਰੇ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ
ਕਾਗਹੁ ਹੋਸੁ ਕਰੇ ॥ ੧੨੪ ॥ ਸਰਵਰ ਪੰਖੀ
ਹੋਕੜੇ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥ ਇਹੁ ਤਨੁ ਲਹਰੀ
ਗਡੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥ ੧੨੫ ॥ ਕਵਣੁ

O Man ! If you were to observe contentment of mind, then you will attain its benefits and will improve your position in the Lord's Presence, rather than losing your earlier value in His eyes, just like the river gaining in strength without losing its swift pace being converted back into small streams. (as before). (117)

O Farid ! The worship of the Lord is rather very tough and difficult and is like showing yourself off but very few persons, hardly any one, could follow this path of holy (mendicants) saints by reciting True Name. (118)

By burning my body like an oven with the bones used as the fire wood for the oven I would walk on my head, having tired myself (my feet) out, provided I am enabled to meet the Lord in my efforts (to lead this life). (119)

M - 3 : There is no need to burn your body like an oven, with the bones used as fire wood; nor there is no use of other penance, provided you are imbued with the love of the Lord in your heart, as the feet or head have not committed any sins for being punished like this. (120)

O Nanak ! I am wandering in search of a true friend, whereas the real friend is abiding within my innerself (in my heart) but it is rather impossible to describe the greatness of the indescribable Lord, except when He is revealed by the Guru, through His guidance. (121)

By seeing the swans floating on the surface of the water (lake), the cranes were also tempted to swim (float) on the water surface; but the cranes got drowned with their heads facing downward and their feet upwards. (Similarly by seeing the saints crossing this ocean (of life) successfully, every other person tries to behave like the saint, though being engrossed in vices and sinful actions, as such they get drowned in this ocean of life. (122)

O friend ! I got into the company of some vicious persons considering them as virtuous like the swans; had I known their real worth (like the cranes) I would not have joined them and wasted my life. (123)

O Nanak ! It is immaterial to look for (virtuous) swans or cranes (vicious person) provided Lord's Grace is bestowed on us, the person concerned will be praiseworthy. If it pleases the Lord, one could be converted from the vicious person to a virtuous fellow through His Will. (from crane to a swan) (124)

In this lake (ocean) of world there is only one bird like the human being but there are many (nearly fifty) vices like

ਸੁ ਅਖਰੁ ਕਵਣੁ ਗੁਣੁ ਕਵਣੁ ਸੁ ਮਣੀਆ ਮੰਤ੍ਰੁ
 ॥ ਕਵਣੁ ਸੁ ਵੇਸੈ ਹਉ ਕਰੀ ਜਿਤੁ ਵਸਿ ਆਵੈ
 ਕੰਤੁ ॥ ੧੨੬ ॥ ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ
 ਜਿਹਬਾ ਮਣੀਆ ਮੰਤ੍ਰੁ ॥ ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ
 ਤਾਂ ਵਸਿ ਆਵੀ ਕੰਤੁ ॥ ੧੨੭ ॥ ਮਤਿ ਹੋਦੀ
 ਹੋਇ ਇਆਣਾ ॥ ਤਾਣ ਹੋਦੇ ਹੋਇ ਨਿਤਾਣਾ ॥
 ਅਣਹੋਦੇ ਆਪੁ ਵੰਡਾਏ ॥ ਕੇ ਐਸਾ ਭਗਤੁ ਸਦਾਏ
 ॥ ੧੨੮ ॥ ਇਕੁ ਫਿਕਾ ਨ ਗਲਾਇ ਸਭਨਾ ਮੈ
 ਸਚਾ ਧਣੀ ॥ ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ
 ਸਭ ਅਮੋਲਵੇ ॥ ੧੨੯ ॥ ਸਭਨਾ ਮਨ ਮਾਣਿਕ
 ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਰਵਾ ॥ ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ
 ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ ॥ ੧੩੦ ॥
 ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
 ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
 ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਸਵਯੇ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫ ॥
 ਆਦਿ ਪੁਰਖ ਕਰਤਾਰ ਕਰਣ ਕਾਰਣ ਸਭ ਆਪੇ
 ॥ ਸਰਬ ਰਹਿਓ ਭਰਪੂਰਿ ਸਗਲ ਘਟ ਰਹਿਓ
 ਬਿਆਪੇ ॥ ਬ੍ਰਾਪਤੁ ਦੇਖੀਐ ਜਗਤਿ ਜਾਨੈ ਕਉਨੁ
 ਤੇਰੀ ਗਤਿ ਸਰਬ ਕੀ ਰਖਾ ਕਰੈ ਆਪੇ ਹਰਿ ਪਤਿ
 ॥ ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਤਪਤਿ
 ॥ ਏਕੈ ਤੂਹੀ ਏਕੈ ਅਨ ਨਾਹੀ ਤੁਮ ਭਤਿ ॥ ਹਰਿ
 ਅੰਤੁ ਨਾਹੀ ਪਾਰਾਵਾਰੁ ਕਉਨੁ ਹੈ ਕਰੈ ਬੀਚਾਰੁ
 ਜਗਤ ਪਿਤਾ ਹੈ ਸ੍ਵਭ ਪ੍ਰਾਨ ਕੇ ਅਧਾਰੁ ॥ ਜਨੁ

sexual desires to ensnare him into their grasp. O Lord ! This body is engrossed in the vices of sexual desires and anger like dreadful waves, and the hope lies in Your care only. (125)

What are the words like the virtues, or the magical sermons, and the dress or wear which would enable us to control the Lord-spouse. (126)

O Friend ! To bow (to someone) is a good (word) thing and to hear rude remarks (of someone) and by pardoning them, and to recite the True Name of the Lord-spouse (with the tongue) are three good qualities which should be adopted by us to control the Lord-spouse. (127)

The human being, having all the intelligence, behaves like an ignorant person, and having all the strength behaves like a weakling. Then he shares his possession though not much, with others; such a person is a true saint though there are very few like him. (128)

Let us not use any bitter or crude language against anyone, as the True Lord abides in each and every individual and let us not pester anyone (make anyone suffer) as the invaluable, priceless Lord is present within each. (129)

It is not good and advisable to injure the feelings of others, as their mind is as precious as the emeralds or rubies. Moreover, if you are longing to have a glimpse of the Lord, then you should not injure the feelings (heart) of others. (130)

Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad Swayyai Sri Mukhbak Mahala - 5 (Aad purkh kartar karan ka'ran sabh aapai.....)

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O Lord, Prime-soul and Creator ! You are the creator of the whole universe, and the cause and effect of everything. You are pervading throughout the Universe, being omnipresent and are present within each heart (soul) as the main source of light. O Lord Almighty ! You are seen pervading everywhere in the whole world, and no one knows Your secrets. You are protecting the interests of all beings. O Lord-Imperishable! You are the creator of the whole Universe and no one knows Your Greatness or Vastness. You are the only Lord without any other power on par with You. O Lord ! There is no limit to Your Greatness and there is none who could attempt to describe Your limits. You are the father of the whole Universe and the sustainer of all beings. O Lord ! I offer myself

ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ
ਜੀਹ ਕਿਆ ਬਖਾਨੈ ॥ ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ
ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥ ੧ ॥ ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ
ਸਰਿ ਅਤੁਲ ਭੰਡਾਰ ਭਰਿ ਪਰੈ ਹੀ ਤੇ ਪਰੈ ਅਪਰ
ਅਪਾਰ ਪਰਿ ॥ ਆਪੁਨੇ ਭਾਵਨੁ ਕਰਿ ਮੰਤ੍ਰਿ ਨ
ਦੂਸਰੇ ਧਰਿ ਓਪਤਿ ਪਰਲੋ ਏਕੈ ਨਿਮਖ ਤੁ ਘਰਿ
॥ ਆਨ ਨਾਹੀ ਸਮਸਰਿ ਉਜੀਆਰੇ ਨਿਰਮਰਿ
ਕੋਟਿ ਪਰਾਛਤ ਜਾਹਿ ਨਾਮ ਲੀਏ ਹਰਿ ਹਰਿ ॥
ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ
ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ ॥ ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ
ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥ ੨ ॥ ਸਗਲ
ਭਵਨ ਧਾਰੇ ਏਕ ਬੋ ਕੀਏ ਬਿਸਥਾਰੇ ਪੂਰਿ ਰਹਿਓ
ਸੂਬ ਮਹਿ ਆਪਿ ਹੈ ਨਿਰਾਰੇ ॥ ਹਰਿ ਗੁਨ ਨਾਹੀ
ਅੰਤ ਪਾਰੇ ਜੀਅ ਜੰਤ ਸਭਿ ਥਾਰੇ ਸਗਲ ਕੋ
ਦਾਤਾ ਏਕੈ ਅਲਖ ਮੁਰਾਰੇ ॥ ਆਪ ਹੀ ਧਾਰਨ
ਧਾਰੇ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾਰੇ ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ
ਮੁਖ ਨ ਮਸਾਰੇ ॥ ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ
ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ ॥ ਹਾਂ
ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥
੩ ॥ ਸਰਬ ਗੁਣ ਨਿਧਾਨੰ ਕੀਮਤਿ ਨ ਗ੍ਰਾਨੰ
ਧ੍ਰਾਨੰ ਉਚੇ ਤੇ ਉਚੇ ਜਾਨੀਜੈ ਪ੍ਰਭ ਤੇਰੇ ਥਾਨੰ ॥
ਮਨੁ ਧਨੁ ਤੇਰੇ ਪ੍ਰਾਨੰ ਏਕੈ ਸੁਤਿ ਹੈ ਜਹਾਨੰ ਕਵਨ
ਉਪਮਾ ਦੇਉ ਬਡੇ ਤੇ ਬਡਾਨੰ ॥ ਜਨੈ ਕਉਨੁ ਤੇਰੇ

as a sacrifice to You with body and soul. (1)

O Lord ! There is an endless effort at singing Your praises through kirtan or discourses and your benevolence is being bestowed on all continuously, which includes all human beings, gods and even Brahma who are Your beneficiaries. Whatever pleases You, comes to pass without taking anybody else's advice and You could create or destroy the whole Universe at Will in a moment. Your enlightenment is pure and wide spread, without any parallel or equal to Your power. By reciting Your True Name, millions of our sins get washed away.

O Nanak ! I am singing Your praises like many other saints, who are a personification of the Lord and my tongue cannot sing Your praises which are beyond my comprehension. O Lord ! I offer myself as a sacrifice to You with my body and soul (with self-surrender) (1)

O Lord ! You have managed to keep all the worlds under your protective care, which have sprung up from You (the only fountain-head) alone. You are pervading every where being omni-present and also appearing as a separate entity, showering Your enlightenment everywhere.

O Lord ! There is no end (or limits) to Your benign blessings on all the beings, who are Your own creation. O limitless and indescribable Lord ! You are the beneficiary and benefactor of one and all. O Lord ! You are organising the conduct of the whole Universe as per Your set principles, while the Nature is presenting an embodiment of Your Great worldly drama. You have no signs or symbols, caste or creed and are not having any specific appearance or physical existence. (carved out of flesh). O Nanak ! The Lord's saints are a personification of the Great Lord Himself. How could I with one tongue, sing the praises of the Great Lord ?

O Lord ! I offer myself as a sacrifice to You with my body and soul. (with self-surrender). (3)

O Lord, the treasure of all virtues ! Your abode is higher than the highest in the Universe, and no one could ever evaluate the extent of Your knowledge and meditation. O Lord ! All this body and mind, wealth and life is bestowed on us through Your benevolence while the whole Universe functions according to set principles, like the beads in a continuous chain. How could we praise Your Greatness and Grandeur as it is all beyond our comprehension, being greater than the greatest in the Universe. O limitless and Indescribable Lord ! Who could realise and understand the secrets of Your Nature and Grand set up ? Your Greatness is beyond our imagination and You are sustaining all the beings of the Universe by providing food

ਭੇਉ ਅਲਖ ਅਪਾਰ ਦੇਉ ਅਕਲ ਕਲਾ ਹੈ ਪ੍ਰਭ
ਸਰਬ ਕੋ ਧਾਨੰ ॥ ਜਨ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ
ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ ॥ ਹਾਂ
ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥
੪ ॥ ਨਿਰੰਕਾਰੁ ਆਕਾਰ ਅਛਲ ਪੂਰਨ ਅਬਿਨਾਸੀ
॥ ਹਰਖਵੰਤ ਆਨੰਤ ਰੂਪ ਨਿਰਮਲ ਬਿਗਾਸੀ ॥
ਗੁਣ ਗਾਵਹਿ ਬੇਅੰਤ ਅੰਤੁ ਇਕੁ ਤਿਲੁ ਨਹੀ
ਪਾਸੀ ॥ ਜਾ ਕਉ ਹੋਹਿ ਕ੍ਰਿਪਾਲ ਸੁ ਜਨੁ ਪ੍ਰਭ
ਤੁਮਹਿ ਮਿਲਾਸੀ ॥ ਧੰਨਿ ਧੰਨਿ ਤੇ ਧੰਨਿ ਜਨ
ਜਿਹ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਹਰਿ ਭਯਉ ॥ ਹਰਿ ਗੁਰੁ
ਨਾਨਕੁ ਜਿਨ ਪਰਸਿਅਉ ਸਿ ਜਨਮ ਮਰਣ ਦੁਹ
ਬੇ ਰਹਿਓ ॥ ੫ ॥ ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸਤਿ
ਸਤੇ ਸਤਿ ਭਣੀਐ ॥ ਦੂਸਰ ਆਨ ਨ ਅਵਰੁ
ਪੁਰਖੁ ਪਉਗਾਤਨੁ ਸੁਣੀਐ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕੋ
ਨਾਮੁ ਲੈਤ ਮਨਿ ਸਭ ਸੁਖ ਪਾਏ ॥ ਜੇਹ ਰਸਨ
ਚਾਖਿਓ ਤੇਹ ਜਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ॥ ਜਿਹ
ਠਾਕੁਰੁ ਸੁਪ੍ਰਸੰਨੁ ਭਯੋ ਸਤਸੰਗਤਿ ਤਿਹ ਪਿਆਰੁ
॥ ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤਿਨ੍ ਸਭ
ਕੁਲ ਕੀਓ ਉਧਾਰੁ ॥ ੬ ॥ ਸਚੁ ਸਭਾ ਦੀਬਾਣੁ
ਸਚੁ ਸਚੇ ਪਹਿ ਧਰਿਓ ॥ ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ
ਸਚੁ ਤਪਾਵਸੁ ਕਰਿਓ ॥ ਸਚਿ ਸਿਰਜਿਉ ਸੰਸਾਰੁ
ਆਪਿ ਆਭੁਲੁ ਨ ਭੁਲਉ ॥ ਰਤਨ ਨਾਮੁ ਅਪਾਰੁ
ਕੀਮ ਨਹੁ ਪਵੈ ਅਮੁਲਉ ॥ ਜਿਹ ਕ੍ਰਿਪਾਲੁ ਹੋਯਉ

and sustenance, while the whole creation meditates on You. O Nanak ! I sing the Lord's praises like many other saints, who are a personification of the Lord, and my tongue cannot describe Lord's Greatness and praises which are beyond my comprehension. O Lord ! I offer myself as a sacrifice to You with my body and soul fully bequeathed to You, (with complete self-surrender). (4)

O formless Lord ! The whole Universe has been created by You, while You Yourself are above the effects of Maya (worldly falsehood), perfect and beyond the effects of death. O Blissful Lord ! The whole Universe is blossoming in various forms through Your pure authority and Will.

O Lord ! Countless people sing Your praises but none has been able to evaluate even a bit of Your Greatness and Vastness. It is only the fortunate person, blessed through Your Grace, who could unite us with You. Blessed is the person who deserves all praise, being bestowed with Your Grace and benevolence! O Nanak ! The person who has served the perfect Guru, (Guru Nanak), gets rid of the torture of both births and deaths by the Lord. (5)

O Lord ! You are known and worshipped as a personification and embodiment of Truth during all the four ages, being ever-existent. There is no other power on par with You, as You are known to be the only perfect entity for all times, the Greatest Lord ever known. Everyone enjoys peace and tranquillity of mind by reciting the nectar of Your True Name; alongwith all worldly comforts. Such persons, who have tasted this nectar of True Name with their tongue, have been fully satiated. The persons, who have won the pleasure of the Lord, have been blessed with the company of holy saints., (holy congregations). The persons who have worshipped the lotus feet of the Great Guru, Guru Nanak, have helped their whole clan (family) to attain salvation. (6)

O True Lord! Your association of holy saints is True (everlasting) alongwith Your support, with Your True Name being bestowed (placed) under the care of the True Guru. You have established Yourself on a (True) permanent throne and True justice has always been imparted by You. O True Lord ! Your creation of the Universe is True (eternal) as You are not liable to make any mistakes, being above any flaws or shortcomings. (flawless).

Your jewel of True Name is invaluable which no one has been able to evaluate. The person, who is blessed with Your Grace, attains all the comforts and bliss of life. The persons, who have paid their obeisance to the Lord, (Guru Nanak) have

ਗੁਰਬਿੰਦੁ ਸਰਬ ਸੁਖ ਤਿਨਹੂ ਪਾਏ ॥ ਹਰਿ ਗੁਰੁ
ਨਾਨਕੁ ਜਿਨ੍ਹ ਪਰਸਿਓ ਤੇ ਬਹੁੜਿ ਫਿਰਿ ਜੋਨਿ ਨ
ਆਏ ॥ ੭ ॥ ਕਵਨੁ ਜੋਗੁ ਕਉਨੁ ਗੁਨੁ ਧੁਨੁ
ਕਵਨ ਬਿਧਿ ਉਸੁਤਿ ਕਰੀਐ ॥ ਸਿਧ ਸਾਧਿਕ
ਤੇਤੀਸ ਕੋਰਿ ਤਿਰੁ ਕੀਮ ਨ ਪਰੀਐ ॥ ਬ੍ਰਹਮਾਦਿਕ
ਸਨਕਾਦਿ ਸੇਖ ਗੁਣ ਅੰਤੁ ਨ ਪਾਏ ॥ ਅਗਰੁ
ਗਹਿਓ ਨਹੀ ਜਾਇ ਪੂਰਿ ਸ੍ਰਬ ਰਹਿਓ ਸਮਾਏ ॥
ਜਿਹ ਕਾਟੀ ਸਿਲਕ ਦਯਾਲ ਪ੍ਰਭਿ ਸੇਇ ਜਨ
ਲਗੇ ਭਗਤੇ ॥ ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ਹ ਪਰਸਿਓ
ਤੇ ਇਤ ਉਤ ਸਦਾ ਮੁਕਤੇ ॥ ੮ ॥ ਪ੍ਰਭ ਦਾਤਉ
ਦਾਤਾਰ ਪਰਿਉ ਜਾਚਕੁ ਇਕੁ ਸਰਨਾ ॥ ਮਿਲੈ
ਦਾਨੁ ਸੰਤ ਰੇਨ ਜੇਹ ਲਗਿ ਭਉਜਲੁ ਤਰਨਾ ॥
ਬਿਨਤਿ ਕਰਉ ਅਰਦਾਸਿ ਸੁਨਹੁ ਜੇ ਠਾਕੁਰ ਭਾਵੈ
॥ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਭਗਤਿ ਇਹੁ ਮਨੁ
ਠਹਰਾਵੈ ॥ ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ
ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ ॥ ਪ੍ਰਗਟੁ ਸਗਲ
ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ
॥ ੯ ॥

ਸਵਯੇ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਚੀ ਦੇਹ ਮੋਹ ਫੁਨਿ ਬਾਂਧੀ ਸਨ ਕਠੋਰ ਕੁਚੀਲ
ਕੁਗਿਆਨੀ ॥ ਧਾਵਤ ਭ੍ਰਮਤ ਰਹਨੁ ਨਹੀ ਪਾਵਤ
ਪਾਰਬ੍ਰਹਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥ ਜੋਬਨ ਰੂਪ

been saved the torture of the cycle of births and deaths time and again. (7)

O Lord ! Which are the means of Yogic exercises or with which knowledge and meditation could we sing Your praises? Even the thirty three corers of gods, including many sidhas with many modes of penance have not been able to evaluate Your grandeur and Greatness. Even gods like Brahma alongwith his sons like Sanak Sanadhan and Muslim Sheikhs (religious leaders) have not been able to enumerate all Your Greatness and qualities O Lord ! You are beyond our reach and cannot be comprehended by us, as You are pervading everywhere with equal perfection. O benevolent Lord ! However the persons, who have been blessed by Your Grace and have been rid of the noose of worldly falsehood (Maya), have been enabled to engage themselves in Your worship by reciting Your True Name. O Nanak ! The persons, who have served the Lord (Guru Nanak) have attained salvation both in this world and hereafter. (8)

O Lord, the greatest benefactor of mankind ! I have taken refuge at Your lotus-feet like a beggar seeking Your support (as alms). I have sought the dust of the lotus-feet of the holy saints, so that I could cross this ocean of life successfully. O Lord ! Pray listen to my prayers, with the greatest humility of mine, if it pleases You. I am having the craving for having a glimpse of Your vision so that my mind stabilises in Your worship and meditation. In this dark age of Kalyug (Present Times), the light of Lord's knowledge has been lit which has helped the whole world to attain salvation through the recitation of Your True Name (Guru Arjan Dev has remarked) Guru Nanak, an incarnation of the Lord, has appeared in this world as the fountain-head of Lord's True Name. (which could help us attain salvation. (9)

O Nanak ! The Guru, an embodiment of the Lord, has appeared in this world as the greatest saviour of mankind. (whom we should serve with love and devotion).

Swayyai Sri Mukhbak Mahala - 5 Ik onkar satgur prasad (Ka'chi deh moh phu'n bandhi)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

This man, engrossed in the love of this transient body, behaves like a foolish and impure person lacking knowledge of the Lord. This man, engrossed in his love of the transient worldly possessions, does not get peace and tranquillity without knowing the secrets of the Lord Almighty. This man with his

ਮਾਇਆ ਮਦ ਮਾਤਾ ਬਿਚਰਤ ਬਿਕਲ ਬਡੋ
ਅਭਿਮਾਨੀ ॥ ਪਰ ਧਨ ਪਰ ਅਪਵਾਦ ਨਾਰਿ
ਨਿੰਦਾ ਯਹ ਮੀਨੀ ਜੀਅ ਮਾਹਿ ਹਿਤਾਨੀ ॥
ਬਲਬੰਚ ਛਪਿ ਕਰਤ ਉਪਾਵਾ ਪੇਖਤ ਸੁਨਤ ਪ੍ਰਭ
ਅੰਤਰਜਾਮੀ ॥ ਸੀਲ ਧਰਮ ਦਯਾ ਸੁਚ ਨਾਸਿ
ਆਇਓ ਸਰਨਿ ਜੀਅ ਕੇ ਦਾਨੀ ॥ ਕਾਰਣ ਕਰਣ
ਸਮਰਥ ਸਿਰੀਧਰ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ
॥ ੧ ॥ ਕੀਰਤਿ ਕਰਨ ਸਰਨ ਮਨਮੋਹਨ ਜੋਹਨ
ਪਾਪ ਬਿਦਾਰਨ ਕਉ ॥ ਹਰਿ ਤਾਰਨ ਤਰਨ
ਸਮਰਥ ਸਭੈ ਬਿਧਿ ਕੁਲਹ ਸਮੂਹ ਉਧਾਰਨ ਸਉ
॥ ਚਿਤ ਚੇਤਿ ਅਚੇਤ ਜਾਨਿ ਸਤਸੰਗਤਿ ਭਰਮ
ਅਧੋਰ ਮੋਰਿਓ ਕਤ ਧਉ ॥ ਮੂਰਤ ਘਰੀ ਚਸਾ
ਪਲੁ ਸਿਮਰਨ ਰਾਮ ਨਾਮੁ ਰਸਨਾ ਸੰਗਿ ਲਉ ॥
ਹੋਛਉ ਕਾਜੁ ਅਲਪੁ ਸੁਖ ਬੰਧਨ ਕੋਟਿ ਜਨੰਮ
ਕਹਾ ਦੁਖ ਭਉ ॥ ਸਿਖਾ ਸੰਤ ਨਾਮੁ ਭਜੁ ਨਾਨਕ
ਰਾਮ ਰੰਗਿ ਆਤਮ ਸਿਉ ਰਉ ॥ ੨ ॥ ਰੰਚਕ
ਰੇਤ ਖੇਤ ਤਨਿ ਨਿਰਮਿਤ ਦੁਰਲਭ ਦੇਹ ਸਵਾਰਿ
ਧਰੀ ॥ ਖਾਨ ਪਾਨ ਸੋਧੇ ਸੁਖ ਭੁੰਦਤ ਸੰਕਟ ਕਾਟਿ
ਬਿਪਤਿ ਹਰੀ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਅਰੁ ਬੰਧਪ
ਬੂਝਨ ਕੀ ਸਭ ਸੂਝ ਪਰੀ ॥ ਬਰਧਮਾਨ ਹੋਵਤ
ਦਿਨ ਪ੍ਰਤਿ ਨਿਤ ਆਵਤ ਨਿਕਟਿ ਬਿਖੰਮ ਜਰੀ

youth and beauty, is engrossed in the charm of worldly falsehood (Maya) and moves through the cycle of births and deaths with egoistic tendencies and haughtiness. This foolish man is enamoured by the others' wealth involved in wrangles, among one another, or the charm of others' women and vilification of others because of its sweet and appealing nature. This man tries to functions either out of muscle power, deceit and tries to deceive others secretly but the Lord-omni-scient, being close by, perceives everything and listens to his clever talk. O Lord-benefactor of human beings! Having no qualities of patience, contentment, religion (righteousness), kindness or truthfulness, I have sought refuge and support of the Lord ! O Nanak ! May the Lord, the source of all cause and effect and my True Master, protect me, (from worldly falsehood)! (1)

By singing the praises of the charming and wonderful Lord and taking His support, we could rid ourselves of the sins, as these are helpful. The Lord is powerful enough to enable us swim across this ocean of life; moreover He helps His saints and their families (clan) in all respects to cross this ocean successfully. O my foolish Mind! Remember the Lord's True Name in the company of the holy saints, knowing the Lord's vision. Why are you wandering around, engrossed in the blind faith of your whimsical beliefs and with complete ignorance? (about the Lord's Presence). Let us remember the Lord's True Name for few hours, few moments or even few seconds, (in fact all the time) and sing His praises with our tongue why do you suffer the torture of the cycle of births and deaths by enjoying the momentary pleasure of your vicious deeds and sinful actions? O Nanak ! Let us recite the Lord's True Name through the (teachings) guidance of the holy saints and get immersed in the love of the True Lord (by remembering Him) by merging Your soul with the Prime soul. (2)

The Lord, has arranged to bestow you with this invaluable body (life) through the efforts of your mother and father, (by merging the father's sperms in the mother's womb like the field of sand). The Lord has relieved you of the torture in the mother's womb by bestowing on you all the worldly pleasures alongwith (delicious foods and clothes) comfortable living in palatial buildings. Moreover, the Lord has blessed you with the understanding and intelligence to enjoy the company (comforts) of your mother, father, brother and other relatives. With the Grace of the Lord this body goes on developing into (a

॥ ਰੇ ਗੁਨ ਹੀਨ ਦੀਨ ਮਾਇਆ ਕ੍ਰਿਮ ਸਿਮਰਿ
ਸੁਆਮੀ ਏਕ ਘਰੀ ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਕ੍ਰਿਪਾਲ
ਕ੍ਰਿਪਾ ਨਿਧਿ ਨਾਨਕ ਕਾਟਿ ਭਰੰਮ ਭਰੀ ॥ ੩ ॥
ਰੇਮਨ ਮੂਸ ਬਿਲਾ ਮਹਿ ਗਰਬਤ ਕਰਤਬ ਕਰਤ
ਮਹਾਂ ਮੁਘਨਾਂ ॥ ਸੰਪਤ ਦੋਲ ਝੋਲ ਸੀਗਿ ਝੂਲਤ
ਮਾਇਆ ਮਗਨ ਭ੍ਰਮਤ ਘੁਘਨਾ ॥ ਸੁਤ ਬਨਿਤਾ
ਸਾਜਨ ਸੁਖ ਬੰਧ ਤਾ ਸਿਉ ਮੋਹੁ ਬਢਿਓ ਸੁ
ਘਨਾ ॥ ਬੋਇਓ ਬੀਜੁ ਅਹੰ ਮਮ ਅੰਕੁਰੁ ਬੀਤਤ
ਅਉਧ ਕਰਤ ਅਘਨਾਂ ॥ ਸਿਰਤੁ ਮੰਜਾਰ ਪਸਾਰਿ
ਮੁਖੁ ਨਿਰਖਤ ਭੁੰਚਤ ਭੁਗਤਿ ਭੂਖ ਭੁਖਨਾ ॥
ਸਿਮਰਿ ਗੁਪਾਲ ਦਇਆਲ ਸਤਸੰਗਤਿ ਨਾਨਕ
ਜਗੁ ਜਾਨਤ ਸੁਪਨਾ ॥ ੪ ॥ ਦੇਹ ਨ ਚੋਹ ਨ
ਨੇਹ ਨ ਨੀਤਾ ਮਾਇਆ ਮਤ ਕਹਾ ਲਉ ਗਾਰੁ
॥ ਛਤ੍ਰੁ ਨ ਪਤ੍ਰੁ ਨ ਚਉਰੁ ਨ ਚਾਵਰੁ ਬਹਤੀ ਜਾਤ
ਰਿਦੈ ਨ ਬਿਚਾਰੁ ॥ ਰਬ ਨ ਅਸੁ ਨ ਗਜ
ਸਿੰਘਾਸਨ ਛਿਨ ਮਹਿ ਤਿਆਗਤ ਨਾਂਗ
ਸਿਧਾਰੁ ॥ ਸੂਰੁ ਨ ਬੀਰੁ ਨ ਮੀਰੁ ਨ ਖਾਨਮ
ਸੀਗਿ ਨ ਕੋਊ ਦ੍ਰਿਸਟਿ ਨਿਹਾਰੁ ॥ ਕੋਟ ਨ ਓਟ
ਨ ਕੋਸ ਨ ਛੋਟਾ ਕਰਤ ਬਿਕਾਰੁ ਦੋਊ ਕਰ ਝਾਰੁ
॥ ਸਿਤ੍ਰੁ ਨ ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਸਾਜਨ ਸਖ ਉਲਟਤ
ਜਾਤ ਬਿਰਖ ਕੀ ਛਾਂਹੁ ॥ ਦੀਨ ਦਯਾਲ ਪੁਰਖ

beautiful body) youthful shape day by day and then miserable old age (full of sufferings).

O worthless Man ! You are like the worm of worldly falsehood (Maya) engrossed in the worldly pleasures all the time. Why do you not recite True Name even for a short while?(for few moments). O Nanak ! May the benevolent Lord, the treasure and fountain-head of all Grace, bestow His support to me! (by holding my hand) May the Lord rid me of the filth of my mind full of vicious thoughts, through His Grace! (3)

O my foolish mind! You are behaving with egoism like a rat in his small (hole) place, engrossed in the egoism of narrow mindedness in this human frame, and are functioning like a great fool. O Man! You are behaving like an owl, engrossed in the worldly falsehood (Maya), enjoying the worldly pleasures. (like swinging in the swing of worldly vices). You are enjoying the comforts and love of your son, wife friend and other relatives, being completely engrossed in their affection. (fully engrossed in worldly falsehood). Since you have sown the seed of egoism in your heart, it has sprouted into worldly attachments (love of worldly falsehood), resulting in this life being wasted in committing various sins. O Man ! The Yama, god of death, has been actively watching your actions (movements) like a cat (to pounce upon the rat of your life), while you have been engrossed in eating delicious foods like a hungry person, while your hunger (for worldly possessions) is never satiated. O Nanak ! Let us remember the benevolent Lord in the company of holy saints, considering this transient world like a dream only. (4)

O human being ! This body, your house, and other possessions and their attachment (love) is transient and not a permanent feature. How long will you waste your life engrossed in the love of the worldly falsehood (Maya) ? O Man ! Neither this company nor any symbol of grandeur or insignia (command) including the fly-wisk or the waver (the person waving it) will accompany you to the next world (after your death) Your (river) span of life is fast coming to an end but you have never even bothered to ponder about it. You will leave all you possessions like chariots, horses or elephants (for riding and movements) including your throne in a moment and proceed naked towards the next world. Neither any warriors, brave soldiers, nor ministers, courtiers and landlords whom you find (surrounding) serving you all the time, would accompany you. O Man! You will not avail the help of any forts or treasures, which will desert you any moment and you will leave empty-handed, having wasted this life engrossed in

ਪ੍ਰਭ ਪੂਰਨ ਛਿਨ ਛਿਨ ਸਿਮਰਹੁ ਅਗਮ ਅਪਾਰਹੁ
 ॥ ਸ੍ਰੀਪਤਿ ਨਾਥ ਸਰਣਿ ਨਾਨਕ ਜਨ ਹੇ ਭਗਵੰਤ
 ਕ੍ਰਿਪਾ ਕਰਿ ਤਾਰਹੁ ॥ ੫ ॥ ਪ੍ਰਾਨ ਮਾਨ ਦਾਨ
 ਮਗ ਜੋਹਨ ਹੀਤੁ ਚੀਤੁ ਦੇ ਲੇ ਲੇ ਪਾਰੀ ॥ ਸਾਜਨ
 ਸੈਨ ਮੀਤ ਸੁਤ ਭਾਈ ਤਾਹੂ ਤੇ ਲੇ ਰਖੀ ਨਿਰਾਰੀ
 ॥ ਧਾਵਨ ਪਾਵਨ ਕੂਰ ਕਮਾਵਨ ਇਹ ਬਿਧਿ
 ਕਰਤ ਅਉਧ ਤਨ ਜਾਰੀ ॥ ਕਰਮ ਧਰਮ ਸੰਜਮ
 ਸੁਚ ਨੇਮਾ ਚੰਚਲ ਸੰਗਿ ਸਗਲ ਬਿਧਿ ਹਾਰੀ ॥
 ਪਸੁ ਪੰਖੀ ਬਿਰਖ ਅਸਥਾਵਰ ਬਹੁ ਬਿਧਿ ਜੋਨਿ
 ਕ੍ਰਮਿਓ ਅਤਿ ਭਾਰੀ ॥ ਖਿਨੁ ਪਲੁ ਚਸਾ ਨਾਮੁ
 ਨਹੀ ਸਿਮਰਿਓ ਦੀਨਾ ਨਾਥ ਪ੍ਰਾਨਪਤਿ ਸਾਰੀ ॥
 ਖਾਨ ਪਾਨ ਮੀਠ ਰਸ ਭੋਜਨ ਅੰਤ ਕੀ ਬਾਰ ਹੋਤ
 ਕਤ ਖਾਰੀ ॥ ਨਾਨਕ ਸੰਤ ਚਰਨ ਸੰਗਿ ਉਧਰੇ
 ਹੋਰਿ ਮਾਇਆ ਮਗਨ ਚਲੇ ਸਭਿ ਡਾਰੀ ॥ ੬ ॥
 ਬ੍ਰਹਮਦਾਇਕ ਸਿਵ ਛੰਦ ਮੁਨੀਸੁਰ ਰਸਕਿ ਰਸਕਿ
 ਨਾਕੁਰ ਗੁਨ ਗਾਵਤ ॥ ਇੰਦ੍ਰ ਮੁਨਿੰਦ੍ਰ ਖੋਜਤੇ
 ਗੋਰਖ ਧਰਣਿ ਗਗਨ ਆਵਤ ਫੁਨਿ ਧਾਵਤ ॥
 ਸਿਧ ਮਨੁਖੁ ਦੇਵ ਅਰੁ ਦਾਨਵ ਇਕੁ ਤਿਲੁ ਤਾ ਕੇ
 ਮਰਮੁ ਨ ਪਾਵਤ ॥ ਪ੍ਰਿਅ ਪ੍ਰਭ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸ
 ਭਗਤੀ ਹਰਿ ਜਨ ਤਾ ਕੈ ਦਰਸਿ ਸਮਾਵਤ ॥
 ਤਿਸਹਿ ਤਿਆਗਿ ਆਨ ਕਉ ਜਾਚਹਿ ਮੁਖ ਦੰਤ

vices and sinful actions. Neither any friend, son, wife or comrade and companion will be of any avail, as all these relations are transient like the shifting shade of a tree and are perishable. You should remember the benevolent Lord and recite His True Name all the time, as the Lord is perfect bestowing His benedictions and favours as though He is too Great and beyond our reach. O Nanak ! The Lord is the Master of the Nature and the sustainer of all the beings. May the Lord through His Grace, enable me, His slave, to cross this ocean (of life) successfully.(5)

O Man ! You have amassed this Maya(wealth and possessions), which destroys the path of righteousness followed by the learned, alms-giving and persons leading a life of great restraint and discipline (Yogic exercises) by developing love and devotion for it in your heart. You have kept it secret from all your friends, relatives including son and brother. Thus you have spent and wasted your whole life in collecting this wealth by wandering in distant lands and following impure and untrue means. O Man ! You have lost all your noble actions, religious observances, disciplined life, purity of mind and other normal routines at the behest of this Maya (by surrendering Yourself to this collection of wealth) You have suffered and wandered through various forms of life like animals, birds, trees or immovable things (like mountains) but never recited the True Name of the benevolent Lord, who sustains and blesses the whole Universe, even for a moment during your life span. Even all the sweet and delicious foods you have enjoyed during your life time, become a source of afflictions and suffering in the end. O Nanak ! The persons, who have taken the support of the lotus-feet of the holy saints, have crossed this ocean (of life) successfully, whereas the others, busy in collecting huge wealth, have lost (left) all this wealth here only in the end. (at the time of death) (6)

All the gods including Brahma and Shiva, and gods, mendicants reciting Vedas always sing the praises of the Lord. Even the gods like Inder, or learned saints, and Gorakh (sidha) who have attained great occult powers (which enables them to be in the sky or Earth at Will) are struggling for the attainment of the Lord. Even the sidhas, human beings, gods and demons have failed to find even an iota of Lord's secrets inspite of their efforts. It is only the Guru-minded persons, engaged in the worship of the Lord, perceive and merge with the True Lord through their efforts (recitation of True Name). But the persons, who seek favours by approaching various gods and goddesses, forgetful of the Lord's love and worship, wasted

ਰਸਨ ਸਗਲ ਘਸਿ ਜਾਵਤ ॥ ਰੇ ਮਨ ਮੂੜ
ਸਿਮਰਿ ਸੁਖਦਾਤਾ ਨਾਨਕ ਦਾਸ ਤੁਝਹਿ
ਸਮਝਾਵਤ ॥ ੭ ॥ ਮਾਇਆ ਰੰਗ ਬਿਰੰਗ ਕਰਤ
ਕ੍ਰਮ ਮੋਹ ਕੈ ਕੂਪਿ ਗੁਬਾਰਿ ਪਰਿਓ ਹੈ ॥ ਏਤਾ
ਗਬੁ ਅਕਾਸਿ ਨ ਮਾਵਤ ਬਿਸਟਾ ਅਸੁ ਕ੍ਰਿਮਿ
ਉਦਰੁ ਭਰਿਓ ਹੈ ॥ ਦਹ ਦਿਸ ਧਾਇ ਮਹਾ
ਬਿਖਿਆ ਕਉ ਪਰ ਧਨ ਛੀਨਿ ਅਗਿਆਨ ਹਰਿਓ
ਹੈ ॥ ਜੋਬਨ ਬੀਤਿ ਜਰਾ ਰੋਗਿ ਗ੍ਰਸਿਓ ਜਮਦੂਤਨ
ਡੰਨੁ ਮਿਰਤੁ ਮਰਿਓ ਹੈ ॥ ਅਨਿਕ ਜੋਨਿ ਸੰਕਟ
ਨਰਕ ਭੁੰਚਤ ਸਾਸਨ ਦੂਖ ਗਰਤਿ ਗਰਿਓ ਹੈ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਉਪਰਿਹ ਸੇ ਨਾਨਕ ਕਰਿ ਕਿਰਪਾ
ਸੰਤੁ ਆਪਿ ਕਰਿਓ ਹੈ ॥ ੮ ॥ ਗੁਣ ਸਮੂਹ ਫਲ
ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਈ ਆਸ ਹਮਾਰੀ ॥
ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤ੍ਰ ਪਰ ਦੁਖ ਹਰ ਸਰਬ ਰੋਗ
ਖੰਡਣ ਗੁਣਕਾਰੀ ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਤਸਰ
ਤ੍ਰਿਸਨਾ ਬਿਨਸਿ ਜਾਹਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ ॥
ਇਸਨਾਨ ਦਾਨ ਤਾਪਨ ਸੁਚਿ ਕਿਰਿਆ ਚਰਣ
ਕਮਲ ਹਿਰਦੈ ਪ੍ਰਭ ਧਾਰੀ ॥ ਸਾਜਨ ਮੀਤ ਸਖਾ
ਹਰਿ ਬੰਧ ਜੀਅ ਧਾਨ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰੀ ॥
ਓਟ ਗਹੀ ਸੁਆਮੀ ਸਮਰਥਹ ਨਾਨਕ ਦਾਸ ਸਦਾ
ਬਲਿਹਾਰੀ ॥ ੯ ॥ ਆਵਧ ਕਟਿਓ ਨ ਜਾਤ ਪ੍ਰੇਮ

all their efforts, thus their mouths, teeth- or tongues get decapacitated.

Says Nanak, O Foolish Mind! Remember and recite True Name of the Lord, who is the benefactors. (7)

This man, engrossed in the love of the Maya (worldly falsehood) being totally bereft of the True Lord, due to the charm of Maya, has fallen into the abyss of ignorance like a blind man. He (Man) behaves with such haughtiness and egoistic tendencies that he behaves worse than the worms (animals) who fill their stomach with the filth of bones and other worms. This man runs around in all the ten directions in the pursuit of vicious and sinful actions and amasses wealth by unfair means due to his gross ignorance. Thus this man is entangled by the affliction of old age, having spent his (wasted) beautiful youth and finally at the time of death, he gets struck on the head by the Yama's heavy hand. (god of death). Thus this man suffers through the hell, in the cycle of births and deaths, undergoing the torture of the Yama (god of death) and rots in the mothers' womb umpteen times. O Nanak ! The persons blessed by the holy saints with the Lord's worship through their benevolence, have attained salvation through their love and devotion of the True Lord. (8)

Now we have attained all the virtues, including all the fruit (results) of our efforts and the four valuable possessions (dharma, arth, kam, mokh) and all our desires have been fulfilled. The Lord's True Name is capable of ridding us of all our sufferings and maladies, and is the panacea for all our ills and the magic remedy for all our maladies. Infact, by reciting True Name we could cast away our sexual attractions (desires) anger, egoism, jealousy and worldly desires, which have made us filled (intoxicated) with pride. By developing love for the lotus-feet of the Lord in our hearts, we have performed all the religious functions like bathing (at holy places) alms giving, meditation, and others acts of purity of penance. The Lord is the only friend, companion, comrade and the dearest relative, who is the support and mainstay of our very life and the benefactor of all benedictions (including food and clothing) to sustain life. O Nanak ! I would always offer myself as a sacrifice to the True Lord as I have sought the support of the Lord Almighty. (9)

The person, who has inculcated the love of the lotus-feet of the Lord in his heart and has worshipped the True Lord (with such devotion) cannot be (killed) destroyed by any weapons (of destruction). Such persons, who have followed the path of righteousness and prayers for attaining and

ਰਸ ਚਰਨ ਕਮਲ ਸੀਗਿ ॥ ਦਾਵਨਿ ਬੰਧਿਓ ਨ
ਜਾਤ ਬਿਧੇ ਮਨ ਦਰਸ ਮਗਿ ॥ ਪਾਵਕ ਜਰਿਓ
ਨ ਜਾਤ ਰਹਿਓ ਜਨ ਧੂਰਿ ਲਗਿ ॥ ਨੀਰੁ ਨ
ਸਾਕਸਿ ਬੋਰਿ ਚਲਹਿ ਹਰਿ ਪੰਥਿ ਪਗਿ ॥ ਨਾਨਕ
ਰੋਗ ਦੋਖ ਅਘ ਮੋਹ ਛਿਦੇ ਹਰਿ ਨਾਮ ਖਗਿ ॥

੧ ॥ ੧੦ ॥ ਉਦਮੁ ਕਰਿ ਲਾਗੇ ਬਹੁ ਭਾਤੀ
ਬਿਚਰਹਿ ਅਨਿਕ ਸਾਸਤ੍ਰ ਬਹੁ ਖਟੂਆ ॥ ਭਸਮ
ਲਗਾਇ ਤੀਰਥ ਬਹੁ ਕ੍ਰਮਤੇ ਸੂਖਮ ਦੇਹ ਬੰਧਹਿ
ਬਹੁ ਜਟੂਆ ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਸਗਲ ਦੁਖ
ਪਾਵਤ ਜਿਉ ਪ੍ਰੇਮ ਬਢਾਇ ਸੂਤ ਕੇ ਹਟੂਆ ॥
ਪੂਜਾ ਚਕ੍ਰ ਕਰਤ ਸੋਮਪਾਕਾ ਅਨਿਕ ਭਾਤਿ ਥਾਟਹਿ
ਕਰਿ ਥਟੂਆ ॥ ੨ ॥ ੧੧ ॥ ੨੦ ॥

ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਕ ਮਨਿ ਪੁਰਖੁ ਧਿਆਇ ਬਰਦਾਤਾ ॥ ਸੰਤ
ਸਹਾਰੁ ਸਦਾ ਬਿਖਿਆਤਾ ॥ ਤਾਸੁ ਚਰਨ ਲੇ ਰਿਦੈ
ਬਸਾਵਉ ॥ ਤਉ ਪਰਮ ਗੁਰੂ ਨਾਨਕ ਗੁਨ
ਗਾਵਉ ॥ ੧ ॥ ਗਾਵਉ ਗੁਨ ਪਰਮ ਗੁਰੂ ਸੁਖ
ਸਾਗਰ ਦੁਰਤ ਨਿਵਾਰਣ ਸਬਦ ਸਰੇ ॥ ਗਾਵਹਿ
ਰੀਭੀਰ ਧੀਰ ਮਤਿ ਸਾਗਰ ਜੋਗੀ ਜੰਗਮ ਧਿਆਨੁ
ਧਰੇ ॥ ਗਾਵਹਿ ਇੰਦ੍ਰਾਇ ਭਗਤ ਪ੍ਰਹਿਲਾਦਿਕ
ਆਤਮ ਰਸੁ ਜਿਨਿ ਜਾਣਿਓ ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ

perceiving the Lord's vision (glimpse) cannot get entangled by the long rope of worldly attachments. Moreover, such a person, who has become the dust of the lotus-feet of the holy saints (has become humble), does not burn in the fire of worldly desires. Also such a person, who follows the path of the Lord's love with his feet, cannot get drowned in the ocean (deep waters of) of worldly falsehood and life. O Nanak ! All the ills like sufferings, (afflictions) sins, and worldly attachments get cast away by reciting the Lord's True Name. (get slashed by the sword of True Name). (1-10)

Most people are engaged in various efforts including the study of six Shastras for leading (their profitable) a purposeful life. Some people roam around various holy places of pilgrimage by smearing the body with ashes, or become lean and decapitated (without having food) by fasting or grow unshorn and long hair on the head (alongwith artificial hair) They suffer all sorts of afflictions without the worship of the Lord, being engrossed in worldly attachments (worldly falsehood) like the cobweb getting entangled in its own creation or a shopkeeper prepares sweets of thread (for the love of gaining profit or money). Some other persons engage themselves in worship or make numerous designs of carvings on the body by visiting holy places (like Dwarka) or perform various acts of religious functions but cannot escape from the cycle of Rebirths. (2 - 11 - 20)

Swayyai Mahala Pehlai Ke' - 1 Ik onkar satgur prasad
(Ik man purakh Dhiayai bardata.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Firstly I remember the Lord-benefactor of all our benedictions and favours with full concentration of the mind; the Lord, who is the mainstay and support of the holy saints. I have inculcated the love of the lotus-feet of the Lord in my heart and then I would sing the praises of the (first) Guru-sublime Guru Nanak. (1)

I now sing the praises of the Guru sublime, the ocean of all blessings and benedictions, who is the fountain-head of such guidance (Guru's Word) which could dispel all our sins. All the great Yogis, full of learning, knowledge and intelligence sing the praises of the Great Guru by concentrating the mind in his worship; even gods like Inder and saints like Prahlad who have realised the spiritual bliss, sing the praises of the Great Guru. The poet Kal says, I sing the praises of Guru

ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ
 ॥ ੨ ॥ ਗਾਵਹਿ ਜਨਕਾਦਿ ਜੁਗਤਿ ਜੋਗੇਸੁਰ
 ਹਰਿ ਰਸ ਪੂਰਨ ਸਰਬ ਕਲਾ ॥ ਗਾਵਹਿ
 ਸਨਕਾਦਿ ਸਾਧ ਸਿਧਾਦਿਕ ਮੁਨਿ ਜਨ ਗਾਵਹਿ
 ਅਛਲ ਛਲਾ ॥ ਗਾਵੈ ਗੁਣ ਧੋਮੁ ਅਟਲ ਮੰਡਲਵੈ
 ਭਗਤਿ ਭਾਇ ਰਸੁ ਜਾਣਿਓ ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ
 ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ
 ॥ ੩ ॥ ਗਾਵਹਿ ਕਪਿਲਾਦਿ ਆਦਿ ਜੋਗੇਸੁਰ
 ਅਪਰੰਪਰ ਅਵਤਾਰ ਵਰੋ ॥ ਗਾਵੈ ਜਮਦਗਨਿ
 ਪਰਸਰਾਮੇਸੁਰ ਕਰ ਕੁਠਾਰੁ ਰਖੁ ਤੇਜੁ ਹਰਿਓ ॥
 ਉਧੋ ਅਕੂਰੁ ਬਿਦਰੁ ਗੁਣ ਗਾਵੈ ਸਰਬਾਤਮੁ ਜਿਨਿ
 ਜਾਣਿਓ ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ
 ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ ॥ ੪ ॥ ਗਾਵਹਿ
 ਗੁਣ ਬਰਨ ਚਾਰਿ ਖਟ ਦਰਸਨ ਬ੍ਰਹਮਾਦਿਕ
 ਸਿਮਰੰਥਿ ਗੁਨਾ ॥ ਗਾਵੈ ਗੁਣ ਸੇਸੁ ਸਹਸ
 ਜਿਹਬਾ ਰਸ ਆਦਿ ਅੰਤਿ ਲਿਵ ਲਾਗਿ ਧੁਨਾ ॥
 ਗਾਵੈ ਗੁਣ ਮਹਾਦੇਉ ਬੈਰਾਗੀ ਜਿਨਿ ਧਿਆਨ
 ਨਿਰੰਤਰਿ ਜਾਣਿਓ ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ
 ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ ॥ ੫ ॥
 ਰਾਜੁ ਜੋਗੁ ਮਾਣਿਓ ਬਸਿਓ ਨਿਰਵੈਰੁ ਰਿਦੰਤਰਿ
 ॥ ਸ੍ਰਿਸਟਿ ਸਗਲ ਉਧਰੀ ਨਾਮਿ ਲੇ ਤਰਿਓ
 ਨਿਰੰਤਰਿ ॥ ਗੁਣ ਗਾਵਹਿ ਸਨਕਾਦਿ ਆਦਿ
 ਜਨਕਾਦਿ ਜੁਗਹ ਲਾਗਿ ॥ ਧੰਨਿ ਧੰਨਿ ਗੁਰ

Nanak, who has enjoyed the bliss of (Yoga) the Lord's unison, while living the life of a king. (as householder) (2)

The praises of such a Guru are being sung by the greatest Yogi like Raja Janak, an embodiment of the Lord, leading a disciplined life, who has enjoyed the bliss of the Lord's love being the greatest Yogi among Yogis. Even all the sidhas, including Sanak (the son of the god Brahma) and various other Munis and mendicants have sung the praises of the Lord, free from any deceit, though He is the creator of the great charmer like Maya (worldly falsehood) which has enamoured the whole world. Even the Rishi Dharm and the saint Dhruv, enjoying the eternal position in the firmament (like a Pole Star), have sung the praises of the great Guru, who have experienced the bliss of Lord's worship with love and devotion. The poet Kal says, I sing the praises of the Guru-sublime, Guru Nanak, who has enjoyed the bliss of Lord's unison while leading a life of a Raj-Yogi. (a saintly king). (3)

All the Yogis, including the head of Yogis, Kapila, an incarnation of the True Lord, all sing the praises of the Great Guru. The Rishi Jamdagan and Paras Ram, an incarnation of the True Lord Himself, who had surmounted and destroyed the honour of Raghvas with an axe in his hand, all sing the praises of the great Guru. Udhu, Akroor, Bidar, who have perceived the same Lord pervading all human beings have sung the Guru's praises. The poet Kal says, I sing the praises of the Guru-sublime, Guru Nanak, who has enjoyed the bliss of Lord's unison, while leading the life of a Raj-Yogi. (a saintly king). (4)

All the four Varnas (four Castes of Khatris, Brahmins, Vaishas and Sudhras), the six Shastras, including the god Brahma all sing the praises of the great Guru. Even the great king Kobra, Sheshnaag with thousand tongues (fangs) sings the praises of the great Guru, who has developed love of the Lord's True Name. Even the Vairagi of Lord Shiva (Ramanand), who has meditated on the True Lord with single mindedness, has sung the praises of the Great Guru. The poet Kal says, " I have sung the praises of the Great Guru, Guru Nanak, who has enjoyed the bliss of the Lord's love while leading a life of a saintly-king. (Raj Yogi). (5)

The Guru, who has always inculcated the love of the Lord with enmity towards none has enjoyed the life of a "Raj Yogi", a Yogi who leads a life of a king. The whole world has benefitted from His teachings and by reciting True Name, the whole world

ਧੀਨਿ ਜਨਮੁ ਸਕਯਥੁ ਭਲੇ ਜਗਿ ॥ ਪਾਤਾਲ
ਪੁਰੀ ਜੈਕਾਰ ਧੁਨਿ ਕਥਿ ਜਨ ਕਲ ਵਖਾਣਿਓ ॥
ਹਰਿ ਨਾਮ ਰਸਿਕ ਨਾਨਕ ਗੁਰ ਰਾਜੁ ਜੋਗੁ ਤੈ
ਮਾਣਿਓ ॥ ੬ ॥ ਸਤਜੁਗਿ ਤੈ ਮਾਣਿਓ ਛਲਿਓ
ਬਲਿ ਬਾਵਨ ਭਾਇਓ ॥ ਤ੍ਰੇਤੈ ਤੈ ਮਾਣਿਓ ਰਾਮੁ
ਰਘੁਵੰਸੁ ਕਹਾਇਓ ॥ ਦੁਆਪੁਰਿ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ
ਕੰਸੁ ਕਿਰਤਾਰਥੁ ਕੀਓ ॥ ਉਗ੍ਰਸੈਣ ਕਉ ਰਾਜੁ
ਅਭੈ ਭਗਤਹ ਜਨ ਦੀਓ ॥ ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ
ਨਾਨਕ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ ॥ ਸ੍ਰੀ
ਗੁਰੁ ਰਾਜੁ ਅਬਿਚਲੁ ਅਟਲੁ ਆਦਿ ਪੁਰਖਿ
ਫੁਰਮਾਇਓ ॥ ੭ ॥ ਗੁਣ ਗਾਵੈ ਰਵਿਦਾਸੁ ਭਗਤੁ
ਜੈਦੇਵ ਤ੍ਰਿਲੋਚਨ ॥ ਨਾਮਾ ਭਗਤੁ ਕਬੀਰੁ ਸਦਾ
ਗਾਵਹਿ ਸਮ ਲੋਚਨ ॥ ਭਗਤੁ ਬੇਣਿ ਗੁਣ ਰਵੈ
ਸਹਜਿ ਆਤਮ ਰੰਗੁ ਮਾਣੈ ॥ ਜੋਗ ਧਿਆਨਿ
ਗੁਰ ਗਿਆਨਿ ਬਿਨਾ ਪ੍ਰਭ ਅਵਰੁ ਨ ਜਾਣੈ ॥
ਸੁਖਦੇਉ ਪਰੀਖਤੁ ਗੁਣ ਰਵੈ ਗੋਤਮ ਰਿਖਿ ਜਸੁ
ਗਾਇਓ ॥ ਕਥਿ ਕਲ ਸੁਜਸੁ ਨਾਨਕ ਗੁਰ ਨਿਤ
ਨਵਤਨੁ ਜਗਿ ਛਾਇਓ ॥ ੮ ॥ ਗੁਣ ਗਾਵਹਿ
ਪਾਯਾਲਿ ਭਗਤ ਨਾਗਾਦਿ ਭੁਯੰਗਮ ॥ ਮਹਾਦੇਉ
ਗੁਣ ਰਵੈ ਸਦਾ ਜੋਗੀ ਜਤਿ ਜੰਗਮ ॥ ਗੁਣ
ਗਾਵੈ ਮੁਨਿ ਬ੍ਰਾਹਮਣੁ ਜਿਨਿ ਬੇਦ ਬ੍ਰਾਹਮਣ
ਬੀਚਾਰਿਅ ॥ ਬ੍ਰਹਮਾ ਗੁਣ ਉਚਰੈ ਜਿਨਿ ਹੁਕਮਿ
ਸਭ ਸ੍ਰਿਸਟਿ ਸਵਾਰੀਅ ॥ ਬ੍ਰਹਮੰਡ ਖੰਡ ਪੂਰਨ

has attained salvation. (crossed the ocean of life successfully). All the Rishis including sanak (Brahma's son) and Raja Janak along with other men, have sung the praises of such a Guru. Blessed is the Guru in all the three ages whose worldly birth has been most profitable (successful) for the whole world ! The poet Kal says alongwith all other poets that the whole Universe (including the netherlands) sings the praises of such a Guru.

O Guru Nanak! You have enjoyed the (life of a) Raj Yogi by reciting the Lord's True Name (being immersed in True Name). (6)

O Guru Nanak ! Even in the age of SatYug (previous times) you have enjoyed the life of a Raj Yogi having won over Raja Bal for the sake of god Inder, and as such You had appreciated the incarnation of "Bavan Avtar". In the age of Treta Yug, You were called Lord Rama in the family of Reghavas and enjoyed the life of a Raj Yogi. (a Yogi King), while in the age of Doaper You had appeared as Lord Krishna (killer of Mur Demon), who had killed Kansa and given him salvation. You had bestowed the kingdom to "Ugarsen" thus blessing Your saint with the boon of Your True Name. In this present age of Kal-Yug You have appeared in the form of Guru Nanak and Your followers Guru Angad and Guru Amar Das. The Lord has thus ordained that the kingdom (Guruship) of Guru Nanak is eternal and ever-lasting. (7)

O Guru! Even the holy saints like Ravidas, Jaidev and Trilochan have sung Your praises. Even the (saints) Bhagatas like Kabir and Namdev have sung Your praises (the praises of the Lord) with equal vision, (perceiving You omni-present). Even Bhagat Beni has sung Your praises who has enjoyed the eternal bliss in the state of equipoise. (having enjoyed the Lord's Unison). All these saints have known the Lord's knowledge in their meditation. Even the Rishis Sukhdev, Prikshat and Goatam have sung Your praises in all earnestness. The poet Kal says, the praises of Guru Nanak are (always) as fresh as ever and known all over the world for all times (to come). (8)

O Guru! Even all the snakes like Sheshna'ag (saint) in the netherlands sing Your praises. All the Yogis and mendicants including the god Shiva always sing Your praises. Even the learned Vyas, who has developed the Grammar of Vedas by deliberating (on the teachings of) Vedas. Even the god Brahma, who has created this Universe as per the Lord's Will, sings the

ਬ੍ਰਹਮੁ ਗੁਣ ਨਿਰਗੁਣ ਸਮ ਜਾਣਿਓ ॥ ਜਪੁ ਕਲ
ਸੁਜਸੁ ਨਾਨਕ ਗੁਰ ਸਹਜੁ ਜੇਗੁ ਜਿਨਿ ਮਾਣਿਓ
॥ ੯ ॥ ਗੁਣ ਗਾਵਹਿ ਨਵ ਨਾਥ ਪੰਨਿ ਗੁਰੁ
ਸਾਚਿ ਸਮਾਇਓ ॥ ਮਾਂਧਾਤਾ ਗੁਣ ਰਵੈ ਜੇਨ ਚਕ੍ਰਵੈ
ਕਹਾਇਓ ॥ ਗੁਣ ਗਾਵੈ ਬਲਿ ਰਾਉ ਸਪਤ
ਪਾਤਾਲਿ ਬਸੰਤੋ ॥ ਭਰਥਰਿ ਗੁਣ ਉਚਰੈ ਸਦਾ
ਗੁਰ ਸੰਗਿ ਰਹੰਤੋ ॥ ਦੂਰਬਾ ਪਰੂਰਉ ਅੰਗਰੈ
ਗੁਰ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ
ਨਾਨਕ ਗੁਰ ਘਟਿ ਘਟਿ ਸਹਜਿ ਸਮਾਇਓ ॥
੧੦ ॥

ਸਵਈਏ ਮਹਲੇ ਦੂਜੇ ਕੇ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋਈ ਪੁਰਖੁ ਪੰਨੁ ਕਰਤਾ ਕਾਰਣ ਕਰਤਾਰੁ ਕਰਣ
ਸਮਰਥੋ ॥ ਸਤਿਗੁਰੂ ਪੰਨੁ ਨਾਨਕੁ ਮਸਤਕਿ ਤੁਮ
ਧਰਿਓ ਜਿਨਿ ਹਥੋ ॥ ਤ ਧਰਿਓ ਮਸਤਕਿ ਹਥੁ
ਸਹਜਿ ਅਮਿਉ ਵੁਠਉ ਛਜਿ ਸੁਰਿ ਨਰ ਗਣ
ਮੁਨਿ ਬੋਹਿਯ ਅਗਾਜਿ ॥ ਮਾਰਿਓ ਕੰਟਕੁ ਕਾਲੁ
ਗਰਜਿ ਧਾਵਤੁ ਲੀਚਿ ਬਰਜਿ ਪੰਚ ਭੂਤ ਏਕ ਘਰਿ
ਰਾਖਿ ਲੇ ਸਮਜਿ ॥ ਜਗੁ ਜੀਤਉ ਗੁਰ ਦੁਆਰਿ
ਖੇਲਹਿ ਸਮਤ ਸਾਰਿ ਰਬੁ ਉਨਮਨਿ ਲਿਵ ਰਾਖਿ
ਨਿਰੰਕਾਰਿ ॥ ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ
ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ
॥ ੧ ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤ ਧਾਰ ਕਾਲੁਖ

praises of the great Guru. O Guru Nanak! You have perceived the same Lord-sublime, in the seen (physical) and unseen (hidden) forms, present in all the parts of the Universe. The poet Ka'l says, "I sing the praises of the Great Guru Nanak who has enjoyed and lived the life of a Raj Yogi, having attained all the knowledge about the Lord. (9)

All the nine Yogis (Naths) also sing the praises of the Guru, who is immersed in the True Lord (Truth). Even the king Mandhata who is called the greatest scholar, has sung Your praises, Even Bal Raja, who abides in the most (seventh) ulterior netherland as a result of his promise, sings Your praises. The great Yogi, Bharthri, who is a close associate of Guru Gorakh Nath, also sings Your praises. Even Durabas, Proorva and Raja Angra have all sung the praises of Guru Nanak which are being sung in all the places (everywhere) and by all beings, while He is pervading all over the Universe, immersed in the Lord, being His personification. (10)

Swayyai Mahala Dooje' Ke' - 2 Ik onkar satgur prasad
(Soiee purakh dhan karta ka'ran kartar karan samratho.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

(O Guru Angad!) You are the creator of the whole Universe, who is the cause and effect of everything, (in this world) including all the elements, responsible for creation of the Universe. Blessed is the True Guru, Guru Nanak, who has placed His protective hand on Your shoulders. (who has appointed you as His great successor) By placing His protective Hand on Your head, the nectar of the Guru's Word, percolated throughout Your whole body, which has made You praiseworthy and all the occult powers of the gods, men (saintly) including Shiva and all the munis and Yogis have appeared in You with the nectar of the Guru's Word. Now You have over powered the god of death with Your might and controlled the wandering mind also. Even the five vices like sexual desires have been fully over powered and controlled by You. O Guru! You have won the whole world by following the teachings of the great Master (Guru Nanak) playing Your great role in the worldly drama, having immersed your self in the Lord Almighty. The poet Kalsahar, sings the praises of Guru Angad, who has assumed the role of the Master by following Guru Nanak. (1)

The persons, whose perception (vision) is full of the nectar (of True Name), which casts away the filth of the sins and

ਖਨਿ ਉਤਾਰ ਤਿਮਰ ਅਗ੍ਰਾਨ ਜਾਹਿ ਦਰਸ
ਦੁਆਰ ॥ ਓਇ ਜੁ ਸੇਵਹਿ ਸਬਦੁ ਸਾਰੁ ਗਾਖੜੀ
ਬਿਖਮ ਕਾਰ ਤੇ ਨਰ ਭਵ ਉਤਾਰਿ ਕੀਏ ਨਿਰਭਾਰ
॥ ਸਤਸੰਗਤਿ ਸਹਜ ਸਾਰਿ ਜਾਗੀਲੇ ਗੁਰ
ਬੀਚਾਰਿ ਨਿੰਮਰੀ ਭੂਤ ਸਦੀਵ ਪਰਮ ਪਿਆਰਿ ॥
ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ
ਲਹਣਾ ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਹਾਰਿ ॥ ੨ ॥ ਤੈ
ਤਉ ਦ੍ਰਿੜਿਓ ਨਾਮੁ ਅਪਾਰੁ ਬਿਮਲ ਜਾਸੁ ਬਿਬਾਰੁ
ਸਾਧਿਕ ਸਿਧ ਸੁਜਨ ਜੀਅ ਕੇ ਅਧਾਰੁ ॥ ਤੂ ਤਾ
ਜਨਿਕ ਰਾਜਾ ਅਉਤਾਰੁ ਸਬਦੁ ਸੰਸਾਰਿ ਸਾਰੁ
ਰਹਹਿ ਜਗਤੁ ਜਲ ਪਦਮ ਬੀਚਾਰ ॥ ਕਲਿਪ
ਤਰੁ ਰੋਗ ਬਿਦਾਰੁ ਸੰਸਾਰ ਤਾਪ ਨਿਵਾਰੁ ਆਤਮਾ
ਤ੍ਰਿਬਿਧਿ ਤੇਰੈ ਏਕ ਲਿਵ ਤਾਰ ॥ ਕਹੁ ਕੀਰਤਿ
ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤੁ
ਗੁਰੁ ਪਰਸਿ ਮੁਹਾਰਿ ॥ ੩ ॥ ਤੈ ਤਾ ਹਦਰਬਿ
ਪਾਇਓ ਮਾਨੁ ਸੇਵਿਆ ਗੁਰ ਪਰਵਾਨੁ ਸਾਧਿ
ਅਜਗਰੁ ਜਿਨਿ ਕੀਆ ਉਨਮਾਨੁ ॥ ਹਰਿ ਹਰਿ
ਦਰਸ ਸਮਾਨ ਆਤਮਾ ਵੰਤਗਿਆਨ ਜਾਣੀਅ
ਅਕਲ ਗਤਿ ਗੁਰ ਪਰਵਾਨ ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ
ਅਚਲ ਠਾਣ ਬਿਮਲ ਬੁਧਿ ਸੁਭਾਨ ਪਹਿਰਿ ਸੀਲ
ਸਨਾਹੁ ਸਕਤਿ ਬਿਦਾਰਿ ॥ ਕਹੁ ਕੀਰਤਿ ਕਲ
ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤੁ ਗੁਰੁ

whose association (glimpse) removes the darkness of ignorance. The sikhs (followers) of the Guru, who serve (obey) sincerely the Guru's Word by meditating on True Name (performing the difficult worship) have been enabled to cross this ocean of life successfully by ridding them of their load of sins. O Guru ! Your association through the holy saints has been of great help and inspiration, as You are always immersed in the meditation of True Name with the greatest humility, love and devotion. The poet Kalsahar sings the praises of the Great Guru, who as Lehna, having served the Great Guru, Guru Nanak, has been acclaimed as the greatest Master, all over the world. (2)

O Guru! You have meditated and concentrated on the Lord's True Name which pervades all over the Universe and is the mainstay of all the sidhas and god-fearing men. You are like the king of kings (like Raja Janak), the Lord-sublime and Your Word is the only good thing in the world (which upholds this world) and after deliberations I have realised that You are living in this world like the lotus flower blossoming in water. O Guru ! You are the Kalap Tree, which could fulfil all our desires and rid us of all our calamities and sufferings. While the whole world is engrossed in the three- pronged Maya (worldly falsehood), You are immersed in the love of the Lord Almighty like the oil flow. The poet kalsahar sings the praises of Lehna the Guru, who having followed the Great Guru Nanak, has been acclaimed as the Guru of the whole world consisting of the seven countries (continents) (3)

O Guru! You have been honoured by the Great Guru, Guru Nanak, having served Him with faith and devotion and (controlling) over powering the snake of egoism by meditating on True Name, You have known all the secrets of the Lord sublime by following the Guru's Will. You have concentrated on the Lord, beyond our comprehension, and cast away the effects of Maya (worldly falsehood) by enjoying the bliss of peace and tranquillity of mind in the company of holy congregations. The poet Kalsahar sings the praises of Lehna (Guru Angad) acclaimed as the Guru of the whole world, having served the Great Guru, Guru Nanak. (4)

O Guru! Whosoever is blessed with the Grace of the Guru, gets rid of the darkness of ignorance and all the sins of the individual, big or small, are also destroyed by You.

O Guru ! You are most powerful in the form of Guru's Word (sabad), being armed with the most effective weapons, (which never waste its strikes) and rid Your sikhs (followers)

ਪਰਸਿ ਮੁਗਰਿ ॥ ੪ ॥ ਦ੍ਰਿਸਟਿ ਧਰਤ ਤਮ ਹਰਨ
ਦਹਨ ਅਘ ਪਾਪ ਪ੍ਰਨਾਸਨ ॥ ਸਬਦ ਸੂਰ
ਬਲਵੰਤ ਕਾਮ ਅਰੁ ਕ੍ਰੋਧ ਬਿਨਾਸਨ ॥ ਲੋਭ ਮੋਹਿ
ਵਸਿ ਕਰਣ ਸਰਣ ਜਾਚਿਕ ਪ੍ਰਤਿਪਾਲਣ ॥
ਆਤਮ ਰਤ ਸੰਗ੍ਰਹਣ ਕਹਣ ਅੰਮ੍ਰਿਤ ਕਲ
ਢਾਲਣ ॥ ਸਤਿਗੁਰੂ ਕਲ ਸਤਿਗੁਰ ਤਿਲਕੁ
ਸਤਿ ਲਾਗੈ ਸੋ ਪੈ ਤਰੈ ॥ ਗੁਰੁ ਜਗਤ ਫਿਰਣਸੀਹ
ਅੰਗਰਉ ਰਾਜੁ ਜੋਗੁ ਲਹਣਾ ਕਰੈ ॥ ੫ ॥ ਸਦਾ
ਅਕਲ ਲਿਵ ਰਹੈ ਕਰਨ ਸਿਉ ਇਛਾ ਚਾਰਹ ॥
ਦੂਮ ਸਪੁਰ ਜਿਉ ਨਿਵੈ ਖਵੈ ਕਸੁ ਬਿਮਲ ਬੀਚਾਰਹ
॥ ਇਹੈ ਤਤੁ ਜਾਣਿਓ ਸਰਬ ਗਤਿ ਅਲਖੁ
ਬਿਡਾਣੀ ॥ ਸਹਜ ਭਾਇ ਸੰਚਿਓ ਕਿਰਣਿ ਅੰਮ੍ਰਿਤ
ਕਲ ਬਾਣੀ ॥ ਗੁਰ ਗਮਿ ਪ੍ਰਮਾਣੁ ਤੈ ਪਾਇਓ
ਸਤੁ ਸੰਤਖੁ ਗ੍ਰਾਹਿ ਲਯੋ ॥ ਹਰਿ ਪਰਸਿਓ ਕੋਲੁ
ਸਮੁਲਵੈ ਜਨ ਦਰਸਨੁ ਲਹਣੇ ਭਯੋ ॥ ੬ ॥
ਮਨਿ ਬਿਸਾਸੁ ਪਾਇਓ ਗਹਰਿ ਗਹੁ ਹਦਰਬਿ
ਦੀਓ ॥ ਗਰਲ ਨਾਸੁ ਤਨਿ ਨਠਯੋ ਅਮਿਉ
ਅੰਤਰਗਤਿ ਪੀਓ ॥ ਰਿਦਿ ਬਿਗਾਸੁ ਜਾਗਿਓ
ਅਲਖਿ ਕਲ ਧਰੀ ਜੁਗੰਤਰਿ ॥ ਸਤਿਗੁਰੁ ਸਹਜ
ਸਮਾਧਿ ਰਵਿਓ ਸਾਮਾਨਿ ਨਿਰੰਤਰਿ ॥ ਉਦਾਰਉ
ਚਿਤ ਦਾਰਿਦ ਹਰਨ ਪਿਖੰਤਿਤ ਕਲਮਲ ਤ੍ਰਸਨ
॥ ਸਦ ਰੀਗਿ ਸਹਜਿ ਕਲੁ ਉਚਰੈ ਜਸੁ ਜੰਪਉ

of the vices like sexual desires and anger. Whosoever takes refuge at Your lotus-feet (takes your support) is sustained by You, by controlling their greed and worldly attachments. You have inculcated the love and devotion of the Lord-sublime in Your heart, and Your sweet words are like the nectar bestowing eternal bliss on others. O Guru ! The Great Guru (Guru Nanak) has applied the beautiful Tilak (saffron mark) on Your forehead (as bestowed such an occult power), and we have realised the Truth and affectiveness of Your touch (association) which enables us to cross this ocean of life successfully by taking refuge at your lotus-feet. O Guru Angad! Initially You were known as Lehna (the beneficiary of Guru's Grace) living in the town of Pheru (village) but now You are the world's Guru (world teacher) enjoying the (Raj Yog) Kingdom of the world even as a householder. (5)

O Guru! Your mind is now free (from the effects) of the senses, being immersed in the Lord's True Name, keeping a control on Your sensual distractions at Will. You have developed the humility of the Drum tree (which bends on blossoming) having withstood successfully all the acid Tests of Guru Nanak, and have purified Your mind nurturing pure thoughts in Your heart. You have realised the secrets of unfathomable Lord, who pervades the whole Universe. The benevolent rays of the moon like Guru Nanak's Word (Guru's Word) has helped You to develop peace and tranquillity of mind in the state of Equipoise. O Guru ! You have inculcated the love of (the virtues of) Truth and contentment in your heart through the teachings of the Great Guru (Guru Nanak) who has attained unison with the Lord. O Guru ! The poet Kal sings Your praises saying that the persons, who have had a glimpse of Your vision, have attained unison of the Lord-Almighty. (6)

O Guru ! I am fully convinced that the Great Guru, Guru Nanak had enabled You to attain unison with the Lord, who is beyond our comprehension and reach. Moreover the poison of vicious and sinful actions has been eliminated from Your body and You have partaken (drunk) the nectar of True Name, which is inculcated now in Your heart. You have been enlightened with the knowledge of the Lord whose writ runs throughout the Universe in the meditation of the Lord in a state of equipoise, who pervades the whole Universe in equal measure. (everywhere) O my brave mind! The Guru's glimpse (vision) has cast away all the lithargy and laziness from my mind and His glimpse destroys all our sins. The poet Kal says, "I have always sung the praises of the Guru Angad with love

ਲਹਣੇ ਰਸਨ ॥ ੭ ॥ ਨਾਮੁ ਅਵਖਧੁ ਨਾਮੁ
ਆਧਾਰੁ ਅਰੁ ਨਾਮੁ ਸਮਾਧਿ ਸੁਖੁ ਸਦਾ ਨਾਮੁ
ਨੀਸਾਣੁ ਸੋਹੈ ॥ ਰੰਗਿ ਰਤੋ ਨਾਮੁ ਸਿਉ ਕਲ
ਨਾਮੁ ਸੁਰਿ ਨਰਹੁ ਬੋਹੈ ॥ ਨਾਮੁ ਪਰਸੁ ਜਿਨਿ
ਪਾਇਓ ਸਤੁ ਪ੍ਰਗਟਿਓ ਰਵਿ ਲੋਇ ॥ ਦਰਸਨਿ
ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਅਠਸਠਿ ਮਜਨੁ ਹੋਇ ॥ ੮ ॥
ਸਚੁ ਤੀਰਥੁ ਸਚੁ ਇਸਨਾਨੁ ਅਰੁ ਭੋਜਨੁ ਭਾਉ
ਸਚੁ ਸਦਾ ਸਚੁ ਭਾਖੰਤੁ ਸੋਹੈ ॥ ਸਚੁ ਪਾਇਓ
ਗੁਰੁ ਸਬਦਿ ਸਚੁ ਨਾਮੁ ਸੰਗਤੀ ਬੋਹੈ ॥ ਜਿਸੁ
ਸਚੁ ਸੰਜਮੁ ਵਰਤੁ ਸਚੁ ਕਥਿ ਜਨ ਕਲ ਵਖਾਣੁ
॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਸਚੁ ਜਨਮੁ
ਪਰਵਾਣੁ ॥ ੯ ॥ ਅਮਿਅ ਦ੍ਰਿਸਟਿ ਸੁਭ ਕਰੈ
ਹਰੈ ਅਘ ਪਾਪੁ ਸਕਲ ਮਲ ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਅਰੁ
ਲੋਭ ਮੋਹੁ ਵਸਿ ਕਰੈ ਸਭੈ ਬਲ ॥ ਸਦਾ ਸੁਖੁ
ਮਨਿ ਵਸੈ ਦੁਖੁ ਸੰਸਾਰਹੁ ਖੋਵੈ ॥ ਗੁਰੁ ਨਵ ਨਿਧਿ
ਦਰੀਆਉ ਜਨਮੁ ਹਮ ਕਾਲਖੁ ਧੋਵੈ ॥ ਸੁ ਕਹੁ
ਟਲ ਗੁਰੁ ਸੇਵੀਐ ਅਹਿਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ
॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਜਨਮੁ ਮਰਣੁ ਦੁਖੁ
ਜਾਇ ॥ ੧੦ ॥

ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋਈ ਪੁਰਖੁ ਸਿਵਰਿ ਸਾਚਾ ਜਾ ਕਾ ਇਕੁ ਨਾਮੁ

and devotion.' (7)

O Guru ! You have attained the panacea of True Name, the support of True Name, thus enjoying the bliss of meditation in True Name and You always carry the insignia (banner) of True Name alongwith You. With the love and devotion of True Name, You are always immersed in the meditation of True Name, while with this beautiful True Name, You have enabled all men and gods to remain merged in the True Name enjoying its eternal bliss. O Guru ! The persons, who have been blessed with the True Name through Your association have been illumined with the light of knowledge and acclaimed in all the worlds. (including the next world). With the glimpse of the Guru Angad we get the same benefit as bathing at all the sixty eight places of pilgrimage. (we get all the benefits of worship). (8)

O Guru ! You are enjoying the bliss of the True Name, being inculcated in Your heart and is like bathing at various holy places. Moreover, You partake the food of True Name alone, and it is the recitation of True Name (with Your tongue) alone, which brings You all the honour. You have attained the boon (message) of True Name only from Guru Nanak, as such You have blessed the whole sikh congregation with the aroma of Lord's True Name. The poet Kal says that all the poets sing Your praises alone, as You are imbued with the love of True Name and Your fasts or disciplined mind are all based on True Name. By having a glimpse of Your vision (O Guru!) we could make a success of this life for certain. (9)

O Guru ! Whosoever is blessed with Your Grace and benevolence, gets rid of all his sins, big or small, and gets purified of all the filth (of mind). You are capable of enabling us to get rid of all the powerful vices like sexual desires, anger, greed and worldly attachments. Such a person enjoys the eternal bliss in life by casting away all his suffering. O Guru ! You are like the river and the source of all the nine treasures (of the world) which washes away all our dirt and filth (of the mind). The poet Tal says, "Let us join the company of such a great Guru, having a glimpse of His vision, which casts away the torture of the cycle of births and deaths. (10)

Swayyai Mahala Teejai Ke' - 3 Ik onkar satgur prasad
(Soeiee purkh siwa'r sa'cha ja ka ik na'am acchul sansare'.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us recite the True Name of the True Lord, which is

ਅਛਲੁ ਸੰਸਾਰੇ ॥ ਜਿਨਿ ਭਗਤ ਭਵਜਲ ਤਾਰੇ
ਸਿਮਰਹੁ ਸੇਈ ਨਾਮੁ ਪਰਧਾਨੁ ॥ ਤਿਤੁ ਨਾਮਿ
ਰਸਿਕੁ ਨਾਨਕੁ ਲਹਣਾ ਥਪਿਓ ਜੇਨ ਸੂਬ ਸਿਧੀ
॥ ਕਵਿ ਜਨ ਕਲ੍ਹ ਸਬੁਧੀ ਕੀਰਤਿ ਜਨ
ਅਮਰਦਾਸ ਬਿਸੁਰੀਯਾ ॥ ਕੀਰਤਿ ਰਵਿ ਕਿਰਣਿ
ਪ੍ਰਗਟਿ ਸੰਸਾਰਹ ਸਾਖ ਤਰੇਵਰ ਮਵਲਸਰਾ ॥
ਉਤਰਿ ਦਖਿਣਹਿ ਪੁਬਿ ਅਰੁ ਪਸ੍ਰਮਿ ਜੈ ਜੈ ਕਾਰੁ
ਜਪੰਥਿ ਨਰਾ ॥ ਹਰਿ ਨਾਮੁ ਰਸਨਿ ਗੁਰਮੁਖਿ
ਬਰਦਾਯਉ ਉਲਟਿ ਗੰਗ ਪਸ੍ਰਮਿ ਧਰੀਆ ॥
ਸੇਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ
ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ ॥ ੧ ॥ ਸਿਮਰਹਿ
ਸੇਈ ਨਾਮੁ ਜਪੁ, ਅਰੁ ਕਿੰਨਰ ਸਾਧਿਕ ਸਿਧ
ਸਮਾਧਿ ਹਰਾ ॥ ਸਿਮਰਹਿ ਨਖੜੁ ਅਵਰ ਪ੍ਰਮੰਡਲ
ਨਾਰਦਾਇ ਪ੍ਰਹਲਾਦਿ ਵਰਾ ॥ ਸਸੀਅਰੁ ਅਰੁ
ਸੂਰੁ ਨਾਮੁ ਉਲਾਸਹਿ ਸੈਲ ਲੋਅ ਜਿਨਿ ਉਪਰਿਆ
॥ ਸੇਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ
ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ ॥ ੨ ॥ ਸੇਈ
ਨਾਮੁ ਸਿਵਰਿ ਨਵ ਨਾਥ ਨਿਰੰਜਨੁ ਸਿਵ ਸਨਕਾਦਿ
ਸਮੁਧਰਿਆ ॥ ਚਵਰਾਸੀਹ ਸਿਧ ਬੁਧ ਜਿਤੁ ਰਾਤੇ
ਅੰਬਰੀਕ ਭਵਜਲੁ ਤਰਿਆ ॥ ਉਧਉ ਅਕੂਰੁ
ਤਿਲੋਚਨੁ ਨਾਮਾ ਕਲਿ ਕਬੀਰ ਕਿਲਵਿਖ ਹਰਿਆ
॥ ਸੇਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ

pervading the whole Universe in its pure form. Let us repeat the Lord's (great) True Name which has helped many saints to cross this ocean (of life) successfully. The Great Guru Nanak, who was always immersed in that True Name, then established Lehna as Guru Angad on the (guruship) throne, thus bestowing all the occult powers on Him. The poet Kal sings the praises of Guru Amar Das, the most intelligent and wise follower of Guru Angad, who is acclaimed all over the world. The fame and renown of Guru Amar Das has spread all over the world like the rays of the Sun and is pervading all over the world including all the fields, trees, oceans (and skies). All the human beings in the North, South, East or West, in fact all the directions, are singing the praises of the Guru by acclaiming Him (as the Greatest). O Guru Amar Das ! The Guru (Guru Angad) Himself had blessed You with the nectar of True Name which You are now spreading throughout the Universe; infact by bestowing the Guruship on You in preference to His sons, He diverted the River Ganga to the West, which was flowing normally to the East. (He did something abnormal) The untainted and pure True Name, which has helped many saints to cross this ocean of life successfully, was bestowed on Guru Amar Das, (which He is reciting now). (1)

Such True Name is being recited by all the sidhas, mendicants (including big and small singers of the gods) like the god Shiva in meditation, infact this True Name is being recited by one and all. This True Name is being recited by the Great saint Dhruv, like the Pole Star alongwith the whole firmament, also the saints like the Rishi Nardadik and Prahlad have recited the same Tree Name. The moon and sun are also (repeating) supported with the recitation of True Name, which has helped great sinners, stone-hearted like mountains, and bestowed them with salvation. The same True Name, which has helped many saints to cross this ocean (of life) successfully, has been bestowed on Guru Amar Das (and He is now spreading all over the message of True Name). (2)

The same True Name has helped many sidhas and nine gods like Shiva, Sanak (Brahma's son) or others, who are reciting the True Name of the Lord, free from the effects of the worldly falsehood (maya), has bestowed on one and all the boon of True Name. The same True Name has enamoured the eighty-four sidhas and the Budh and the saint Ambrik has been enabled by this True Name to cross this ocean of life

ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ ॥ ੩ ॥ ਤਿਤੁ
ਨਾਮਿ ਲਾਗਿ ਤੇਤੀਸ ਧਿਆਵਹਿ ਜਤੀ ਤਪੀਸੁਰ
ਮਨਿ ਵਸਿਆ ॥ ਸੋਈ ਨਾਮੁ ਸਿਮਰਿ ਰੰਗੇਵ
ਪਿਤਾਮਹ ਚਰਣ ਚਿਤ ਅੰਮ੍ਰਿਤ ਰਸਿਆ ॥ ਤਿਤੁ
ਨਾਮਿ ਗੁਰੂ ਗੰਭੀਰ ਗਰੂਅ ਮਤਿ ਸਤ ਕਰਿ
ਸੰਗਤਿ ਉਧਰੀਆ ॥ ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ
ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ ॥
੪ ॥ ਨਾਮ ਕਿਤਿ ਸੰਸਾਰਿ ਕਿਰਣਿ ਰਵਿ ਸੁਰਤਰ
ਸਾਖਹ ॥ ਉਤਰਿ ਦਖਿਣਿ ਪੁਬਿ ਦੇਸਿ ਪਸ਼ੂਮਿ
ਜਸੁ ਭਾਖਹ ॥ ਜਨਮੁ ਤ ਇਹੁ ਸਕਯਥੁ ਜਿਤੁ
ਨਾਮੁ ਹਰਿ ਰਿਦੈ ਨਿਵਾਸੈ ॥ ਸੁਰਿ ਨਰ ਗਣ
ਗੰਧਰਬ ਛਿਅ ਦਰਸਨ ਆਸਾਸੈ ॥ ਭਲਉ
ਪ੍ਰਸਿਧੁ ਤੇਜੋ ਤਨੋ ਕਲ੍ਹੁ ਜੋਤਿ ਕਰ ਧ੍ਰਾਇਅਰਿ ॥
ਸੋਈ ਨਾਮੁ ਭਗਤ ਭਵਜਲ ਹਰਣੁ ਗੁਰ
ਅਮਰਦਾਸ ਤੈ ਪਾਇਰਿ ॥ ੫ ॥ ਨਾਮੁ ਧਿਆਵਹਿ
ਦੇਵ ਤੇਤੀਸ ਅਰੁ ਸਾਧਿਕ ਸਿਧ ਨਰ ਨਾਮਿ ਖੰਡ
ਬ੍ਰਹਮੰਡ ਧਾਰੇ ॥ ਜਹ ਨਾਮੁ ਸਮਾਧਿਓ ਹਰਖੁ
ਸੋਗੁ ਸਮ ਕਰਿ ਸਹਾਰੇ ॥ ਨਾਮੁ ਸਿਰੋਮਣਿ ਸਰਬ
ਮੈ ਭਗਤ ਰਹੇ ਲਿਵ ਧਾਰਿ ॥ ਸੋਈ ਨਾਮੁ
ਪਦਾਰਥੁ ਅਮਰ ਗੁਰ ਤੁਸਿ ਦੀਓ ਕਰਤਾਰਿ ॥
੬ ॥ ਸਤਿ ਸੁਰਉ ਸੀਲਿ ਬਲਵੰਤੁ ਸਤ ਭਾਇ
ਸੰਗਤਿ ਸਘਨ ਗਰੂਅ ਮਤਿ ਨਿਰਵੈਰਿ ਲੀਣਾ

successfully. All the saints starting from Akroor, Udho, Trilochan, Namdev and Kabir have got rid of all their sins with the recitation of the True Name. Guru Amar Das has attained the same True Name, which has cast away the fear complex of all the saints. (3)

Even the thirty-three crores of gods are reciting the same True Name, and the sidhas and mendicants engaged in meditation and penance have inculcated the same True Name in their hearts. Even Bhisham Pitamah, the son of river Ganga has recited the same True Name, thus enjoying the bliss of the nectar of True Name. The devoted and learned Guru has certainly enabled the (sikh sangat) followers to purify themselves by imparting the Guru's noble teachings. Guru Amar Das has attained the (same) True Name which has enabled the saints to rid themselves of their fear-complex. (4)

The praises of the Lord, which is illuminating the world like the rays of the sun, and is fulfilling all our desires like the Kalap Tree and the praises of the same True Name are being sung in all the directions like North, South, East and West. The life of a person is spent successfully only, when by inculcating their admirers and the singers of the god and six sects, all have craved for the attainment of True Name. The poet Kal remembers and sings the praises of Guru Amar Das, the son of the renowned Tejo Ji Bhalla as the Guru has attained the True Name which has enabled the saints to rid themselves of the fear of the tortuous ocean of life. (5)

The True Name is being recited by the thirty-three crores of gods (as per Hindu belief) including many Sidhas and men, whereas the True Lord has established all the countries (continents) of the Universe in their position securely with the support of this True Name alone. Whosoever has recited this True Name with love and devotion has taken joy and sorrow equally in his stride (without any distinction). The True Name is the mainstay (greatest support) of all persons (beings) and the saints are always imbued with its love and worship. O Guru! The Lord has blessed You with such and invaluable True Name through His Grace and pleasure. (6)

O Guru ! You are the most Truthful, and powerful person, with a peaceful disposition, so that You have enabled all Your followers (congregation) to free themselves from enmity through Your wonderful and effective teachings. You have attained peace and contentment like the bull (which is supposed

॥ ਜਿਸੁ ਧੀਰਜੁ ਧੁਰਿ ਧਵਲੁ ਧੁਜਾ ਸੇਤਿ ਬੈਰੁੰਠ
ਬੀਣਾ ॥ ਪਰਸਹਿ ਸੰਤ ਪਿਆਰੁ ਜਿਹ ਕਰਤਾਰਹ
ਸੰਜੋਗੁ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਓ ਅਮਰਿ
ਗੁਰਿ ਕੀਤਉ ਜੋਗੁ ॥ ੭ ॥ ਨਾਮੁ ਨਾਵਨੁ ਨਾਮੁ
ਰਸ ਖਾਣੁ ਅਰੁ ਭੋਜਨੁ ਨਾਮ ਰਸੁ ਸਦਾ ਚਾਯ
ਮੁਖਿ ਮਿਸ੍ਰ ਬਾਣੀ ॥ ਧਨਿ ਸਤਿਗੁਰੁ ਸੇਵਿਓ ਜਿਸੁ
ਪਸਾਇ ਗਤਿ ਅਗਮ ਜਾਣੀ ॥ ਕੁਲ ਸੰਬੁਰੁ
ਸਮੁਧਰੇ ਪਾਯਉ ਨਾਮ ਨਿਵਾਸੁ ॥ ਸਕਯਥ ਜਨਮੁ
ਕਲੁਚਰੈ ਗੁਰੁ ਪਰਸਿਉ ਅਮਰ ਪ੍ਰਗਾਸੁ ॥ ੮ ॥
ਬਾਰਿਜੁ ਕਰਿ ਦਾਹਿਣੈ ਸਿਧਿ ਸਨਮੁਖ ਮੁਖੁ ਜੋਵੈ
॥ ਰਿਧਿ ਬਸੈ ਬਾਂਵਾਂਗਿ ਜੁ ਤੀਨਿ ਲੋਕਾਂਤਰ ਮੋਹੈ
॥ ਰਿਦੈ ਬਸੈ ਅਕਹੀਉ ਸੋਇ ਰਸੁ ਤਿਨ ਹੀ
ਜਾਤਉ ॥ ਮੁਖਹੁ ਭਗਤਿ ਉਚਰੈ ਅਮਰੁ ਗੁਰੁ
ਇਤੁ ਰੀਗਿ ਰਾਤਉ ॥ ਮਸਤਕਿ ਨੀਸਾਣੁ ਸਚਉ
ਕਰਮੁ ਕਲ੍ਹ ਜੋੜਿ ਕਰ ਧ੍ਰਾਇਅਉ ॥ ਪਰਸਿਅਉ
ਗੁਰੁ ਸਤਿਗੁਰੁ ਤਿਲਕੁ ਸਰਬ ਇਛ ਤਿਨਿ
ਪਾਇਅਉ ॥ ੯ ॥ ਚਰਣ ਤ ਪਰ ਸਕਯਥ ਚਰਣ
ਗੁਰੁ ਅਮਰ ਪਵਲਿ ਰਯ ॥ ਹਥ ਤ ਪਰ ਸਕਯਥ
ਹਥ ਲਗਹਿ ਗੁਰੁ ਅਮਰ ਪਯ ॥ ਜੀਹ ਤ ਪਰ
ਸਕਯਥ ਜੀਹ ਗੁਰੁ ਅਮਰੁ ਭਣਿਜੈ ॥ ਨੈਣ ਤ
ਪਰ ਸਕਯਥ ਨਯਣਿ ਗੁਰੁ ਅਮਰੁ ਪਿਖਿਜੈ ॥
ਸ੍ਰਵਣ ਤ ਪਰ ਸਕਯਥ ਸ੍ਰਵਣਿ ਗੁਰੁ ਅਮਰੁ

to support the Earth) flying the white flag (insignia) in the heaven. (having a peaceful position in the heavens). The saints, who have merged with the Lord (with recitation of True Name) through love and devotion, worship Your lotus-feet. O Guru Amar Das ! You have served Guru Angad Dev, thus gaining bliss and acclaim (through His service) and bestowed the same bliss on Your followers. (7)

O Guru ! The True Name is everything for You, including bath, (being immersed in Name) the daily food with the taste of many sweet things, and is the staple food for You and there is a strong longing with You for reciting the sweet (Guru's Word) bani. Blessed are You who has served and worshipped the True Lord and attained merger with the Lord through His Grace. Even all your family members (clan) have got salvation, as You were always immersed in Lord's True Name. The poet Kal says, "O Guru! The persons, who have taken refuge at Your lotus-feet and served You, have made a success of this life in this world (attaining salvation) (8)

O Guru ! On Your right hand, the sign of (engraving) lotus-flower indicates that all the (eighteen) occult powers are at Your beck and call, waiting for Your ordains to perform any magical wonders. (looking at Your face for orders). Even the ridhis were waiting on the left side (hand), which have enamoured all the three ages. The True Lord, who is beyond our comprehension and indescribable is inculcated in Your heart and You alone have partaken the True Name and known its taste.

O Guru Amar Das ! You are always imbued with the love of the Lord's True Name by reciting it with Your tongue. (by worshipping the Lord) The Kal poet has always served and praised You, with folded hands as Your forehead carries the insignia (mark) of Your pure and Truthful deeds (previous actions). O (worthy of our honour) Honour-worthy Guru! Whosoever has been blessed with Your association (company) has got all the desires fulfilled. (9)

The feet, which follow the path shown by Guru Amar Das are truly successful, and the hands which serve the Guru's lotus-feet, are really beautiful and useful. The tongue, which recites the True Name of Guru Amar Das and sings His praises is really worthy, and the eyes which perceive Guru Amar Das are truly worthy. The ears, which listen to the praises of Guru Amar Das being sung, are really worthy. (of praise) The heart,

ਸੁਣਿਜੈ ॥ ਸਕਯਥੁ ਸੁ ਹੀਉ ਜਿਤੁ ਹੀਅ ਬਸੈ
ਗੁਰ ਅਮਰਦਾਸੁ ਨਿਜ ਜਗਤ ਪਿਤ ॥ ਸਕਯਥੁ
ਸੁ ਸਿਰੁ ਜਾਲਪੁ ਭਣੈ ਜੁ ਸਿਰੁ ਨਿਵੈ ਗੁਰ ਅਮਰ
ਨਿਤ ॥ ੧ ॥ ੧੦ ॥ ਤਿ ਨਰ ਦੁਖ ਨਹ ਭੁਖ ਤਿ
ਨਰ ਨਿਧਨ ਨਹੁ ਕਹੀਅਹਿ ॥ ਤਿ ਨਰ ਸੋਕੁ ਨਹੁ
ਹੂਐ ਤਿ ਨਰ ਸੇ ਅੰਤੁ ਨ ਲਹੀਅਹਿ ॥ ਤਿ ਨਰ
ਸੇਵ ਨਹੁ ਕਰਹਿ ਤਿ ਨਰ ਸਯ ਸਹਸ ਸਮਪਹਿ
॥ ਤਿ ਨਰ ਦੁਲੀਚੈ ਬਹਹਿ ਤਿ ਨਰ ਉਥਪਿ
ਬਿਥਪਹਿ ॥ ਸੁਖ ਲਹਹਿ ਤਿ ਨਰ ਸੰਸਾਰ ਮਹਿ
ਅਭੈ ਪਟੁ ਰਿਪ ਮਧਿ ਤਿਹ ॥ ਸਕਯਥੁ ਤਿ ਨਰ
ਜਾਲਪੁ ਭਣੈ ਗੁਰ ਅਮਰਦਾਸੁ ਸੁਖਸੰਨੁ ਜਿਹ ॥
੨ ॥ ੧੧ ॥ ਤੈ ਪਛਿਅਉ ਇਕੁ ਮਨਿ ਧਰਿਅਉ
ਇਕੁ ਕਰਿ ਇਕੁ ਪਛਾਣਿਓ ॥ ਨਯਣਿ ਬਯਣਿ
ਮੁਹਿ ਇਕੁ ਇਕੁ ਦੁਹੁ ਠਾਂਇ ਨ ਜਾਣਿਓ ॥ ਸੁਪਨਿ
ਇਕੁ ਪਰਤਖਿ ਇਕੁ ਇਕਸ ਮਹਿ ਲੀਣਉ ॥
ਤੀਸ ਇਕੁ ਅਰੁ ਪੰਚਿ ਸਿਧੁ ਪੈਤੀਸ ਨ ਖੀਣਉ ॥
ਇਕਹੁ ਜਿ ਲਾਖੁ ਲਖਹੁ ਅਲਖੁ ਹੈ ਇਕੁ ਇਕੁ
ਕਰਿ ਵਰਨਿਅਉ ॥ ਗੁਰ ਅਮਰਦਾਸ ਜਾਲਪੁ
ਭਣੈ ਤੂ ਇਕੁ ਲੋੜਹਿ ਇਕੁ ਮੰਨਿਅਉ ॥ ੩ ॥
੧੨ ॥ ਜਿ ਮਤਿ ਗਹੀ ਜੈਦੇਵਿ ਜਿ ਮਤਿ ਨਾਮੈ
ਸੰਮਾਣੀ ॥ ਜਿ ਮਤਿ ਤ੍ਰਿਲੋਚਨ ਚਿਤਿ ਭਗਤ
ਕੰਬੀਰਹਿ ਜਾਣੀ ॥ ਰੁਕਮਾਂਗਦ ਕਰਤੂਤਿ ਰਾਮੁ

which has inculcated the love of the Guru, the father of the world, is truly worthy and useful. The poet Jalap says the head which bows daily in obeisance to Guru Amar Das, is worthy and successful. (10)

The persons, who are not bothered about any worldly calamities or hunger for worldly pleasures, are not to be considered as poor or lacking anything. Such persons are not affected by any sorrow (for loss of anything) and no one could ever evaluate the greatness of such persons. Such persons never serve any body else except the True Lord, and they gladly bless (bestow on us) us with many boons, or hundred thousand of gifts. Such persons are blessed (established on) with the carpets of knowledge and such persons are empowered to establish any body on high positions or take away high status of some people (through their Will) as it pleases them. Such persons, who have attained the state of bliss and fearlessness (of death) always enjoy their worldly stay though leading a householder's life. (enjoy the bliss of life). The poet Jalap says that such persons, who lead a successful life in the world, are really blessed with the Grace of Guru Amar Das through His (pleasure) benevolence. (2-11)

O Guru ! You have studied only about True Lord, and imbued His love in Your heart, having realised the one Lord-sublime. You are perceiving the only (one) Lord with Your eyes, and recite the True Name with Your tongue, having known the existence of One Lord alone. You are always merged with the Lord sublime having perceived the same Lord in Your dreams or physically even personally. You have vindicated again that the same Lord is to be seen within the thirty fasts or five prayers (practised by Muslims) or the thirty-five (Hindu observances) religious functions (including 24 Ikadeshi, Ram Naomi, Sangrand, Masia as per phases of the moon) the same Lord is to be worshipped, being ever-present everywhere O Guru! You have described the (same) one Lord, who pervades in various forms and then converging into one indescribable form, (formless) as the only one True Lord. The poet Jalap says, " O Guru ! You have always longed for the one True Lord, having inculcated the love of the same Lord in Your heart." (3-12)

O Brother ! Let us always worship the same Lord, whom the saints Jaidev and Namdev have known through their wisdom, or the saints Trilochan and Kabir have worshipped

ਜੰਪਹੁ ਨਿਤ ਭਾਈ ॥ ਅੰਮਰੀਕਿ ਪ੍ਰਹਲਾਦਿ
 ਸਰਣਿ ਗੋਬਿੰਦ ਗਤਿ ਪਾਈ ॥ ਤੈ ਲੋਭੁ ਕ੍ਰੋਧੁ
 ਤ੍ਰਿਸਨਾ ਤਜੀ ਸੁ ਮਤਿ ਜਲੁ ਜਾਣੀ ਜੁਗਤਿ ॥
 ਗੁਰੁ ਅਮਰਦਾਸੁ ਨਿਜ ਭਗਤੁ ਹੈ ਦੇਖਿ ਦਰਸੁ
 ਪਾਵਉ ਮੁਕਤਿ ॥ ੪ ॥ ੧੩ ॥ ਗੁਰੁ ਅਮਰਦਾਸੁ
 ਪਰਸੀਐ ਪੁਰਮਿ ਪਾਤਿਕ ਬਿਨਾਸਹਿ ॥ ਗੁਰੁ
 ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਸਿਧ ਸਾਧਿਕ ਆਸਾਸਹਿ
 ॥ ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਧਿਆਨੁ ਲਹੀਐ
 ਪਉ ਮੁਕਿਹਿ ॥ ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਅਭਉ
 ਲਭੈ ਗਉ ਚੁਕਿਹਿ ॥ ਇਕੁ ਬਿੰਨਿ ਦੁਗਣ ਜੁ
 ਤਉ ਰਹੈ ਜਾ ਸੁਮੰਤ੍ਰਿ ਮਾਨਵਹਿ ਲਹਿ ॥ ਜਾਲਪਾ
 ਪਦਾਰਥ ਇਤਥੇ ਗੁਰੁ ਅਮਰਦਾਸਿ ਡਿਠੈ ਮਿਲਹਿ
 ॥ ੫ ॥ ੧੪ ॥ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ਸੁ ਦ੍ਰਿੜੁ
 ਨਾਨਕਿ ਸੰਗ੍ਰਹਿਅਉ ॥ ਤਾ ਤੇ ਅੰਗਦੁ ਲਹਣਾ
 ਪ੍ਰਗਟਿ ਤਾਸੁ ਚਰਣਹੁ ਲਿਵ ਰਹਿਅਉ ॥ ਤਿਤੁ
 ਕੁਲਿ ਗੁਰੁ ਅਮਰਦਾਸੁ ਆਸਾ ਨਿਵਾਸੁ ਤਾਸੁ
 ਗੁਣ ਕਵਣ ਵਖਾਣਉ ॥ ਜੇ ਗੁਣ ਅਲਖ ਅਰਮਿ
 ਤਿਨਹੁ ਗੁਣ ਅੰਤੁ ਨ ਜਾਣਉ ॥ ਬੋਹਿਥਉ ਬਿਧਾਤੈ
 ਨਿਰਮਯੋ ਸਭ ਸੰਗਤਿ ਕੁਲ ਉਧਰਣ ॥ ਗੁਰੁ
 ਅਮਰਦਾਸ ਕੀਰਤੁ ਕਹੈ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਤੁਅ ਪਾ
 ਸਰਣ ॥ ੧ ॥ ੧੫ ॥ ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ
 ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥ ਨਿਰੰਕਾਰਿ

with their wise and intelligent teachings and recite the True Name of the Lord whom the Raja Rukmand had worshipped through his noble deeds. Similarly Raja Ambrik and Prahlad bhagat have attained salvation by taking the support of the True Lord. The poet Jal says, "O Guru! Through Your wise and noble actions, You have got rid of greed, anger and worldly desires (and helped others as well) by reciting True Name. Guru Amar Das is an embodiment of Lord's worship (Lord's meditation) through whose glimpse (teachings) I also would be able to attain salvation. (4-13)

By serving the Guru, Guru Amar Das, all the sins of worldly sinners (like us) could be got rid of and all the sidhas and mendicants (engaged in meditation) could rid themselves of their misgivings (of dual-mindedness) by serving Guru Amar Das. We could attain salvation and engage in meditation of the True Lord by having a glimpse (serving) of Guru Amar Das. By serving and perceiving the Guru, we could attain the fearless Lord, thus getting free from the cycle of births and deaths. The human being could get rid of his dual-mindedness, which goads him to serve someone else, other than the True Lord by following the Guru's teachings. Jalap poet says, " by having a glimpse of the Guru, Guru Amar Das (by serving), we could gain all the worldly possessions (mentioned earlier), including salvation. (5-14)

The (love of) True Name of the Lord, has been strengthened and meditated by the Great Guru, Guru Nanak . Then Guru Angad appeared on the scene by following the Guru's teachings (Guru Nanak's teachings) and inculcating the love of His lotus-feet in His heart. How could I sing the praises of Guru Amar Das, who following the Great Guru, (Guru Nanak) then occupied the throne, thus fulfilling the desires and longing of His followers?

The qualities and virtues of the indescribable True Lord are equally present in the Great Guru, so how could I gauge the greatness and qualities of the Guru ? The Lord has created the Guru as the (safety) ship of safety for the benefit of the whole congregation and the complete clan. The poet Kirat says that the Guru, Guru Amar Das, may support my well-being as I have sought refuge at His lotus-feet. (1-15)

The Lord Himself has appeared (in the form of Guru Amar Das) with all the occult powers and pervades the whole Universe both as formless and in physical form (as in Nature)

ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥ ਜਹ
ਕਹ ਤਹ ਭਰਪੂਰੁ ਸਬਦੁ ਦੀਪਕਿ ਦੀਪਾਯਉ ॥
ਜਿਹ ਸਿਖਹ ਸੰਗ੍ਰਹਿਓ ਤਤੁ ਹਰਿ ਚਰਣ
ਮਿਲਾਯਉ ॥ ਨਾਨਕ ਕੁਲਿ ਨਿੰਮਲੁ ਅਵਤਰਿਉ
ਅੰਗਦ ਲਹਣੇ ਸੰਗਿ ਹੁਅ ॥ ਗੁਰ ਅਮਰਦਾਸ
ਤਾਰਣ ਤਰਣ ਜਨਮ ਜਨਮ ਪਾ ਸਰਣਿ ਤੁਅ ॥

੨ ॥ ੧੬ ॥ ਜਪੁ ਤਪੁ ਸਤੁ ਸੰਤੋਖੁ ਪਿਖਿ ਦਰਸਨੁ
ਗੁਰਸਿਖਹ ॥ ਸਰਣਿ ਪਰਹਿ ਤੇ ਉਬਰਹਿ ਛੋਡਿ
ਜਮ ਪੁਰ ਕੀ ਲਿਖਹ ॥ ਭਗਤਿ ਭਾਇ ਭਰਪੂਰੁ
ਰਿਦੈ ਉਚਰੈ ਕਰਤਾਰੈ ॥ ਗੁਰੁ ਗਹਿਹੁਰੁ
ਦਰੀਆਉ ਪਲਕ ਡੁਬੰਤੁ ਤਾਰੈ ॥ ਨਾਨਕ ਕੁਲਿ
ਨਿੰਮਲੁ ਅਵਤਰਿਉ ਗੁਣ ਕਰਤਾਰੈ ਉਚਰੈ ॥
ਗੁਰੁ ਅਮਰਦਾਸੁ ਜਿਨ੍ ਸੇਵਿਅਉ ਤਿਨ੍ ਦੁਖੁ
ਦਰਿਦ੍ਰੁ ਪਰਹਰਿ ਪਰੈ ॥ ੩ ॥ ੧੭ ॥ ਚਿਤਿ
ਚਿਤਵਉ ਅਰਦਾਸਿ ਕਹਉ ਪਰੁ ਕਹਿ ਭਿ ਨ
ਸਕਉ ॥ ਸਰਬ ਚਿੰਤ ਤੁਝੁ ਪਾਸਿ ਸਾਧਸੰਗਤਿ
ਹਉ ਤਕਉ ॥ ਤੇਰੈ ਹੁਕਮਿ ਪਵੈ ਨੀਸਾਣੁ ਤਉ
ਕਰਉ ਸਾਹਿਬ ਕੀ ਸੇਵਾ ॥ ਜਬ ਗੁਰੁ ਦੇਖੈ ਸੁਭ
ਦਿਸਟਿ ਨਾਮੁ ਕਰਤਾ ਮੁਖਿ ਮੇਵਾ ॥ ਅਗਸ
ਅਲਖ ਕਾਰਣ ਪੁਰਖ ਜੋ ਫੁਰਮਾਵਹਿ ਸੇ ਕਹਉ
॥ ਗੁਰ ਅਮਰਦਾਸ ਕਾਰਣ ਕਰਣ ਜਿਵ ਤੂ ਰਖਹਿ
ਤਿਵ ਰਹਉ ॥ ੪ ॥ ੧੮ ॥

as Lord Almighty, with enlightenment. The Guru has shone like the lamp (light) all over the world through His teachings and Guru's Word, The (sikhs) followers, who have inculcated the love of the Guru in their hearts, have been united by the Guru, with the Lord-Almighty through His teachings. O Guru! You have now established Yourself in the lineage of Guru Nanak (and His successors), where Lehna had earlier been named as Guru Angad in the dynasty of Guru Nanak. O Guru Amar Das! I have sought refuge at Your lotus-feet for ages as You have enabled us, human beings, to cross this ocean of life successfully. (2 - 16)

O Guru ! By joining the company of Your sikhs (by having their glimpse) we have attained the noble qualities of meditation, penance, a disciplined life and contentment. The persons, who seek Your support, have attained salvation by leaving the path of Yama (the god of death). O Guru! You have developed the greatest type of love and devotion for the Lord and always recite His True Name and enable us to cross this ocean of life successfully as You are pure like Water (or pearls) and (great) deep like the ocean. You have taken birth in the great lineage of Guru Nanak, always singing the praises of the True Lord. O Guru Amar Das ! Whosoever has served You, has been enabled to cast away all his sins and filth (of laziness). (3-17)

O Guru ! I would pray to You with all my sincerity and devotion, but would not openly request You (for Your Grace) as You are omni-scient, knowing our inner feelings. You have endorsed the feelings (worriers.) of all the human beings, so we would seek from you the company of holy saints (so that we may meet Guru-minded person). O Guru ! I could serve Lord's lotus-feet, if I were enabled to follow Your Will (Lord's Will) through Your Grace. (by giving the insignia of Your Will). O Guru ! When You bestow Your Grace and benevolent blessings on me. I am enabled to sing Your praises with my tongue, by reciting the sweet True Name of the Lord-Creator. O unfathomable and indescribable Guru! I am saying whatever You ordain me through Your Will, as You are the cause and effect of everything. O Guru Amar Das ! I abide by Your ordains and follow Your dictates leading my life following Your teachings, as You are the cause and effect of everything happening in the world. (4 - 18)

ਭਿਖੇ ਕੇ ॥

ਗੁਰੁ ਗਿਆਨੁ ਅਰੁ ਧਿਆਨੁ ਤਤ ਸਿਉ ਤਤੁ
ਮਿਲਾਵੈ ॥ ਸਚਿ ਸਚੁ ਜਾਣੀਐ ਇਕ ਚਿਤਹਿ
ਲਿਵ ਲਾਵੈ ॥ ਕਾਮ ਕ੍ਰੋਧ ਵਸਿ ਕਰੈ ਪਵਣੁ ਉਡੰਤੁ
ਨ ਧਾਵੈ ॥ ਨਿਰੰਕਾਰ ਕੈ ਵਸੈ ਦੇਸਿ ਹੁਕਮੁ ਬੁਝਿ
ਬੀਚਾਰੁ ਪਾਵੈ ॥ ਕਲਿ ਮਾਹਿ ਰੂਪੁ ਕਰਤਾ ਪੁਰਖੁ
ਸੋ ਜਾਣੈ ਜਿਨਿ ਕਿਛੁ ਕੀਅਉ ॥ ਗੁਰੁ ਮਿਲਿਉ
ਸੋਇ ਭਿਖਾ ਕਰੈ ਸਹਜ ਰੰਗਿ ਦਰਸਨੁ ਦੀਅਉ
॥ ੧ ॥ ੧੯ ॥ ਰਹਿਓ ਸੰਤ ਹਉ ਟੋਲਿ ਸਾਧ
ਬਹੁਤੇਰੇ ਡਿਠੇ ॥ ਸੰਨਿਆਸੀ ਤਪਸੀਅਹ ਮੁਖਹੁ
ਏ ਪੰਡਿਤ ਮਿਠੇ ॥ ਬਰਸੁ ਏਕੁ ਹਉ ਫਿਰਿਓ
ਕਿਨੈ ਨਹੁ ਪਰਚਉ ਲਾਯਉ ॥ ਕਹਤਿਅਹ ਕਹਤੀ
ਸੁਣੀ ਰਹਤ ਕੋ ਖੁਸੀ ਨ ਆਯਉ ॥ ਹਰਿ ਨਾਮੁ
ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਤਿਨ੍ਹ ਕੇ ਗੁਣ ਹਉ ਕਿਆ ਕਹਉ
॥ ਗੁਰੁ ਦਇ ਮਿਲਾਯਉ ਭਿਖਿਆ ਜਿਵ ਤੂ ਰਖਹਿ
ਤਿਵ ਰਹਉ ॥ ੨ ॥ ੨੦ ॥ ਪਹਿਰਿ ਸਮਾਧਿ
ਸਨਾਹੁ ਗਿਆਨਿ ਹੈ ਆਸਣਿ ਚੜਿਅਉ ॥ ਧ੍ਰਮੁ
ਧਨੁਖ ਕਰ ਗਹਿਓ ਭਗਤ ਸੀਲਹ ਸਰਿ
ਲੜਿਅਉ ॥ ਭੈ ਨਿਰਭਉ ਹਰਿ ਅਟਲੁ ਮਨਿ
ਸਬਦਿ ਗੁਰ ਨੇਜਾ ਗਡਿਓ ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ
ਮੋਹ ਅਪਤੁ ਪੰਚ ਦੂਤ ਬਿਖੰਡਿਓ ॥ ਭਲਉ
ਭੂਹਾਲੁ ਤੇਜੋ ਤਨਾ ਨ੍ਰਿਪਤਿ ਨਾਥੁ ਨਾਨਕ ਬਰਿ ॥

Bhikhai Ke' : (*Gur gyan or dhian ta't siu ta't mila'vai...*)

O Guru ! You have enabled Your (Sikhs) followers to merge their soul with the Prime-soul through knowledge and meditation (of True Name). The person, who develops the love of Your lotus-feet with devotion and single mindedness, is enabled to realise the True Lord with certainty and faith. Such a person is helped to control his sexual desires and anger and his mind, which was wandering all around like the wind is stabilised (in the meditation of True Name). Such a person, who follows the Lord's Will with proper understanding and deliberations, is enabled to merge with the Lord. (abides in the Lord's Presence) O Guru! In this age of Kaljug, You are a personification of the Lord-Creator but only a person who has some good deeds to his credit (in the previous life) and is fortunate enough gets to know this secret. Bhikha (poet) says, O Brother! We have been blessed with the bliss of life by having a glimpse of The Guru, in the state of equipoise as the Guru is the personification of the Lord-Creator. (1 - 19)

O Guru ! Before perceiving your vision, I had been seeking and following many sadhus (saints) and sidhas who were great sanyasis or mendicants (doing great penance) and were speaking sweet words with tongue. I had been wandering in search of Truth for almost a year but none had helped me to realise the Truth, or the secrets of the Lord. I had, during this period, listened to their great discourses (on Vedas and Shastras) but I had not joined the company of any true saint, with a dedicated life of any true saint, with a dedicated life of meditation (of True Name) which could give me some (pleasure) satisfaction. How could I sing their praises, who instead of reciting Lord's True Name, were propagating dual mindedness and love of the worldly falsehood (Maya). Bhikha says, O my mind! The Lord has enabled me to join the company of the Guru, and now I live a life of devotion and love as directed by the Guru. (2 - 20)

O Guru! You have acquired the knowledge of Lord's secrets (True Name) by acquiring the state of bliss and equipoise. (You have taken Your position astride the horse of knowledge and enlightenment, having attained the state of equipoise). You have got hold of the bow of true religion (Lord's True Name) in Your hand alongwith the shield of worship and with the arrow of a peaceful nature You have fought against the enemies of sexual desires and anger. You have inculcated the True Name of the Lord in your heart (like the javelin stuck in the field of your mind) by following the teachings (Guru's Word) of Guru Angad. Thus you have over-powered all the five vices of sexual desires, anger, greed, worldly attachment

ਗੁਰ ਅਮਰਦਾਸ ਸਚੁ ਸਲੂ ਭਣਿ ਤੈ ਦਲੁ ਜਿਤਉ

ਇਵ ਜੁਧੁ ਕਰਿ ॥ ੧ ॥ ੨੧ ॥ ਘਨਹਰ ਬੁੰਦ

ਬਸੁਅ ਰੋਮਾਵਲਿ ਕੁਸਮ ਬਸੰਤ ਗਨੰਤ ਨ ਆਵੈ

॥ ਰਵਿ ਸਸਿ ਕਿਰਣਿ ਉਦਰੁ ਸਾਗਰ ਕੇ ਰੰਗਿ

ਤਰੰਗ ਅੰਤੁ ਕੇ ਪਾਵੈ ॥ ਰੁਦ੍ਰ ਧਿਆਨ ਗਿਆਨ

ਸਤਿਗੁਰ ਕੇ ਕਬਿ ਜਨ ਭਲੁ ਉਨਹ ਜੋ ਗਾਵੈ ॥

ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਰਿ

ਬਨਿ ਆਵੈ ॥ ੧ ॥ ੨੨ ॥

ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਕ ਮਨਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਧਿਆਵਉ ॥ ਗੁਰ

ਪ੍ਰਸਾਦਿ ਹਰਿ ਗੁਣ ਸਦ ਗਾਵਉ ॥ ਗੁਨ ਗਾਵਤ

ਮਨਿ ਹੋਇ ਬਿਗਾਸਾ ॥ ਸਤਿਗੁਰ ਪੂਰਿ ਜਨਹ

ਕੀ ਆਸਾ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਯਉ

॥ ਅਬਿਨਾਸੀ ਅਬਿਗਤੁ ਧਿਆਯਉ ॥ ਤਿਸੁ

ਭੇਟੇ ਦਾਰਿਦ੍ਰ ਨ ਚੰਪੈ ॥ ਕਲ੍ਹ ਸਹਾਰੁ ਤਾਸੁ ਗੁਣ

ਜੰਪੈ ॥ ਜੰਪਉ ਗੁਣ ਬਿਮਲ ਸੁਜਨ ਜਨ ਕੇਰੇ

ਅਮਿਅ ਨਾਮੁ ਜਾ ਕਉ ਫੁਰਿਆ ॥ ਇਨਿ ਸਤਗੁਰੁ

ਸੇਵਿ ਸਬਦ ਰਸੁ ਪਾਯਾ ਨਾਮੁ ਨਿਰੰਜਨ ਉਰਿ

ਧਰਿਆ ॥ ਹਰਿ ਨਾਮ ਰਸਿਕੁ ਗੋਬਿੰਦ ਗੁਣ

ਗਾਹਕੁ ਚਾਹਕੁ ਤਤ ਸਮਤ ਸਰੇ ॥ ਕਵਿ ਕਲ੍ਹ

ਠਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ

ਭਰੇ ॥ ੧ ॥ ਛੁਟਤ ਪਰਵਾਹ ਅਮਿਅ ਅਮਰਾ

ਪਦ ਅੰਮ੍ਰਿਤ ਸਰੋਵਰ ਸਦ ਭਰਿਆ ॥ ਤੇ ਪੀਵਹਿ

and egoism, and you have been endowed with the Grace of the king of kings, Guru Nanak, being the son of Raja Tejo, a noble soul. The poet Sal says the Truth, "O Guru Amar Das ! As stated earlier, You have won the battle against the enemies of vices like sexual desires." (1-21)

O True Guru! Having been born in the dynasty of Bhallas, it is impossible for us, human beings, to sing praises of Your Greatness, just as it is difficult to keep an account of the rain-drops from the clouds, or the (grass straws) green vegetation on the Earth or the flowers of the spring (Basant) season. It is rather impossible to gauge Your Greatness just as it is difficult to count the rays of the sun and moon or the depth of the Oceans or the waves of the rivers like Ganga (Ganges). The poet Bhal says that it may be possible to keep an account of the above things, but it is not possible to gauge the Gurus' Greatness and grandeur. (1 - 22)

Swayyai Mahala Chouthai Ke' - 4 Ik onkar satgur prasad (Ik man purakh niranjan dhiavou.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

First of all , I would recite the Lord's True Name, with love devotion and single mindedness, so that I may always continue singing the praises of the Guru through the Lord's Grace. I enjoy the eternal bliss by singing the praises of the Guru, as the True Guru fulfils the desires of His followers. May the Guru bless us with the fulfilment of all our wishes. Guru Ram Das has been blessed with the attainment of the sublime status (of attaining the True Lord) by serving Guru Amar Das by reciting the True Name of the unfathomable Guru (Lord), who is beyond our comprehension, lithargy and laziness does not control us. The poet Kalsahar sings the praises of the Great Guru, O my friends ! Let us sing the praises of the persons, who have befriended the followers of the Guru, who have been benefited by the True Name of the Lord. O Brother! Guru Ram Das has inculcated the Lord's True Name in His heart by servicing Guru Amar Das and enjoyed the bliss of following the Guru's teachings. Guru Ram Das has always been immersed in Lord's True Name and partaken the nectar of True Name by singing the praises of the Lord, thus realising the true centre of all activity, the Lord, by developing equal perception for all as the Lord pervades every where in equal measure. The poet-Kal says, "O Guru Ram Das ! You have filled all the hearts, bereft of the (water of) True Name of the Lord, with the virtues and good qualities, as You are the true follower of the Lord, the Great Master. (1)

ਸੰਤ ਕਰਹਿ ਮਨਿ ਮਜਨੁ ਪੁਬ ਜਿਨਹੁ ਸੇਵਾ
ਕਰੀਆ ॥ ਤਿਨ ਭਉ ਨਿਵਾਰਿ ਅਨਭੈ ਪਦੁ ਦੀਨਾ
ਸਬਦ ਮਾਤ੍ਰ ਤੇ ਉਧਰ ਧਰੇ ॥ ਕਵਿ ਕਲੁ ਠਕੁਰ
ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ
॥ ੨ ॥ ਸਤਗੁਰ ਮਤਿ ਗੂੜ੍ਹ ਬਿਮਲ ਸਤਸੰਗਤਿ
ਆਤਮੁ ਰੰਗਿ ਚਲੁਲੁ ਭਯਾ ॥ ਜਾਗ੍ਰਾ ਮਨੁ ਕਵਲੁ
ਸਹਜਿ ਪਰਕਾਸੁ ਅਭੈ ਨਿਰੰਜਨੁ ਘਰਹਿ ਲਹਾ
॥ ਸਤਗੁਰਿ ਦਯਾਲਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਯਾ ਤਿਸੁ
ਪ੍ਰਸਾਦਿ ਵਸਿ ਪੰਚ ਕਰੇ ॥ ਕਵਿ ਕਲੁ ਠਕੁਰ
ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ
॥ ੩ ॥ ਅਨਭਉ ਉਨਮਾਨਿ ਅਕਲ ਲਿਵ ਲਾਗੀ
ਪਾਰਸ ਭੋਟਿਆ ਸਹਜ ਘਰੇ ॥ ਸਤਗੁਰ ਪਰਸਾਦਿ
ਪਰਮ ਪਦੁ ਪਾਯਾ ਭਗਤਿ ਭਾਇ ਭੰਡਾਰ ਭਰੇ ॥
ਮੋਟਿਆ ਜਨਮਾਤੁ ਮਰਣ ਭਉ ਭਾਗਾ ਚਿਤੁ
ਲਾਗਾ ਸੰਤੋਖ ਸਰੇ ॥ ਕਵਿ ਕਲੁ ਠਕੁਰ ਹਰਦਾਸ
ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ ॥ ੪ ॥
ਅਭਰ ਭਰੇ ਪਾਯਉ ਅਪਾਰੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰਿਓ
॥ ਦੁਖ ਭੰਜਨੁ ਆਤਮ ਪ੍ਰਬੋਧੁ ਮਨਿ ਤਤੁ
ਬੀਚਾਰਿਓ ॥ ਸਦਾ ਚਾਇ ਹਰਿ ਭਾਇ ਪ੍ਰੇਮ ਰਸੁ
ਆਪੇ ਜਾਣਇ ॥ ਸਤਗੁਰ ਕੈ ਪਰਸਾਦਿ ਸਹਜ
ਸੇਤੀ ਰੰਗੁ ਮਾਣਇ ॥ ਨਾਨਕ ਪ੍ਰਸਾਦਿ ਅੰਗਦ
ਸੁਮਤਿ ਗੁਰਿ ਅਮਰਿ ਅਮਰੁ ਵਰਤਾਇਓ ॥ ਗੁਰ

O Guru ! The great city of Amritsar, with Your wonderful (darbar) court, filled with the nectar of the Guru's Word, lends immortality to all by the continuous recitation of True Name in the form of Kirtan and discourses of Lord's praises, as You have imbibed the love and devotion of the Lord in Your heart thus passing Your great teachings (to Your followers) all the time. Such Guru-minded persons, who have served the holy saints of the True Guru (in an earlier life) and were fortunate enough are always immersed in the True Name of the Lord, thus partaking this nectar. O Guru ! You have helped such Gur Sikhs (followers of the Guru) rid themselves of the fear complex, (of death) thus making them fearless and granted them salvation through the Guru's teachings. The poet- Kal says, " O Guru Ram Das ! You have filled all the hearts, bereft of Lord's True Name with the nectar of virtues (of True Name), as You have served the True Master like a true follower. (2)

O Guru ! Your wisdom is of the highest order, and the company of Your holy saints is really pure as You have attained the eternal bliss of spiritual wisdom and knowledge. Your heart has blossomed forth like the lotus-flower by the enlightenment of knowledge like the rays of the sun and attained the formless Lord in Your heart, who is free from the effects of Maya (worldly falsehood). Guru Amar Das had, through His Grace and benevolence bestowed (on You), the recitation of True Name, which has helped You to control all the vices like sexual desires and anger through the Guru's Grace. The poet Kal says, "O Guru Ram Das ! You have filled all the hearts, devoid of True Name, with the nectar of True Name, as You have served the True Master with devotion. (3)

O Guru! By meditating on the fearless Lord, you have been imbued with the love of the Lord Almighty, and the Guru, like the gold-stone (Paras), has been realised by You in Your heart, (You have been associated) in the state of equipoise. Moreover, through the Guru's Grace You have attained the highest status (of self-realisation), as such You are filled with the love of the worship of the Lord. Moreover You have cast away the torture of the (cycle of births and deaths) fear of births and deaths and you have imbibed in Your heart the love of the ocean of virtues (like contentment), the True Lord. The poet Kal says, " O Guru Ram Das, the son of Thakur Hari Das! You have filled (with Lord's love) the hearts of those persons, devoid of the love of the Lord. (like the tank devoid of water). (4)

O Guru Ram Das ! You have developed the love of the

ਰਾਮਦਾਸ ਕਲੁਚਰੈ ਤੈ ਅਟਲ ਅਮਰ ਪਦੁ
ਪਾਇਓ ॥ ੫ ॥ ਸੰਤੋਖ ਸਰੋਵਰਿ ਬਸੈ ਅਮਿਅ
ਰਸੁ ਰਸਨ ਪ੍ਰਕਾਸੈ ॥ ਮਿਲਤ ਸਾਂਤਿ ਉਪਜੈ ਦੁਰਤੁ
ਦੁਰੰਤਰਿ ਨਾਸੈ ॥ ਸੁਖ ਸਾਗਰੁ ਪਾਇਅਉ ਦਿੰਤੁ
ਹਰਿ ਮਗਿ ਨ ਹੁਟੈ ॥ ਸੰਜਮੁ ਸਤੁ ਸੰਤੋਖੁ ਸੀਲ
ਸੰਨਾਹੁ ਮਛੁਟੈ ॥ ਸਤਿਗੁਰੁ ਪ੍ਰਮਾਣੁ ਬਿਧ ਨੈ
ਸਿਰਿਉ ਜਗਿ ਜਸ ਤੂਰੁ ਬਜਾਇਅਉ ॥ ਗੁਰ
ਰਾਮਦਾਸ ਕਲੁਚਰੈ ਤੈ ਅਭੈ ਅਮਰ ਪਦੁ
ਪਾਇਅਉ ॥ ੬ ॥ ਜਗੁ ਜਿਤਉ ਸਤਿਗੁਰੁ
ਪ੍ਰਮਾਣਿ ਮਨਿ ਏਕੁ ਧਿਆਯਉ ॥ ਧਨਿ ਧਨਿ
ਸਤਿਗੁਰੁ ਅਮਰਦਾਸੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਯਉ ॥
ਨਵ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਰਿਧਿ ਸਿਧਿ ਤਾ ਕੀ
ਦਾਸੀ ॥ ਸਹਜ ਸਰੋਵਰੁ ਮਿਲਿਓ ਪੁਰਖੁ ਭੋਟਿਓ
ਅਬਿਨਾਸੀ ॥ ਆਦਿ ਲੇ ਭਗਤ ਜਿਤੁ ਲਗਿ
ਤਰੇ ਸੇ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਅਉ ॥ ਗੁਰ
ਰਾਮਦਾਸ ਕਲੁਚਰੈ ਤੈ ਹਰਿ ਪ੍ਰੇਮ ਪਦਾਰਥੁ
ਪਾਇਅਉ ॥ ੭ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਪਰਵਾਹੁ ਪ੍ਰੀਤਿ
ਪੁਬਲੀ ਨ ਹੁਟਇ ॥ ਸਤਿਗੁਰੁ ਸਬਦੁ ਅਥਾਹੁ
ਅਮਿਅ ਧਾਰਾ ਰਸੁ ਗੁਟਇ ॥ ਮਤਿ ਮਾਤਾ ਸੰਤੋਖੁ
ਪਿਤਾ ਸਰਿ ਸਹਜ ਸਮਾਯਉ ॥ ਆਜੋਨੀ
ਸੰਭਵਿਅਉ ਜਗਤੁ ਗੁਰ ਬਚਨਿ ਤਰਾਯਉ ॥
ਅਬਿਗਤ ਅਗੋਚਰੁ ਅਪਰਪਰੁ ਮਨਿ ਗੁਰ ਸਬਦੁ

Lord-sublime and recited the True Name of the Lord by meditating on the Lord with devotion. You have pondered over the Lord, the reality of Truth and falsehood, as You have (realised) attained the spiritual knowledge of the Lord, the destroyer of all suffering and afflictions. You have realised the bliss of the true love of the Lord by (having the longing) pining for the glimpse of the Lord. You have enjoyed the bliss of Lord's attainment through the Grace of Guru Amar Das, in the state of equipoise effortlessly By the Grace of Guru Nanak, Guru Angad was bestowed with the true wisdom, who in turn blessed Guru Amar Das with the highest authority so that His Will prevailed throughout. The poet Kal says, "O Guru (Guru Ram Das)! You have attained the eternal bliss and immortality through the Grace of Guru Amar Das. (5)

O Guru ! You are like the ocean of bliss and peace (contentment) and the nectar of True Name is bestowed on others as well (who come in Your contact) through Your teachings. By joining Your company, we could attain peace and tranquillity of mind, by ridding ourselves of all our sins. You have attained the True Lord, the ocean of all bliss and virtues, and never falter from the path and teachings of Guru Amar Das. You have attained the qualities of disciplining (controlling) the senses, Truthfulness, contentment and developed a peaceful disposition. O Guru ! You have been bestowed with the same status as that of Guru Amar Das by the True Lord, and Your praises are being sung by the whole world. The poet Kal says, "O Guru Ram Das ! You have attained the eternal bliss of immortality and Lord's attainment. (6)

O Guru (Guru Ram Das) ! You have won over the whole Universe just as Guru Amar Das had done earlier (by attaining the True Lord) and recited the True Name of the lord in Your heart. Blessed is Guru Amar Das who gave You the message of True Lord's Name with full devotion and confirmed its efficacy in Your mind. You have attained the treasure of True Name, which controls all the ridhis and sidhis or occult powers as they function under Your dictates. You have merged with the True Lord, the ocean of knowledge, (as the waters in the ocean) as such You have meditated on the deathless Lord, and recited His True Name. The Guru (Guru Amar Das) has bestowed the same True Name on You, which helped the earlier saints towards salvation. The poet Kal says, "O Guru Ram Das! You have truly imbibed the love of the Lord's True Name in Your heart. (7)

O Guru ! In Your Court, the love of the Lord's worship is

ਵਸਾਇਅਉ ॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲੁਚਰੈ ਤੈ
ਜਗਤ ਉਧਾਰਣੁ ਪਾਇਅਉ ॥ ੮ ॥ ਜਗਤ
ਉਧਾਰਣੁ ਨਵ ਨਿਧਾਨੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ॥
ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਹਰਿ ਨਾਮੁ ਬਿਸੁ ਕੀ ਬਿਖੈ ਨਿਵਾਰਣੁ
॥ ਸਹਜ ਤਰੋਵਰ ਫਲਿਓ ਗਿਆਨ ਅੰਮ੍ਰਿਤ ਫਲ
ਲਾਗੇ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਈਅਹਿ ਧੰਨਿ ਤੇ ਜਨ
ਬਡਭਾਗੇ ॥ ਤੇ ਮੁਕਤੇ ਭਏ ਸਤਿਗੁਰ ਸਬਦਿ
ਮਨਿ ਗੁਰ ਪਰਚਾ ਪਾਇਅਉ ॥ ਗੁਰ ਰਾਮਦਾਸ
ਕਲੁਚਰੈ ਤੈ ਸਬਦ ਨੀਸਾਨੁ ਬਜਾਇਅਉ ॥ ੯
॥ ਸੇਜ ਸਧਾ ਸਹਜੁ ਛਾਵਾਣੁ ਸੰਤੋਖੁ ਸਰਾਇਚਉ
ਸਦਾ ਸੀਲ ਸੰਨਾਹੁ ਸੋਹੈ ॥ ਗੁਰ ਸਬਦਿ
ਸਮਾਚਰਿਓ ਨਾਮੁ ਟੇਕ ਸੰਗਾਦਿ ਬੋਹੈ ॥
ਆਜੇਨੀਉ ਭਲੁ ਅਮਲੁ ਸਤਿਗੁਰ ਸੰਗਿ ਨਿਵਾਸੁ
॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲੁਚਰੈ ਤੁਅ ਸਹਜ ਸਰੋਵਰਿ
ਬਾਸੁ ॥ ੧੦ ॥ ਗੁਰੁ ਜਿਨ੍ ਕਉ ਸੁਪ੍ਰਸੰਨੁ ਨਾਮੁ
ਹਰਿ ਰਿਵੈ ਨਿਵਾਸੈ ॥ ਜਿਨ੍ ਕਉ ਗੁਰੁ ਸੁਪ੍ਰਸੰਨੁ
ਦੁਰਤੁ ਦੁਰੰਤਰਿ ਨਾਸੈ ॥ ਗੁਰੁ ਜਿਨ੍ ਕਉ ਸੁਪ੍ਰਸੰਨੁ
ਮਾਨੁ ਅਭਿਮਾਨੁ ਨਿਵਾਰੈ ॥ ਜਿਨ੍ ਕਉ ਗੁਰੁ
ਸੁਪ੍ਰਸੰਨੁ ਸਬਦਿ ਲਗਿ ਭਵਜਲੁ ਤਾਰੈ ॥ ਪਰਚਉ
ਪ੍ਰਮਾਣੁ ਗੁਰ ਪਾਇਅਉ ਤਿਨ ਸਕਯਥਉ ਜਨਮੁ
ਜਗਿ ॥ ਸ੍ਰੀ ਗੁਰੁ ਸਰਣਿ ਭਜੁ ਕਲੁ ਕਬਿ ਭੁਗਤਿ
ਮੁਕਤਿ ਸਭ ਗੁਰੁ ਲਗਿ ॥ ੧੧ ॥ ਸਤਿਗੁਰਿ

supreme, and the love for the Lord's True Name, which you have inculcated in Your heart, cannot be lessened in any case. You are partaking the nectar of True Name of the Unfathomable Lord. You have developed the virtues of good wisdom (as Your mother) and contentment (as Your father) and Your heart is always imbued with the love of the peace of mind. O Guru ! You have appeared in the world as an embodiment of the True Lord, free from the cycle of births and deaths and have bestowed salvation to the whole world through the Guru's Word. You have inculcated the love of the inaccessible, unfathomable and imperceptible Lord in Your heart through the teachings of the Guru. (Guru's Word). The Poet Kal says, "O Guru Ram Das ! You have attained the Lord, who is capable of granting salvation to the whole world. (8)

The True Name of the Lord, which is the fountain-head of all the (nine) worldly treasures, and enables the saints to cross this ocean of life successfully, has been attained by You through the Guru's Grace . This nectar of True Name of the Lord is capable of ridding us of the venom of vicious thoughts and sinful actions. Such a True Name has helped us to develop the virtue of peace and contentment (the tree of peace) which bears the fruit of Lord's knowledge like the nectar of True Name. Blessed are the sikhs (followers) who are fortunate enough to have inculcated the love of such a True Name through the Guru's Grace ! O Guru ! Such Sikhs have been enabled to attain salvation by following the Guru's Word (sabad) and inculcating its love in their hearts. The poet Kal says, "O Guru Ram Das ! You have enabled the followers to awaken from the slumber of ignorance (by beating the drum of) through the Guru's Word. (9)

O Guru ! You are developing the love of faith and true knowledge (like the seat of faith with the canopy of knowledge) and You are being praised all around for Your contentment and peace of mind (as the seat of Your abode). O Guru ! You have inculcated the teachings of Guru Amar Das nicely and squarely in Your heart and spread the fragrance of Lord's True Name among Your followers. O Guru! You have got rid of the cycle of Rebirths, by following the teachings of Guru Amar Das and by performing virtuous deeds in the company of the Guru. The poet Kal says, " O Guru Ram Das ! You have established Yourself in the world of knowledge (attained the Lord's knowledge) in the state of equipoise by reciting True Name." (10)

The persons, whom the Guru is pleased with, are blessed

ਖੇਮਾ ਤਾਣਿਆ ਜੁਗ ਜੂਥ ਸਮਾਣੇ ॥ ਅਨਭਉ
ਨੇਜਾ ਨਾਮੁ ਟੇਕ ਜਿਤੁ ਭਗਤ ਅਘਾਣੇ ॥ ਗੁਰੁ
ਨਾਨਕੁ ਅੰਗਦੁ ਅਮਰੁ ਭਗਤ ਹਰਿ ਸੰਗਿ ਸਮਾਣੇ
॥ ਇਹੁ ਰਾਜ ਜੋਗ ਗੁਰ ਰਾਮਦਾਸ ਤੁਮ ਹੂ ਰਸੁ
ਜਾਣੇ ॥ ੧੨ ॥ ਜਨਕੁ ਸੋਇ ਜਿਨਿ ਜਾਣਿਆ
ਉਨਮਨਿ ਰਬੁ ਧਰਿਆ ॥ ਸਤੁ ਸੰਤੋਖੁ ਸਮਾਚਰੇ
ਅਭਰਾ ਸਰੁ ਭਰਿਆ ॥ ਅਕਥ ਕਥਾ ਅਮਰਾ
ਪੁਰੀ ਜਿਸੁ ਦੇਇ ਸੁ ਪਾਵੈ ॥ ਇਹੁ ਜਨਕ ਰਾਜੁ
ਗੁਰ ਰਾਮਦਾਸ ਤੁਝ ਹੀ ਬਣਿ ਆਵੈ ॥ ੧੩ ॥
ਸਤਿਗੁਰੁ ਨਾਮੁ ਏਕ ਲਿਵ ਮਨਿ ਜਪੈ ਦ੍ਰਿੜੁ ਤਿਨ
ਜਨ ਦੁਖ ਪਾਪੁ ਕਹੁ ਕਤ ਹੋਵੈ ਜੀਉ ॥ ਤਾਰਣ
ਤਰਣ ਖਿਨ ਮਾਤ੍ਰ ਜਾ ਕਉ ਦ੍ਰਿਸ੍ਟਿ ਧਾਰੈ ਸਬਦੁ
ਰਿਦ ਬੀਚਾਰੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਖੋਵੈ ਜੀਉ ॥ ਜੀਅਨ
ਸਭਨ ਦਾਤਾ ਅਗਮ ਗ੍ਰਾਨ ਬਿਖਾਤਾ ਅਹਿਨਿਸਿ
ਧਾਨ ਧਾਵੈ ਪਲਕ ਨ ਸੋਵੈ ਜੀਉ ॥ ਜਾ ਕਉ
ਦੇਖਤ ਦਰਿਦ੍ਰੁ ਜਾਵੈ ਨਾਮੁ ਸੋ ਨਿਧਾਨੁ ਪਾਵੈ
ਗੁਰਮੁਖਿ ਗਾਨਿ ਦੁਰਮਤਿ ਮੈਲੁ ਧੋਵੈ ਜੀਉ ॥
ਸਤਿਗੁਰੁ ਨਾਮੁ ਏਕ ਲਿਵ ਮਨਿ ਜਪੈ ਦ੍ਰਿੜੁ ਤਿਨ
ਜਨ ਦੁਖ ਪਾਪੁ ਕਹੁ ਕਤ ਹੋਵੈ ਜੀਉ ॥ ੧ ॥
ਧਰਮ ਕਰਮ ਪੂਰੈ ਸਤਿਗੁਰੁ ਪਾਈ ਹੈ ॥ ਜਾ ਕੀ
ਸੇਵਾ ਸਿਧ ਸਾਧ ਮੁਨਿ ਜਨ ਸੁਰਿ ਨਰ ਜਾਚਹਿ
ਸਬਦ ਸਾਰੁ ਏਕ ਲਿਵ ਲਾਈ ਹੈ ॥ ਫੁਨਿ ਜਾਨੈ

with the love of the Lord inculcated in their hearts, and their sins are cast away with the Guru's Grace. The persons, with whom the Guru is pleased, are rid of their vices like egoism and pride. Moreover, the persons blessed with the pleasure of the Guru, are enabled to cross this ocean of life successfully by following the Guru's teachings. The persons, who are bestowed with the true message of the Guru's Word, are enabled to make a success of this life. The poet Kal says, "Let us take the support of the Guru, as we could attain all the worldly pleasures including salvation from this world in the service of the Guru. (11)

The Guru has spread the message of singing the praises of the Lord throughout the world, where the multitude of people of this age, Kal Yug are taking (shelter) refuge. (in the Guru's Word)

The Guru has established the camp for singing the Lord's praises, where millions of people have taken shelter. You carry the javelin of True Name in Your heart, which results in the enlightenment of the Lord's True Name, which is Your mainstay and the food (for thought) of all the saints, thus they are satiated. Guru Nanak, Guru Angad and Guru Amar Das have all merged with the Lord Almighty through recitation of True Name. O Guru Ram Das ! You alone know the bliss of this True Name and the knowledge and realisation gained therefrom. (12)

It is the Raja Janak alone, who is the forefather of the world, having attained the self-realisation and the True Lord, thus gaining access to the highest status of unison with the Lord. Similarly O Guru! You have amassed the wealth of Truth and eternal peace (of mind) and filled the hearts of Your sikhs with love and devotion of the Lord. (like the tanks with water).

But the bliss of attaining the True Lord, and getting united with Him in the Kingdom of heaven, is enjoyed by those persons only who are bestowed with Your Grace. O Guru Ram Das ! But this bliss of the kingdom of Raja Janak, (attainment of the Lord) has been bestowed only on You. (13)

O Brother ! How could a person, who has imbibed the love of the True Lord through the Guru's guidance, suffer from the malady of sins and vicious thoughts? In fact, when the True Guru bestows, through His Grace and benevolence, the ship of safety on some one to cross this ocean of life, then he is enabled to rid himself of the vices of sexual desires and anger through meditation of the Guru's Word. Such a person is blessed with the vision of the True Lord-benefactor of all making through the knowledge of His secrets as such the person

ਕੋ ਤੇਰਾ ਅਪਾਰੁ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਕਥ
 ਕਥਨਹਾਰੁ ਤੁਝਹਿ ਬੁਝਾਈ ਹੈ ॥ ਭਰਮ ਭੂਲੇ
 ਸੰਸਾਰ ਛੁਟਹੁ ਜੂਨੀ ਸੰਘਾਰ ਜਮ ਕੋ ਨ ਡੰਡ
 ਕਾਲ ਗੁਰਮਤਿ ਧਾਈ ਹੈ ॥ ਮਨ ਪ੍ਰਾਣੀ ਮੁਗਧ
 ਬੀਚਾਰੁ ਅਹਿਨਿਸਿ ਜਪੁ ਧਰਮ ਕਰਮ ਪੂਰੈ
 ਸਤਿਗੁਰੁ ਪਾਈ ਹੈ ॥ ੨ ॥ ਹਉ ਬਲਿ ਬਲਿ
 ਜਾਉ ਸਤਿਗੁਰ ਸਾਚੇ ਨਾਮ ਪਰ ॥ ਕਵਨ ਉਖਮਾ
 ਦੇਉ ਕਵਨ ਸੇਵਾ ਸਰੇਉ ਏਕ ਮੁਖ ਰਸਨਾ ਰਸਹੁ
 ਜੁਗ ਜੋਰਿ ਕਰ ॥ ਫੁਨਿ ਮਨ ਬਚ ਕ੍ਰਮ ਜਾਨੁ
 ਅਨਤ ਦੂਜਾ ਨ ਮਾਨੁ ਨਾਮੁ ਸੋ ਅਪਾਰੁ ਸਾਰੁ
 ਦੀਨੋ ਗੁਰਿ ਰਿਦ ਧਰ ॥ ਨਲੁ ਕਵਿ ਪਾਰਸ ਪਰਸ
 ਕਚ ਕੰਚਨਾ ਹੁਇ ਦੰਦਨਾ ਸੁਬਾਸੁ ਜਾਸੁ ਸਿਮਰਤ
 ਅਨ ਤਰ ॥ ਜਾ ਕੇ ਦੇਖਤ ਦੁਆਰੇ ਕਾਮ ਕ੍ਰੋਧ ਹੀ
 ਨਿਵਾਰੇ ਜੀ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਸਤਿਗੁਰੁ
 ਸਾਚੇ ਨਾਮ ਪਰ ॥ ੩ ॥ ਰਾਜੁ ਜੋਗੁ ਤਖਤੁ ਦੀਅਨੁ
 ਗੁਰ ਰਾਮਦਾਸ ॥ ਪ੍ਰਥਮੇ ਨਾਨਕ ਚੰਦੁ ਜਗਤ
 ਭਯੋ ਆਨੰਦੁ ਤਾਰਨਿ ਮਨੁਖ, ਜਨ ਕੀਅਉ ਪ੍ਰਗਾਸ
 ॥ ਗੁਰ ਅੰਗਦ ਦੀਅਉ ਨਿਧਾਨੁ ਅਕਥ ਕਥਾ
 ਗਿਆਨੁ ਪੰਚ ਭੂਤ ਬਸਿ ਕੀਨੇ ਜਮਤ ਨ ਤ੍ਰਾਸ ॥
 ਗੁਰ ਅਮਰੁ ਗੁਰੂ ਸ੍ਰੀ ਸਤਿ ਕਲਿਜੁਗਿ ਰਾਖੀ
 ਪਤਿ ਅਘਨ ਦੇਖਤ ਗਤੁ ਚਰਨ ਕਵਲ ਜਾਸ ॥
 ਸਭ ਬਿਧਿ ਮਾਨਿਉ ਮਨੁ ਤਬ ਹੀ ਭਯਉ ਪ੍ਰਸੰਨ

is absorbed day and night in the recitation of His True Name, and never wastes His life in the slumber of ignorance. By having a glimpse of such a Guru, one gets rid of his lithargy and laziness, and such a person attains the treasure of True Name the most coveted wealth, and washes away the filth of his vicious thoughts and sinful actions by following the Guru's guidance, and gaining the true knowledge. O Brother ! How could a person, who recites Lord's True Name with love and devotion through the Guru's guidance, suffer from any afflictions or be a party to sinful actions. (1)

We could attain the fruit of our noble and truthful actions (religious worship) through the teachings of the True Guru. The Guru, in whose service all the Sidhas, munis, men and gods are engaged and seek from the Guru His Grace and with whose noble teachings, all men have meditated on the Lord's True Name, has been immersed in the worship of the Lord's True Name. O limitless Lord ! No one knows Your vastness and greatness. It is only the Guru, who has realised such a wonderful, fearless and limitless Lord. O foolish worldly men, engrossed in misgivings and dual-mindedness ! You should perform such noble actions in this life so that you are made free from worldly wrangles and the cycle of Rebirths. Let us recite Lord's True Name by following the Guru's teachings, and You will be saved from the torture of the Yama (god of death) or the cycle of births and deaths through the Guru's guidance. O foolish Man ! Try to meditate on the Lord day and night, as You could achieve all the religious knowledge through the Guru's guidance. (2)

O Guru ! I offer myself as a sacrifice to Your True Name (of the Lord) How could I sing Your praises and serve You, so as to please You? With one tongue in the mouth, I would recite Your True Name with folded hands,. Then I consider You both with body and mind as an embodiment of the Lord, as there is none else like You. You have inculcated the love of the Lord's True Name in my heart which I have endeared myself in the devotion. The poet Nal says, " O Guru ! By serving the gold stone (Pa'ras) like You, I have been converted into gold from the glass as such by reciting True Name, its fragrance like sandal wood (Chandan) is being spread to the whole world and many persons have imbibed the love of the True Lord in their company. (like the trees becoming fragrant in the vicinity of sandal wood trees). O Guru ! By having a glimpse of Your vision, we have got rid of our vices like sexual desires and anger and I offer myself as a sacrifice to the True Name of the

ਰਾਜੁ ਜੇਗੁ ਤਖਤੁ ਦੀਅਨੁ ਗੁਰ ਰਾਮਦਾਸ ॥੪॥

Lord. (True Guru). (3)

ਰਡ ॥ ਜਿਸਹਿ ਧਾਰਿਉ ਧਰਤਿ ਅਰੁ ਵਿਉਮੁ

ਅਰੁ ਪਵਣੁ ਤੇ ਨੀਰ ਸਰ ਅਵਰ ਅਨਲ ਅਨਾਦਿ

ਕੀਅਉ ॥ ਸਸਿ ਰਿਖਿ ਨਿਸਿ ਸੂਰ ਦਿਨਿ ਸੈਲ

ਤਰੂਅ ਫਲ ਫੁਲ ਦੀਅਉ ॥ ਸੁਰਿ ਨਰ ਸਪਤ

ਸਮੁਦ੍ਰ ਕਿਆ ਧਾਰਿਓ ਤ੍ਰਿਭਵਣ ਜਾਸੁ ॥ ਸੋਈ

ਏਕੁ ਨਾਮੁ ਹਰਿ ਨਾਮੁ ਸਤਿ ਪਾਇਓ ਗੁਰ ਅਮਰ

ਪ੍ਰਗਾਸੁ ॥ ੧ ॥ ੫ ॥ ਕਚਹੁ ਕੰਚਨੁ ਭਇਅਉ

ਸਬਦੁ ਗੁਰ ਸ੍ਵਣਹਿ ਸੁਣਿਓ ॥ ਬਿਖੁ ਤੇ ਅੰਮ੍ਰਿਤੁ

ਹੁਯਉ ਨਾਮੁ ਸਤਿਗੁਰ ਮੁਖਿ ਭਣਿਅਉ ॥ ਲੋਹਉ

ਹੋਯਉ ਲਾਲੁ ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦਿ ਧਾਰੈ ॥

ਪਾਹਣੁ ਮਾਣਕੁ ਕਰੈ ਗਿਆਨੁ ਗੁਰ ਕਹਿਅਉ

ਬੀਚਾਰੈ ॥ ਕਾਠਹੁ ਸ੍ਰੀਖੰਡੁ ਸਤਿਗੁਰਿ ਕੀਅਉ

ਦੁਖ ਦਰਿਦ੍ਰ ਤਿਨ ਕੇ ਗਇਅ ॥ ਸਤਿਗੁਰੁ ਚਰਨ

ਜਿਨ ਪਰਸਿਆ ਸੇ ਪਸੁ ਪਰੇਤੁ ਸੁਰਿ ਨਰ ਭਇਅ

॥ ੨ ॥ ੬ ॥ ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਧਨਹਿ

ਕਿਆ ਗਾਰਵੁ ਦਿਜਇ ॥ ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ

ਲਖ ਬਾਹੇ ਕਿਆ ਕਿਜਇ ॥ ਜਾਮਿ ਗੁਰੂ ਹੋਇ

ਵਲਿ ਗਿਆਨੁ ਅਰੁ ਧਿਆਨੁ ਅਨਨੁ ਪਰਿ ॥

ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਸਬਦੁ ਸਾਖੀ ਸੁ ਸਚਹੁ

ਘਰਿ ॥ ਜੇ ਗੁਰੂ ਗੁਰੂ ਅਹਿਨਿਸਿ ਜਪੈ ਦਾਸੁ

ਭਟੁ ਬੇਨਤਿ ਕਰੈ ॥ ਜੇ ਗੁਰੂ ਨਾਮੁ ਰਿਦ ਮਹਿ

O Guru Ram Das ! You have been bestowed with the throne of Guru Nanak, for assuming the role of the Raj Yogi (having a kingdom as a householder). At first Guru Nanak appeared like a moon on the horizon of this world, which illumined the whole world with the light of knowledge and there was joy and bliss all around for enabling them to cross this ocean of life successfully Then Guru Nanak bestowed the treasure of True Name and the knowledge about the Greatness and Vastness of the indescribable Lord (Secrets of the Lord) on Guru Angad Dev, which enabled Him to control all the five vices like sexual desires, thus he cast away all the fear complex of the Yama, the god of death. Then Guru Angad looked after the prestige and honour of Guru Amar Das in this age of Kal-Yug with His support, as such all our sins were cast away by having a glimpse of the lotus-feet of Guru Amar Das, which has been fully satisfied and pleased with You, and through His Grace and pleasure He has bestowed this throne of Raj-Yog on You.(4)

Rad : (Name of the Chhand -poetic form) O Guru Ram Das ! The True Name of the Lord, who has created this Earth, sky and (air), Wind (and function under His Will) alongwith water, fire and ocean; also who has created the moon, stars, night, sun, day and mountains and then blessed the trees with flowers and fruits; the Lord who has created all the men, gods, seven seas, and then sustained them as per His Will, such a True Name has been blessed on You by Guru Amar Das, which is known all over the Universe. (1-5)

O Guru! Whosoever has listened to Your teachings through the Guru's word, has been converted from (glass to gold) faithless to Guru-minded person. Whosoever has recited the True Name of the Lord Almighty through the Guru's guidance with his (mouth) tongue, has been filled with the nectar of True Name, ridding himself of the venom of vices. When the Guru blesses some one with His Grace and benevolence, then such a person gets converted from (iron to a jewel) a faithless person to a Guru-minded person. O Guru ! Whosoever deliberates on the Guru's Word with full concentration and faith, gets converted from a stone-hearted to a diamond. O Guru ! The persons, who were like an ordinary wood, have been converted through Your guidance (teachings) into sandal wood (from faithless to god fearing). O Guru ! Whosoever has served Your lotus-feet, has been converted from an animal to a god or from a demon to a true man. (who recites

ਧਰੈ ਸੋ ਜਨਮ ਮਰਣ ਦੁਹ ਥੇ ਰਹੈ ॥ ੩ ॥ ੭ ॥ True Name) (2-6)

ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੁ ਗੁਰੂ ਬਿਨੁ ਸਮਝ ਨ
ਆਵੈ ॥ ਗੁਰ ਬਿਨੁ ਸੁਰਤਿ ਨ ਸਿਧਿ ਗੁਰੂ ਬਿਨੁ
ਮੁਕਤਿ ਨ ਪਾਵੈ ॥ ਗੁਰੁ ਕਰੁ ਸਚੁ ਬੀਚਾਰੁ ਗੁਰੂ
ਕਰੁ ਰੇ ਮਨ ਮੇਰੇ ॥ ਗੁਰੁ ਕਰੁ ਸਬਦ ਸਪੁੰਨ
ਅਘਨ ਕਟਹਿ ਸਭ ਤੇਰੇ ॥ ਗੁਰੁ ਨਯਣਿ ਬਯਣਿ
ਗੁਰੁ ਗੁਰੁ ਕਰਹੁ ਗੁਰੂ ਸਤਿ ਕਵਿ ਨਲ ਕਹਿ ॥
ਜਿਨਿ ਗੁਰੂ ਨ ਦੇਖਿਅਉ ਨਹੁ ਕੀਅਉ ਤੇ
ਅਕਯਥ ਸੰਸਾਰ ਮਹਿ ॥ ੪ ॥ ੮ ॥ ਗੁਰੂ ਗੁਰੂ
ਗੁਰੁ ਕਰੁ ਮਨ ਮੇਰੇ ॥ ਤਾਰਣ ਤਰਣ ਸਮੁਝ
ਕਲਿਜੁਗਿ ਸੁਨਤ ਸਮਾਧਿ ਸਬਦ ਜਿਸੁ ਕੇਰੇ ॥
ਫੁਨਿ ਦੁਖਨਿ ਨਾਸੁ ਸੁਖਦਾਯਕੁ ਸੂਰਉ ਜੋ ਧਰਤ
ਪਿਆਨੁ ਬਸਤ ਤਿਹ ਨੇਰੇ ॥ ਪੂਰਉ ਪੁਰਖੁ ਰਿਵੈ
ਹਰਿ ਸਿਮਰਤ ਮੁਖੁ ਦੇਖਤ ਅਘ ਜਾਹਿ ਪਰੇਰੇ ॥
ਜਉ ਹਰਿ ਬੁਧਿ ਰਿਧਿ ਸਿਧਿ ਚਾਹਤ ਗੁਰੂ ਗੁਰੂ
ਗੁਰੁ ਕਰੁ ਮਨ ਮੇਰੇ ॥ ੫ ॥ ੯ ॥ ਗੁਰੂ ਮੁਖੁ ਦੇਖਿ
ਗੁਰੂ ਸੁਖ ਪਾਯਉ ॥ ਹੁਤੀ ਜੁ ਪਿਆਸ ਪਿਊਸ
ਪਿਵੰਨ ਕੀ ਬੰਛਤ ਸਿਧਿ ਕਉ ਬਿਧਿ ਮਿਲਾਯਉ
॥ ਪੂਰਨ ਭੋ ਮਨ ਠਉਰ ਬਸੇ ਰਸ ਬਾਸਨ ਸਿਉ
ਜੁ ਦਹੰ ਦਿਸਿ ਧਾਯਉ ॥ ਗੋਬਿੰਦ ਵਾਲੁ ਗੋਬਿੰਦ
ਪੁਰੀ ਸਮ ਜਲਨ ਤੀਰਿ ਬਿਪਾਸ ਬਨਾਯਉ ॥
ਗਾਯਉ ਦੁਖ ਦੂਰਿ ਬਰਖਨ ਕੋ ਸੁ ਗੁਰੂ ਮੁਖੁ ਦੇਖਿ

The person, who is supported by the Guru, cannot be harmed by any number of men (enemies). Whosoever has the support of the Guru, gets strengthened through the knowledge and meditation of the Lord, thus he cannot be subdued by any other person. The person, whom the Guru lends His support, gets inculcated with the love of the Lord in his heart, as such he sings the praises of the Lord through the Guru's Word. The (Bhatt) poet says, "O Guru! Whosoever has served the Guru day and night (by reciting True Name) and inculcates the love of Lord's True Name in his heart, through the Guru's teachings, rids himself from the cycle of both births and deaths." (3-7)

Without the Guru's guidance, the human being gropes in the darkness of ignorance and does not realise the truth about the Lord's secrets. No one could gain the knowledge about the Lord's secrets (His Greatness and grandeur) without the Guru's guidance and one cannot attain salvation even, without the Guru's support. O my mind ! Let us serve and meditate on the True Guru, as such contemplate on Truth through the Guru's teachings, as You will attain the Lord also through the Guru's guidance only. O Man ! Try to serve the Guru, who blesses us with the knowledge of the Lord, and casts away all our sins and sinful actions.

The poet kal says, "O Brother ! Let us always seek the Guru's help by (reciting Guru, Guru), singing the Guru's praises, as He alone could help us in attaining (Truth) True Lord, as such we should serve the Guru with the eyes (having His glimpse) by reciting His True Name with the tongue and always serve the Guru. Infact, the person without the perception of the Lord (glimpse) or without following the teachings of the Guru, would be wasting his life in this world. (4-8)

O my mind ! Let us repeat the Name of the Guru always, (serve the Guru all the time) who helps us to cross this ocean of life successfully in this age of KalYug, and by listening to and reciting the Guru's Word, one gets immersed in the meditation of Lord. Then one gets imbued with the love of the True Guru, who like a warrior destroys our sufferings and brings joy and comforts of life by meditating on Him and perceiving Him as close by. The perfect Guru inculcates the love of the Lord in His heart, and by perceiving whose glimpse we could cast away all our sins. O my mind ! Repeat the name of the Guru always if you want to develop wisdom and all the occult powers (like Ridhis and Sidhis) . (5 - 9)

We have attained the bliss of life by meeting the Guru

ਗੁਰੂ ਸੁਖ ਪਾਯਉ ॥ ੬ ॥ ੧੦ ॥ ਸਮਰਥ ਗੁਰੂ
ਸਿਰਿ ਹਥ ਧਰਉ ॥ ਗੁਰਿ ਕੀਨੀ ਕ੍ਰਿਪਾ ਹਰਿ
ਨਾਮੁ ਦੀਅਉ ਜਿਸੁ ਦੇਖਿ ਚਰੰਨ ਅਘੰਨ ਹਰਉ
॥ ਨਿਸਿ ਬਾਸੁਰ ਏਕ ਸਮਾਨ ਧਿਆਨ ਸੁ ਨਾਮ
ਸੁਨੇ ਸੁਤੁ ਭਾਨ ਡਰਉ ॥ ਭਨਿ ਦਾਸ ਸੁ ਆਸ
ਜਗਤੁ ਗੁਰੂ ਕੀ ਪਾਰਸੁ ਭੇਟਿ ਪਰਸੁ ਕਰਉ ॥
ਰਾਮਦਾਸੁ ਗੁਰੂ ਹਰਿ ਸਤਿ ਕੀਯਉ ਸਮਰਥ ਗੁਰੂ
ਸਿਰਿ ਹਥ ਧਰਉ ॥ ੭ ॥ ੧੧ ॥ ਅਬ ਰਾਖਉ
ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ ॥ ਜੈਸੀ ਰਾਖੀ ਲਾਜ ਭਗਤ
ਪ੍ਰਹਿਲਾਦ ਕੀ ਹਰਨਾਖਸ ਫਾਰੇ ਕਰ ਆਜ ॥
ਫੁਨਿ ਦ੍ਰੋਪਤੀ ਲਾਜ ਰਖੀ ਹਰਿ ਪ੍ਰਭ ਜੀ ਛੀਨਤ
ਬਸਤ੍ਰ ਦੀਨ ਬਹੁ ਸਾਜ ॥ ਸੋਦਾਮਾ ਅਪਦਾ ਤੇ
ਰਾਖਿਆ ਗਨਿਕਾ ਪੜ੍ਹਤੁ ਪੂਰੇ ਤਿਹ ਕਾਜ ॥ ਸ੍ਰੀ
ਸਤਿਗੁਰ ਸੁਪ੍ਰਸੰਨ ਕਲਜੁਗ ਹੋਇ ਰਾਖਹੁ ਦਾਸ
ਭਾਟ ਕੀ ਲਾਜ ॥ ੮ ॥ ੧੨ ॥ ਝੋਲਨਾ ॥ ਗੁਰੂ
ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਪ੍ਰਾਨੀਅਹੁ ॥ ਸਬਦੁ
ਹਰਿ ਹਰਿ ਜਪੈ ਨਾਮੁ ਨਵ ਨਿਧਿ ਅਪੈ ਰਸਨਿ
ਅਹਿਨਿਸਿ ਰਸੈ ਸਤਿ ਕਰਿ ਜਾਨੀਅਹੁ ॥ ਫੁਨਿ
ਪ੍ਰੇਮ ਰੰਗ ਪਾਈਐ ਗੁਰਮੁਖਹਿ ਧਿਆਈਐ ਅੰਨ
ਮਾਰਗ ਤਜਹੁ ਭਜਹੁ ਹਰਿ ਗਾਨੀਅਹੁ ॥ ਬਚਨ
ਗੁਰ ਰਿਦਿ ਧਰਹੁ ਪੰਚ ਭੂ ਬਸਿ ਕਰਹੁ ਜਨਮੁ
ਕੁਲ ਉਧਰਹੁ ਦੁਰਿ ਹਰਿ ਮਾਨੀਅਹੁ ॥ ਜਉ ਤ

and having a glimpse of His enlightened personality and we have satiated our thirst for the nectar of True Name by meeting You through the Grace of the Lord, having met our cherished (goal) desire. The mind, which was wandering in all the four directions earlier, engrossed in the vicious and sinful actions, has now stabilised in the True Name of the Lord alone. The poet Jalan says, "The city of Goindwal has been estabilised by Guru Amar Das on the banks of river Beas, like Gobindpuri, the abode of the Lord. "We have got rid of all the afflictions of a long time (many years) and have attained the bliss of life by meeting the Guru. (6 - 10)

O Guru (Guru Ram Das) ! The Guru Almighty, Guru Amar Das has lent His support to You (has placed His supporting Hand on Your head) The Guru, through His Grace and benevolence has bestowed the True Name of the Lord on us (on You and the sikhs) which has helped us to dispel all our sins (by meeting the Guru). by perceiving the lotus-feet of Guru- Ram Das. The Guru is always immersed in the meditation of the True Lord (during day and night) all the time and even Dharam Raj, the son of sun, is scared of the Name of the Great Guru, by listening to it. The slave Bhat says, " I am fully convinced that the golden touch of Guru Amar Das has converted You also into a gold stone (Pa'ras)".

O Guru Ram Das ! By placing His benign and supporting Hand on Your head, Guru Amar Das has enabled You to realise the secrets and attain the Lord-Almighty. (7 - 11)

O Guru (Lord) ! May You protect the honour of this slave Bhat also just as You protected Your saint Prahlaad by killing Hamakush (by opening His stomach) with Your nails. O Guru, a personification of the Lord ! Just as You had protected the honour of Dropadi while she was being disrobed (by Dhuryodan) to undress her by providing unending cover (robes). Even Sudhama was protected and helped against abject poverty (by building palatial building) and Ganka (prostitute) was bestowed with salvation by teaching the parrot to say 'Ram' and all her desires were fulfilled. O Guru! May You, through Your Grace and benevolence (pleasure), save this follower, Bhat and protect my honour in this age of Kalyug. (8-12)

O human beings ! Let us always remember the Lord by repeating Guru, Guru. Let us take it for granted as Truth that the True Guru Himself always recites the True Name, and helps His followers as well to inculcate the love of the True Name (of the Lord) in their hearts and are always imbued with the love of the Lord day and night, through the help of Guru-

ਸਭ ਸੁਖ ਇਤ ਉਤ ਤੁਮ ਬੰਛਵਹੁ ਗੁਰੂ ਗੁਰੂ
ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਪਾਨੀਅਹੁ ॥ ੧ ॥ ੧੩ ॥

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪਿ ਸਤਿ ਕਰਿ ॥

ਅਗਮ ਗੁਨ ਜਾਨੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਧਰਹੁ

ਧਾਨੁ ਅਹਿਨਿਸਿ ਕਰਹੁ ਬਚਨ ਗੁਰ ਰਿਏ ਧਰਿ

॥ ਫੁਨਿ ਗੁਰੂ ਜਲ ਬਿਮਲ ਅਥਾਹ ਮਜਨੁ ਕਰਹੁ

ਸੰਤ ਗੁਰਸਿਖ ਤਰਹੁ ਨਾਮ ਸਚ ਰੰਗ ਸਰਿ ॥

ਸਦਾ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ਨਿਰਭਉ ਜਪੈ ਪ੍ਰੇਮ ਗੁਰ

ਸਬਦ ਰਸਿ ਕਰਤ ਦ੍ਰਿੜੁ ਭਗਤਿ ਹਰਿ ॥ ਮੁਗਧ

ਮਨ ਕ੍ਰਮੁ ਤਜਹੁ ਨਾਮੁ ਗੁਰਮੁਖਿ ਭਜਹੁ ਗੁਰੂ

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਸਤਿ ਕਰਿ ॥ ੨ ॥

੧੪ ॥ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਕਰਹੁ ਗੁਰੂ ਹਰਿ ਪਾਈਐ

॥ ਉਦਧਿ ਗੁਰੁ ਗਹਿਰ ਗੰਭੀਰ ਬੇਅੰਤੁ ਹਰਿ

ਨਾਮ ਨਗਾ ਹੀਰ ਮਣਿ ਮਿਲਤ ਲਿਵ ਲਾਈਐ ॥

ਫੁਨਿ ਗੁਰੂ ਪਰਮਲ ਸਰਸ ਕਰਤ ਕੰਚਨੁ ਪਰਸ

ਮੈਲੁ ਦੁਰਮਤਿ ਹਿਰਤ ਸਬਦਿ ਗੁਰੁ ਧਾਈਐ ॥

ਅੰਮ੍ਰਿਤ ਪਰਵਾਹ ਛੁਟਕੰਤ ਸਦ ਧਾਰਿ ਜਿਸੁ ਗੁਨ

ਗੁਰ ਬਿਮਲ ਸਰ ਸੰਤ ਸਿਖ ਨਾਈਐ ॥ ਨਾਮੁ

ਨਿਰਬਾਣੁ ਨਿਧਾਨੁ ਹਰਿ ਉਰਿ ਧਰਹੁ ਗੁਰੂ ਗੁਰੂ

ਗੁਰੂ ਕਰਹੁ ਗੁਰੂ ਹਰਿ ਪਾਈਐ ॥ ੩ ॥ ੧੫ ॥

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਮੰਨ ਰੇ ॥ ਜਾ ਕੀ

ਸੇਵ ਸਿਵ ਸਿਧ ਸਾਧਿਕ ਸੁਰ ਅਸੁਰ ਗਣ ਤਰਹਿ

minded persons. The True Name of the Lord, in whose love and remembrance (worship) we could enjoy the eternal bliss-forgetting all other paths and modes of worship, let us recite the True Name alone.

O Brother ! Let us inculcate the love of the Guru's Word in our hearts, by over coming the five vices like sexual desires and enable the whole family (clan) to lead a successful life (in this world), thus being received with honour in the Lord's Presence. (at the doors of the Lord). In case, you want to enjoy the eternal bliss in this world and hereafter (in the next world) you should always remember (the Name of) the Guru, by reciting True Name of the Lord all the time. (1 - 13)

O Brother ! Let us recite the True Name of the Guru always by repeating the word "Guru" all the time, with full faith and concentration. Let us always meditate on the Guru, the personification of the Lord by inculcating the love of the Guru's Word in our hearts, day and night, as the Guru is the treasure of virtues.

O Guru's followers ! When you are imbued with the love of the True Guru, (by having a bath in the tank of the Guru, an embodiment of peace) an embodiment of True Name you could cross the ocean of life successfully. The fearless Guru, a personification of the Lord, with enmity towards none, always recite Lord's True Name, and by imbibing love in the Guru's Word, they always enjoy the bliss of worshipping the True Lord, by inculcating it in their heart. O foolish mind ! Let us recite the Lord's True Name in the company of Guru-minded persons, by ridding ourselves of all doubts and dual-mindedness, thus worshipping the Guru all the time. (by repeating the word Guru). (2-14)

O Brother ! We could attain the True Lord by reciting True Name (of the Guru) with body and mind, who is worth worshipping. The Guru is deep and peaceful like the vast and deep ocean which is steady and serene and we could attain the jewel and (diamond) rubies of True Name, by developing the love of the limitless Lord, in our hearts. The Guru is like the gold stone or sandal wood, and converts (iron into gold or ordinary wood into sandal wood) ordinary beings into noble beings like gods, full of virtues, by His company. By reciting the Lord's True Name through the Guru's Word we could cast away the filth and vicious thoughts of the mind. The Sikhs of the Guru, by having a bath in the tank of knowledge and Guru's teachings, could be converted into saints, as there is a continuous flow of the nectar of True Name in the form of

ਤੇਤੀਸ ਗੁਰ ਬਚਨ ਸੁਣਿ ਕੰਨ ਰੇ ॥ ਫੁਨਿ ਤਰਹਿ
ਤੇ ਸੰਤ ਹਿਤ ਭਗਤ ਗੁਰ ਗੁਰ ਕਰਹਿ ਤਰਿਓ
ਪ੍ਰਹਲਾਦੁ ਗੁਰ ਮਿਲਤ ਮੁਨਿ ਜੰਨ ਰੇ ॥ ਤਰਹਿ
ਨਾਰਦਾਦਿ ਸਨਕਾਦਿ ਹਰਿ ਗੁਰਮੁਖਿ ਤਰਹਿ
ਇਕ ਨਾਮ ਲਗਿ ਤਜਹੁ ਰਸ ਅੰਨ ਰੇ ॥ ਦਾਸੁ
ਬੇਨਤਿ ਕਹੈ ਨਾਮੁ ਗੁਰਮੁਖਿ ਲਹੈ ਗੁਰੁ ਗੁਰੁ
ਗੁਰੁ ਗੁਰੁ ਜਪੁ ਮੰਨ ਰੇ ॥ ੪ ॥ ੧੬ ॥ ੨੯ ॥
ਸਿਰੀ ਗੁਰੁ ਸਾਹਿਬੁ ਸਭ ਊਪਰਿ ॥ ਕਰੀ ਕ੍ਰਿਪਾ
ਸਤਜੁਗਿ ਜਿਨਿ ਧੂਪਰਿ ॥ ਸ੍ਰੀ ਪ੍ਰਹਲਾਦ ਭਗਤ
ਉਧਰੀਅੰ ॥ ਹਸੁ ਕਮਲ ਮਾਥੇ ਪਰ ਧਰੀਅੰ ॥
ਅਲਖ ਰੂਪ ਜੀਅ ਲਖੁ ਨ ਜਾਈ ॥ ਸਾਧਿਕ
ਸਿਧ ਸਗਲ ਸਰਣਾਈ ॥ ਗੁਰ ਕੇ ਬਚਨ ਸਤਿ
ਜੀਅ ਧਾਰਹੁ ॥ ਮਾਣਸ ਜਨਮੁ ਦੇਹ ਨਿਸ਼ਾਰਹੁ ॥
ਗੁਰੁ ਜਹਾਜੁ ਖੇਵਟੁ ਗੁਰੁ ਗੁਰ ਬਿਨੁ ਤਰਿਆ ਨ
ਕੋਇ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਪਾਈਐ ਗੁਰ ਬਿਨੁ
ਮੁਕਤਿ ਨ ਹੋਇ ॥ ਗੁਰੁ ਨਾਨਕੁ ਨਿਕਟਿ ਬਸੈ
ਬਨਵਾਰੀ ॥ ਤਿਨਿ ਲਹਣਾ ਥਾਪਿ ਜੋਤਿ ਜਗਿ
ਧਾਰੀ ॥ ਲਹਣੈ ਪੰਥੁ ਧਰਮ ਕਾ ਕੀਆ ॥
ਅਮਰਦਾਸ ਭਲੇ ਕਉ ਦੀਆ ॥ ਤਿਨਿ ਸ੍ਰੀ
ਰਾਮਦਾਸੁ ਸੋਢੀ ਬਿਰੁ ਬਪੁਉ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਅਖੈ ਨਿਧਿ ਅਪੁਉ ॥ ਅਪੁਉ ਹਰਿ ਨਾਮੁ ਅਖੈ
ਨਿਧਿ ਚਹੁ ਜੁਗਿ ਗੁਰ ਸੇਵਾ ਕਰਿ ਫਲੁ ਲਹੀਅੰ

(Kirtan and discourses) singing of the Lord's praises in the court of Guru Ram Das, like the holy waters. Thus we could attain the True Lord by inculcating the treasure of True Name of the perfect Lord in our hearts, and by reciting the Guru's Word with (body and mind) love and devotion all the time. (3-15)

O my mind ! Let us always recite the True Name of the Lord by repeating the Word 'Guru' with love and devotion. (with body and soul). By serving such a Great Guru, all the sidhas, mendicants, gods like Shiva and the thirty three crores of gods including the demons, all have attained salvation by listening to the Guru's Word with their ears. Then all those persons, who recite the True Name by repeating the Word Guru in the company of holy saints have all crossed this ocean of life successfully including Prahlad, who followed the advice of Narad and developed love of the Lord. By meeting the Guru, all sidhas like Narad and Sankad, sons of the god Brahma (Sanak, Sanandan) have attained salvation by reciting the True Name of the Lord. So let us always get immersed in reciting True Name by forsaking all other worldly pleasures (like dainty foods) The slave Bhat says, "Let us always repeat the word "Guru" all the time with body and mind (with love and devotion) in the company of the Guru, so as to be able to cross this ocean of life successfully. (4 - 16 - 29)

The Guru, who had blessed the saint Dhruv during the age of SatYug is the greatest of all and by whose support by placing His supporting lotus hand on the head of Prahlad) to the saint Prahlad, he had also been enabled to cross this ocean (of life) successfully. The human beings, without the helping hand of the Guru cannot attain (perceive) the True Lord, who is limitless and beyond our reach, in whose service and refuge all the sidhas and mendicants have sought the Lord's support. O Brother ! Let us take the guidance of the Guru's Word by considering it as the real Truth in the world, and inculcate it in our hearts. Then the Guru would enable all human beings to attain salvation in this life itself, as the Guru possesses the ship of safety in the form of True Name without whose support no one has ever crossed this ocean of life. It is through the Guru's Grace alone that we could attain the True Lord, and no one could attain salvation without the Guru's guidance and support. The True Master of the whole Universe abides in the heart of (very close to) Guru Nanak, who passed on the light of Lord's knowledge to Lehna, by anointing Him as Guru Angad, to continue His work of propagating Lord's True Name in the

॥ ਬੰਦਹਿ ਜੋ ਚਰਣ ਸਰਣਿ ਸੁਖੁ ਪਾਵਹਿ
ਪਰਮਾਨੰਦ ਗੁਰਮੁਖਿ ਕਹੀਐ ॥ ਪਰਤਖਿ ਦੇਹ
ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਆਦਿ ਰੂਪਿ ਪੋਖਣ ਭਰਣੈ ॥

ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ
ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੈ ॥ ੧ ॥ ਜਿਹ ਅੰਮ੍ਰਿਤ

ਬਚਨ ਬਾਣੀ ਸਾਧੂ ਜਨ ਜਪਹਿ ਕਰਿ ਬਿਚਿਤਿ
ਚਾਓ ॥ ਆਨੰਦੁ ਨਿਤ ਮੰਗਲੁ ਗੁਰ ਦਰਸਨੁ

ਸਫਲੁ ਸੰਸਾਰਿ ॥ ਸੰਸਾਰਿ ਸਫਲੁ ਗੰਗਾ ਗੁਰ
ਦਰਸਨੁ ਪਰਸਨ ਪਰਮ ਪਵਿਤ੍ਰੁ ਗਤੇ ॥ ਜੀਤਹਿ

ਜਮ ਲੋਕੁ ਪਤਿਤ ਜੋ ਪ੍ਰਾਣੀ ਹਰਿ ਜਨ ਸਿਵ ਗੁਰ
ਗਾਨਿ ਰਤੇ ॥ ਰਘੁਬੀਸਿ ਤਿਲਕੁ ਸੁੰਦਰੁ ਦਸਰਥ

ਘਰਿ ਮੁਨਿ ਬੰਢਹਿ ਜਾ ਕੀ ਸਰਣੈ ॥ ਸਤਿਗੁਰੁ
ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸੁ

ਤਾਰਣ ਤਰਣੈ ॥ ੨ ॥ ਸੰਸਾਰੁ ਅਗਮ ਸਾਗਰੁ
ਤੁਲਹਾ ਹਰਿ ਨਾਮੁ ਗੁਰੂ ਮੁਖਿ ਪਾਯਾ ॥ ਜਗਿ

ਜਨਮ ਮਰਣੁ ਭਗਾਇਹ ਆਈ ਹੀਐ ਪਰਤੀਤਿ
॥ ਪਰਤੀਤਿ ਹੀਐ ਆਈ ਜਿਨ ਜਨ ਕੈ ਤਿਨ

ਕਉ ਪਦਵੀ ਉਚ ਭਈ ॥ ਤਜਿ ਮਾਇਆ ਮੋਹੁ
ਲੋਭੁ ਅਰੁ ਲਾਲਚੁ ਕਾਮ ਕ੍ਰੋਧ ਕੀ ਬ੍ਰਿਥਾ ਗਈ ॥

ਅਵਲੋਕਾ ਬ੍ਰਹਮੁ ਭਰਮਾ ਸਭੁ ਛੁਟਕਾ ਦਿਬ,
ਦ੍ਰਿਸ਼੍ਟਿ ਕਾਰਣ ਕਰਣੈ ॥ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ

ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੈ

world. Lehna (Guru Angad) then propagated the path of True religion in the world and passed it on to Guru Amar Das Bhalla to continue His mission. Guru Amar Das then appointed Guru Ram Das Sodhi in His place to continue the same mission, by bestowing on Him the treasure of True Name of the Lord, which is (indestructible) everlasting.

The Guru has propagated the True Name, which is never perishable, and had attained the same by serving the previous Guru (Guru Amar Das) as a reward for His service. The persons, who take refuge at the lotus-feet of the Guru and salute Him, always enjoy the bliss of life, thus attaining the state of bliss and equipoise through the Guru's guidance. Guru Ram Das, my master, is a personification of the True Lord, who is the fountain-head of all comforts and bliss of life. Let us serve the Guru, Guru Ram Das, whose Greatness is beyond description, being beyond our comprehension, and seek His support (of His lotus feet) as He is the only ship of safety in this world, granting us salvation. (1)

The (Guru's) Words of Guru Ram Das and True Name of the Lord bestowed by Him are recited by the Sikhs (followers) with love and devotion and His glimpse blesses us with the eternal bliss and success in this world. The Bhat (poet) Ganga says, that the glimpse of the Guru (brings) leads us to a successful life, which bestows salvation, the greatest and purest state of mind on the human beings. The persons, who follow the Guru's guidance, who is imbued with the love of the Lord, who were sinners earlier, have been enabled (by the Guru) to win over the abode of the god of death even, through the knowledge of the Guru. The Guru (Guru Ram Das) is a personification of the great and beautiful Ram Chand, born in the (house) family of Raja Dasrath, belonging to the family of Raghavas, whose support all the great Munis and mendicants seek always. Let us, therefore, serve the Guru, Guru Ram Das, who is perfect in all respects and whose greatness is beyond description and who enables us to (swim across) cross this ocean of life successfully. (being the ship of safety). (2)

This world is like a vast ocean, whereas the Lord's True Name is the raft to cross such an ocean successfully, which could be gained through the Guru's teachings alone. One is convinced in one's mind that one could cast away the cycle of births and deaths through the Guru's guidance, and such persons, who have full faith in the Guru, have attained the greatest status and position of 'Equipoise', thus attaining salvation. Such persons have got rid of their love for worldly

॥ ੩ ॥ ਪਰਤਾਪੁ ਸਦਾ ਗੁਰ ਕਾ ਘਟਿ ਘਟਿ
ਪਰਗਾਸੁ ਭਯਾ ਜਸੁ ਜਨ ਕੈ ॥ ਇਕਿ ਪੜਹਿ
ਸੁਣਹਿ ਗਾਵਹਿ ਪਰਭਾਤਿਹਿ ਕਰਹਿ ਇਸ੍ਰਾਨੁ ॥
ਇਸ੍ਰਾਨੁ ਕਰਹਿ ਪਰਭਾਤਿ ਸੁਧ ਮਨਿ ਗੁਰ ਪੂਜਾ
ਬਿਧਿ ਸਹਿਤ ਕਰੰ ॥ ਕੰਚਨੁ ਤਨੁ ਹੋਇ ਪਰਸਿ
ਪਾਰਸ ਕਉ ਜੋਤਿ ਸਰੂਪੀ ਧਾਨੁ ਧਰੰ ॥ ਜਗਜੀਵਨੁ
ਜਗੰਨਾਥੁ ਜਲ ਬਲ ਮਹਿ ਰਹਿਆ ਪੂਰਿ ਬਹੁ
ਬਿਧਿ ਬਰਨੰ ॥ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ
ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੰ ॥ ੪ ॥
ਜਿਨਹੁ ਬਾਤ ਨਿਸ਼ਲ ਧੂਮ ਜਾਨੀ ਤੇਈ ਜੀਵ
ਕਾਲ ਤੇ ਬਚਾ ॥ ਤਿਨ੍ ਤਰਿਓ ਸਮੁਦ੍ਰੁ ਰੁਦ੍ਰ ਖਿਨ
ਇਕ ਮਹਿ ਜਲਹਰ ਬਿੰਬ ਜੁਗਤਿ ਜਗੁ ਰਚਾ ॥
ਕੁੰਡਲਨੀ ਸੁਰਝੀ ਸਤਸੰਗਤਿ ਪਰਮਾਨੰਦ ਗੁਰੁ
ਮੁਖਿ ਮਚਾ ॥ ਸਿਰੀ ਗੁਰੁ ਸਾਹਿਬੁ ਸਭ ਊਪਰਿ
ਮਨ ਬਚ ਕ੍ਰੋਮ ਸੇਵੀਐ ਸਚਾ ॥ ੫ ॥ ਵਾਹਿਗੁਰੁ
ਵਾਹਿਗੁਰੁ ਵਾਹਿਗੁਰੁ ਵਾਹਿ ਜੀਉ ॥ ਕਵਲ ਨੈਨ
ਮਧੁਰ ਬੈਨ ਕੋਟਿ ਸੈਨ ਸੰਗ ਸੋਭ ਕਹਤ ਮਾ ਜਸੋਦ
ਜਿਸਹਿ ਦਹੀ ਭਾਤੁ ਖਾਹਿ ਜੀਉ ॥ ਦੇਖਿ ਰੂਪੁ
ਅਤਿ ਅਨੂਪੁ ਮੋਹ ਮਹਾ ਮਗ ਭਈ ਕਿੰਕਨੀ ਸਬਦ
ਝਨਤਕਾਰ ਖੇਲੁ ਪਾਹਿ ਜੀਉ ॥ ਕਾਲ ਕਲਮ
ਹੁਕਮੁ ਹਾਥਿ ਕਹਹੁ ਕਉਨੁ ਮੋਟਿ ਸਕੈ ਈਸੁ ਬੰਮੁ
ਗਾਨੁ ਧਾਨੁ ਧਰਤ ਹੀਐ ਚਾਹਿ ਜੀਉ ॥ ਸਤਿ

falsehood and attachment including the greed for more worldly possessions, by casting away the vices like sexual desires and anger. They have got rid of all their doubts and dual mindedness by perceiving the vision of the True Lord, (with their far-sightedness), who is omni-potent to fulfil all their desires. Let us serve the lotus-feet of Guru Ramdas, who is beyond description and our comprehension, as He alone could provide us with the ship of safety (through Guru's Word) for crossing this ocean of life successfully. (3)

The Greatness of the Guru has enlightened the heart of all persons, who sing His praises always. Some people get up in the early hours of the morning and after taking a bath read, listen to and sing the praises of the Guru. Such persons purify their hearts after taking bath and then worship the Guru by reciting True Name. By meeting the Guru, they get converted into gold stone by the golden touch of the Guru and then meditate on the True Lord, an embodiment of light and knowledge. The True Master and Creator of the Universe, who pervades in equal measure, all the lands and oceans is then described by the learned people in various forms as He is limitless. Let us serve the True Guru (Guru Ram Das), who is like the ship of safety for helping us to cross this ocean of life successfully, and whose praises are beyond description and who is worth worshipping. (4)

The persons, who have realised the Truth like Dhruv for controlling this mind and attaining stability of mind, have saved themselves from the onslaughts of the god of death, having understood that this world and worldly attachments are all false and transient. They have been able to cross this tortuous ocean of life in a moment, as they have realised the temporary nature of this world like the water bubble, which finally mingles with the water, similarly this world is only an embodiment of the True Lord and merges with Him. Such persons, who were engrossed in worldly pleasures and possessions like a knot (of Kundalini) have finally realised the Truth in the company of holy saints (by opening this knot) and have finally enjoyed the bliss of life by attaining the nectar of True Name through the Guru's guidance. Let us, therefore, serve the True Guru, who is the greatest of all, with body and mind (with love and devotion). (5)

O Guru! You are truly wonderful, being a personification of the Lord Himself, and have appeared throughout the ages (four) as an incarnation of the True Lord. O Lord ! In the age of Doapar, You appeared in the form of Krishna, with lotus

ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ
ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ ॥

੧ ॥ ੬ ॥ ਰਾਮ ਨਾਮ ਪਰਮ ਧਾਮ ਸੁਧ ਬੁਧ

ਨਿਰੀਕਾਰ ਬੇਸੁਮਾਰ ਸਰਬਰ ਕਉ ਕਾਹਿ ਜੀਉ

॥ ਸੁਖਰ ਚਿਤ ਭਗਤ ਹਿਤ ਭੇਖੁ ਧਰਿਓ

ਹਰਨਾਖਸੁ ਹਰਿਓ ਨਖ ਬਿਦਾਰਿ ਜੀਉ ॥ ਸੰਖ

ਚਕ੍ਰ ਗਦਾ ਪਦਮ ਆਪਿ ਆਪੁ ਕੀਓ ਛਦਮ

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਲਖੈ ਕਉਨੁ ਤਾਹਿ ਜੀਉ

॥ ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ

ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ

॥ ੨ ॥ ੭ ॥ ਪੀਤ ਬਸਨ ਕੁੰਦ ਦਸਨ ਪ੍ਰਿਆ

ਸਹਿਤ ਕੰਠ ਮਾਲ ਮੁਕਟੁ ਸੀਸਿ ਮੋਰ ਪੰਖ ਚਾਹਿ

ਜੀਉ ॥ ਬੇਵਜੀਰ ਬਡੇ ਧੀਰ ਧਰਮ ਅੰਗ ਅਲਖ

ਅਗਮ ਖੇਲੁ ਕੀਆ ਆਪਣੈ ਉਛਾਹਿ ਜੀਉ ॥

ਅਕਥ ਕਥਾ ਕਥੀ ਨ ਜਾਇ ਤੀਨਿ ਲੋਕ ਰਹਿਆ

ਸਮਾਇ ਸੁਤਹ ਸਿਧ ਰੂਪੁ ਧਰਿਓ ਸਾਹਨ ਕੈ ਸਾਹਿ

ਜੀਉ ॥ ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ

ਸਦਾ ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ

ਜੀਉ ॥ ੩ ॥ ੮ ॥ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ

ਗੁਬੰਦ ਜੀਉ ॥ ਬਲਿਹਿ ਛਲਨ ਸਬਲ ਮਲਨ

ਭਗਿ ਛਲਨ ਕਾਨ੍ਹ ਕੁਅਰ ਨਿਹਕਲੰਕ ਬਸੀ ਡੰਕ

ਚੜ੍ਹ ਦਲ ਰਵਿੰਦ ਜੀਉ ॥ ਰਾਮ ਰਵਣ ਦੁਰਤ

like eyes and sweet words alongwith many milk maids, enamoured by Your presence and Your mother Jasodha offering You with love curd and rice as food to partake. Your mother was always enamoured by Your lovable and charming face, as Your acts of fun and frolic were really wonderful and enticing, with Your foot making a thunderous noise all around. O Lord! You are an embodiment of the god of death with Your Will as supreme so how could anyone refuse to accept Your dictates? As such Shiva and Brahma, the gods, were always meditating on You with their knowledge and were concentrating on You alone. O Guru! During all the three ages (past, present and future) You are ever-existent (being imperishable) being True all the time, with a wonderful appearance during the four ages (Sat Yug, Treta, Doapar and KalYug) and being omni-present with Your wonderous acts. (of creation and destruction). (1- 6)

The Lord's True Name, who is pervading all the beings equally, is our greatest support and mainstay in life. Whom else could we equate with You, O Lord ! You are limitless, and an embodiment of wisdom and perfection in this world !

O Lord ! You have torn open the stomach of the demon, Harnakush with Your nails, when You transformed Yourself into the form of half lion and half man (Narsing) to protect the honour of Your saint, Prahlad. Who could really understand the secret of Your Creation of this Universe, which is an embodiment of Your form only, as You are capable of taking any form armed with Sankh, Chakar, Gaba or Padam; and deceiving the world, You took the form of fifty-two incarnations? O Guru ! During all the three ages (past, present and future) You are ever-existent (being imperishable) being True all the time, and with a wonderful appearance, during the four ages performed various wonderous acts, as a wonderful Guru, the personification of the Lord. (2 -7)

O Guru ! You have established Yourself like Krishna alongwith many beloved (sikhs) followers with saffron clothes and shining teeth with a rosary (necklace) around Your neck, thus getting praised and proclaimed like the incarnation of Vishnu astride Garuda (bird) wearing a crown of peacock's.

Without any wise minister to give You advice and with great compassion You are taking the side of religious persons. O Guru Lord ! You have created this Universe through Your pleasure, being indescribable and beyond our comprehension. You are pervading all the three ages, which is beyond any description. O Guru, the king of kings ! You have appeared as

ਦਵਣ ਸਕਲ ਭਵਣ ਕੁਸਲ ਕਰਣ ਸਰਬ ਭੂਤ
ਆਪਿ ਹੀ ਦੇਵਾਧਿ ਦੇਵ ਸਰਸ ਮੁਖ ਫਨਿੰਦ ਜੀਉ
॥ ਜਰਮ ਕਰਮ ਮਛ ਕਛ ਹੁਅ ਬਰਾਹ ਜਮੁਨਾ
ਕੈ ਕੂਲਿ ਖੇਲੁ ਖੇਲਿਓ ਜਿਨਿ ਗਿੰਦ ਜੀਉ ॥
ਨਾਮੁ ਸਾਰੁ ਹੀਏ ਧਾਰੁ ਤਜੁ ਬਿਕਾਰੁ ਮਨ ਗਯੰਦ
ਸਤਿਗੁਰੁ ਸਤਿਗੁਰੁ ਸਤਿਗੁਰੁ ਗੁਬੰਦ ਜੀਉ ॥
੪ ॥ ੯ ॥ ਸਿਰੀ ਗੁਰੁ ਸਿਰੀ ਗੁਰੁ ਸਿਰੀ ਗੁਰੁ
ਸਤਿ ਜੀਉ ॥ ਗੁਰ ਕਹਿਆ ਮਾਨੁ ਨਿਜ ਨਿਧਾਨੁ
ਸਚੁ ਜਾਨੁ ਮੰਤ੍ਰੁ ਇਹੈ ਨਿਸਿ ਬਾਸੁਰ ਹੋਇ ਕਲਾਨੁ
ਲਹਹਿ ਪਰਮ ਗਤਿ ਜੀਉ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
ਮੋਹੁ ਜਣ ਜਣ ਸਿਉ ਛਾਡੁ ਧੋਹੁ ਹਉਮੈ ਕਾ ਫੰਧੁ
ਕਾਟੁ ਸਾਧਸੰਗਿ ਗਤਿ ਜੀਉ ॥ ਦੇਹ ਗੇਹੁ ਤ੍ਰਿਅ
ਸਨੇਹੁ ਚਿਤ ਬਿਲਾਸੁ ਜਗਤ ਏਹੁ ਚਰਨ ਕਮਲ
ਸਦਾ ਸੇਉ ਦ੍ਰਿੜਤਾ ਕਰੁ ਮਤਿ ਜੀਉ ॥ ਨਾਮੁ
ਸਾਰੁ ਹੀਏ ਧਾਰੁ ਤਜੁ ਬਿਕਾਰੁ ਮਨ ਗਯੰਦ ਸਿਰੀ
ਗੁਰੁ ਸਿਰੀ ਗੁਰੁ ਸਿਰੀ ਗੁਰੁ ਸਤਿ ਜੀਉ ॥ ੫ ॥
੧੦ ॥ ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੁ
ਤੇਰਾ ਸਭੁ ਸਦਕਾ ॥ ਨਿਰੰਕਾਰੁ ਪ੍ਰਭੁ ਸਦਾ
ਸਲਾਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋਊ ਤੂ ਕਦ ਕਾ ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਿਰੇ ਤੈ ਅਗਨਤ ਤਿਨ ਕਉ
ਮੋਹੁ ਭਯਾ ਮਨ ਮਦ ਕਾ ॥ ਚਵਰਾਸੀਹ ਲਖ
ਜੋਨਿ ਉਪਾਈ ਰਿਜਰੁ ਦੀਆ ਸਭ ਹੂ ਕਉ ਤਦ

an incarnation of the Lord in the state of equipoise (effortlessly). O Guru ! During all the three ages, You are ever-existent, being imperishable and with a wonderful appearance during all the four ages (Yugas), being immortal and omni-present You have enacted Your wondrous acts of creation and destruction. (3-8)

O Guru ! You are pervading all the three ages as an embodiment of the True Lord. You have surmounted Raja Bal in the forms of fifty-two incarnations and having killed the demons also in the company of Raja Bal, You have rewarded Your saints with their cherished desires. You have been called the beloved son Krishna of Devki and Jasodha and will be taking the form of Nehkalank as an incarnation of the Lord. Now with beat of drums, You will appear with Your army of men in the town of sambhal and will appear as the god of sun and moon alongwith their (Para) supporters. O Guru ! You are like Lord Ram, for ridding us of our sins and bestowing all comforts and joy to all the people and appearing like the god of gods while the python with thousand fangs (mouths) sings Your praises all the time. O Guru ! You have (appeared) taken birth as a big fish and performed, many wonderful deeds (Machh Kachh) and played the game of the ball on the banks of the river Jamuna. The poet (bhatt) Gaend says, "O Brother! Try to rid yourself of all the vices by inculcating True Name in your heart, as the Guru has appeared in all the three ages, as an incarnation. of the True Lord. (4 -9)

The respectful and worthy Guru has propagated Truth (True Name) throughout the three ages (past, present and future) O Brother ! You will be able to attain the wealth of self-realisation through the Guru's Word and the Guru's guidance, thus bestowing on You the bliss of life during day and night (all the time). Take it for granted that you will finally attain salvation, the eternal bliss. O Man ! Try to get rid of Your vices like sexual desires, anger, greed and worldly attachments including deceiving others and develop the love of the company of holy saints by casting away your egoism. Moreover, try to serve the lotus-feet of the Guru, an embodiment and personification of the Lord Almighty, considering the love of your possessions, body and your wife as the bliss of life, which should be confirmed in Your mind. O Guru ! You are truly a wonderful embodiment of the imperishable Lord during all the three ages, the ultimate Truth and bestower of all worldly wealth, and You are ever-existent during all the four Yugas (SatYug, Doapar, Treta and Kalyug). (5-10)

ਕਾ ॥ ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ
 ਤੇਰਾ ਸਭੁ ਸਦਕਾ ॥ ੧ ॥ ੧੧ ॥ ਵਾਹੁ ਵਾਹੁ ਕਾ
 ਬਡਾ ਤਮਾਸਾ ॥ ਆਪੇ ਹਸੈ ਆਪਿ ਹੀ ਚਿਤਵੈ
 ਆਪੇ ਚੰਦੁ ਸੂਰ ਪਰਗਾਸਾ ॥ ਆਪੇ ਜਲੁ ਆਪੇ
 ਬਲੁ ਬੰਨੁ ਆਪੇ ਕੀਆ ਘਟਿ ਘਟਿ ਬਾਸਾ ॥
 ਆਪੇ ਨਰੁ ਆਪੇ ਫੁਨਿ ਨਾਰੀ ਆਪੇ ਸਾਰਿ ਆਪ
 ਹੀ ਪਾਸਾ ॥ ਗੁਰਮੁਖਿ ਸੰਗਤਿ ਸਭੈ ਬਿਚਾਰਹੁ
 ਵਾਹੁ ਵਾਹੁ ਕਾ ਬਡਾ ਤਮਾਸਾ ॥ ੨ ॥ ੧੨ ॥
 ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਿਗੁਰੂ ਤੇਰੀ
 ਸਭ ਰਚਨਾ ॥ ਤੂ ਜਲਿ ਬਲਿ ਗਗਨਿ ਪਯਾਲਿ
 ਪੂਰਿ ਰਹਾ ਅੰਮ੍ਰਿਤ ਤੇ ਮੀਠੇ ਜਾ ਕੇ ਬਚਨਾ ॥
 ਮਾਨਹਿ ਬ੍ਰਹਮਾਦਿਕ ਰੁਦ੍ਰਾਦਿਕ ਕਾਲ ਕਾ ਕਾਲੁ
 ਨਿਰੰਜਨ ਜਚਨਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਈਐ
 ਪਰਮਾਰਥੁ ਸਤਸੰਗਤਿ ਸੇਤੀ ਮਨੁ ਖਚਨਾ ॥
 ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਗੁਰੂ ਤੇਰੀ
 ਸਭ ਰਚਨਾ ॥ ੩ ॥ ੧੩ ॥ ੪੨ ॥ ਅਗਮੁ
 ਅਨੰਤੁ ਅਨਾਦਿ ਆਦਿ ਜਿਸੁ ਕੋਇ ਨ ਜਾਣੈ ॥
 ਸਿਵ ਬਿਰੰਚਿ ਧਰਿ ਧ੍ਰੁਨੁ ਨਿਤਹਿ ਜਿਸੁ ਬੇਦੁ
 ਬਖਾਣੈ ॥ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਅਵਰੁ ਨਹੀ ਦੂਸਰ
 ਕੋਈ ॥ ਭੰਜਨ ਗੜ੍ਹਣ ਸਮਥੁ ਤਰਣ ਤਾਰਣ ਪ੍ਰਭ
 ਸੇਈ ॥ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜਿਨਿ ਜਗੁ ਕੀਓ ਜਨੁ
 ਮਥੁਰਾ ਰਸਨਾ ਰਸੈ ॥ ਸ੍ਰੀ ਸਤਿ ਨਾਮੁ ਕਰਤਾ

O Wonderous Guru (True Lord) ! It is all through Your Grace and benevolence that all the functions of Your slaves (followers) have been successful throughout the various ages (four Yugas) as the whole world has been depending on Your worthy support alone. No one knows since when You have been in existence as the formless Master of the Universe, being ever-existent. O Lord-Guru ! You have created the various gods like Brahma and Vishnu, who also had been enamoured with the love of worldly falsehood, and have been sustaining the various forms of life (eighty-four lakhs in number) since the time of their creation. O wonderous Guru ! We are all depending on Your grand support throughout the four ages (Yugas) as You have helped us all to complete all our functions successfully. (1 - 11)

O wonderous Lord ! The drama of this worldly creation has been enacted by You throughout the ages. O Guru ! You have been responsible for illuminating the Universe with the light of the sun and moon, enjoying the idea of this creation in Your innerself (mind), with Your enlightenment all around. O Lord-Guru ! You are pervading all the lands and oceans and supporting them in position, being omni-present in all the beings as well. You alone represent the male and female beings, with the three-pronged activity (of lust for power, greed and peace) like the game of chess. O Guru-minded persons ! Let us all meditate on the Lord (True Guru) in the company of holy saints and watch this wonderful drama of the Lord-Almighty. (2-12)

O Lord (The wonderous Guru) ! You have enacted a wonderful drama of the creation of this Universe from the five basic elements, and this world is an example of Your wonderful and alluring drama, being a unique creation. You are pervading all over the lands and oceans in perfection, including the skies and nether lands, and Your (Guru's) Words are sweeter than the nectar even. All the gods including Brahma and Shiva recognise Your Greatness, and all the people seek favours from You, who is controlling the death of the god of death even. It is through the Guru's Grace only that we realise the company of the holy saints, and attain the sublime position (of salvation) by inculcating the love of the Lord in our hearts. O Wonderous Guru ! You have enacted this wonderful drama of the creation of the Universe from the five elements, and the whole world is a part of Your creation. (3 - 13 - 42)

O Guru ! You are limitless , without any beginning (being ever-existent) and beyond our comprehension, whose details no one knows. You are the Lord on whom the gods like Brahma

ਪੁਰਖੁ ਗੁਰ ਰਾਮਦਾਸ ਚਿਤਹ ਬਸੈ ॥ ੧ ॥ ਗੁਰੂ
ਸਮਰਥੁ ਗਾਹਿ ਕਰੀਆ ਧੂਵ ਬੁਧਿ ਸੁਮਤਿ
ਸਮੁਕਨ ਕਉ ॥ ਫੁਨਿ ਧ੍ਰਮ ਪੁਜਾ ਫਹਰੀਤਿ ਸਦਾ
ਅਘ ਪੁੰਜ ਤਰੰਗ ਨਿਵਾਰਨ ਕਉ ॥ ਮਥੁਰਾ ਜਨ
ਜਾਨਿ ਕਹੀ ਜੀਅ ਸਾਚੁ ਸੁ ਅਉਰ ਕਛੁ ਨ
ਬਿਚਾਰਨ ਕਉ ॥ ਹਰਿ ਨਾਮੁ ਬੋਹਿਬੁ ਬਡੋ ਕਲਿ
ਮੈ ਭਵ ਸਾਗਰ ਪਾਰਿ ਉਤਾਰਨ ਕਉ ॥ ੨ ॥
ਸੰਤਤ ਹੀ ਸਤਸੰਗਤਿ ਸੰਗ ਸੁਰੰਗ ਰਤੇ ਜਸੁ
ਗਾਵਤ ਹੈ ॥ ਧ੍ਰਮ ਪੰਥੁ ਧਰਿਓ ਧਰਨੀਧਰ ਆਪਿ
ਰਹੇ ਲਿਵ ਧਾਰਿ ਨ ਧਾਵਤ ਹੈ ॥ ਮਥੁਰਾ ਭਨਿ
ਭਾਗ ਭਲੇ ਉਨ੍ਹ ਕੇ ਮਨ ਇਛਤ ਹੀ ਵਲ ਪਾਵਤ
ਹੈ ॥ ਰਵਿ ਕੇ ਸੁਤ ਕੇ ਤਿਨ੍ਹ ਤ੍ਰਾਸ ਕਹਾ ਜੁ ਚਰੰਨ
ਗੁਰੂ ਚਿਤੁ ਲਾਵਤ ਹੈ ॥ ੩ ॥ ਨਿਰਮਲ ਨਾਮੁ
ਸੁਧਾ ਪਰਪੂਰਨ ਸਬਦ ਤਰੰਗ ਪ੍ਰਗਟਿਤ ਦਿਨ
ਆਗਰੁ ॥ ਗਹਿਰ ਗੰਭੀਰੁ ਅਥਾਹ ਅਤਿ ਬਡ
ਸੁਭਰੁ ਸਦਾ ਸਭ ਬਿਧਿ ਰਤਨਾਗਰੁ ॥ ਸੰਤ
ਮਰਾਲ ਕਰਹਿ ਕੰਡੂਹਲ ਤਿਨ ਜਮ ਤ੍ਰਾਸ ਮਿਟਿਓ
ਦੁਖ ਕਾਗਰੁ ॥ ਕਲਜੁਗ ਦੁਰਤ ਦੂਰਿ ਕਰਬੇ
ਕਉ ਦਰਸਨੁ ਗੁਰੂ ਸਗਲ ਸੁਖ ਸਾਗਰੁ ॥ ੪ ॥
ਜਾ ਕਉ ਮੁਨਿ ਧਾਨੁ ਧਰੈ ਫਿਰਤ ਸਗਲ ਜੁਗ
ਕਬਹੁ ਕ ਕੋਊ ਪਾਵੈ ਆਤਮ ਪ੍ਰਗਾਸ ਕਉ ॥
ਬੇਦ ਬਾਣੀ ਸਹਿਤ ਬਿਰੰਚਿ ਜਸੁ ਗਾਵੈ ਜਾ ਕੋ

meditate through the study of Vedas, or Shiva concentrates and sings Your praises (of Greatness)-You are the formless Lord, with enmity towards none, as there is none on par with You. (in Greatness).

O Guru Lord ! You are empowered to destroy this Universe even, and are capable of enabling us to cross this ocean of life successfully. (like a ship of safety) The poet Mathura says, "I am the slave of the True Lord, who has created this Universe in various forms and hues and sing His praises with my tongue all the time."

O Guru Ram Das ! You have inculcated the love of the (same) True Lord in Your heart by meditating on His True Name. (1)

The powerful Guru Amar Das had bestowed on You the wisdom and intelligence, to propagate the message of Lord's worship with love and devotion in all respects. The banner of True religion, capable of casting away the waves of sins in the ocean of this life, is fluttering atop Your abode. The poet Mathura says, "I am saying all this having full faith in my mind about its veracity (truth-fulness) as Lord's slave and there is no doubt (even about its truth) in my mind. The True Name of the Lord is like the greatest ship of safety in this vast ocean of life in this age of KalYug. (2)

O Guru! The persons, who are imbued with the love of the Lord, in the saintly company of Yours, sing the praises of the Lord always. The Guru, as an incarnation of the True Lord, who has created this Universe (Earth), has followed the path of the religion. You are always immersed in the meditation and recitation of True Name of the Lord and are never faltering (wandering around) from this path of Truth. The poet Mathura says, "The persons, who serve the Guru, are truly fortunate, being pre-destined by Lord's Will, and realise all their cherished desires. (through their service) Moreover, such persons are not afraid of Dharam Raj, the son of the (god) Sun, having developed the love of the lotus-feet of the Guru in their hearts."(3)

O Guru ! In Your holy congregations, the nectar of True Name of the Lord is being offered like the waves of "True Word" (through the singing of Guru's Word) in the ambrosial hours of the morning (before the sunrise), thus enlightening the followers with the light of knowledge. You are like the treasure of virtuous and invaluable jewels (like the mine of valuable gems), with all the occult powers to lead us to perfection. The followers are enjoying the bliss of life by joining these congregations (like the swans on the banks of Mansarovar

ਸਿਵ ਮੁਨਿ ਗਹਿ ਨ ਤਜਾਤ ਕਬਿਲਾਸ ਕੰਉ ॥
ਜਾ ਕੋ ਜੋਗੀ ਜਤੀ ਸਿਧ ਸਾਧਿਕ ਅਨੇਕ ਤਪ
ਜਟਾ ਜੂਟ ਭੇਖ ਕੀਏ ਫਿਰਤ ਉਦਾਸ ਕਉ ॥ ਸੁ
ਤਿਨਿ ਸਤਿਗੁਰਿ ਸੁਖ ਭਾਇ ਕ੍ਰਿਪਾ ਧਾਰੀ ਜੀਅ
ਨਾਮ ਕੀ ਬਡਾਈ ਦਈ ਗੁਰ ਰਾਮਦਾਸ ਕਉ ॥
੫ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਨ ਅੰਤਰਗਤਿ ਤੇਜ
ਪੁੰਜ ਤਿਹੁ ਲੋਗ ਪ੍ਰਗਾਸੇ ॥ ਦੇਖਤ ਦਰਸੁ ਭਟਕਿ
ਕ੍ਰਮੁ ਭਜਤ ਦੁਖ ਪਰਹਰਿ ਸੁਖ ਸਹਜ ਬਿਗਾਸੇ
॥ ਸੇਵਕ ਸਿਖ ਸਦਾ ਅਤਿ ਲੁਭਿਤ ਅਲਿ ਸਮੂਹ
ਜਿਉ ਕੁਸਮ ਸੁਬਾਸੇ ॥ ਬਿਦਮਾਨ ਗੁਰਿ ਆਪਿ
ਬਪਉ ਥਿਰੁ ਸਾਚਉ ਤਖਤੁ ਗੁਰੁ ਰਾਮਦਾਸੈ ॥ ੬
॥ ਤਾਰਉ ਸੰਸਾਰੁ ਮਾਯਾ ਮਦ ਮੋਹਿਤ ਅੰਮ੍ਰਿਤ
ਨਾਮੁ ਦੀਅਉ ਸਮਰਥੁ ॥ ਫੁਨਿ ਕੀਰਤਿਵੰਤ ਸਦਾ
ਸੁਖ ਸੰਪਤਿ ਰਿਧਿ ਅਰੁ ਸਿਧਿ ਨ ਛੋਡੈ ਸਬੁ ॥
ਦਾਨਿ ਬਡੇ ਅਤਿਵੰਤੁ ਮਹਾਬਲਿ ਸੇਵਕਿ ਦਾਸਿ
ਕਹਿਓ ਇਹੁ ਤਬੁ ॥ ਤਾਹਿ ਕਹਾ ਪਰਵਾਹ ਕਾਹੁ
ਕੀ ਜਾ ਕੈ ਬਸੀਸਿ ਧਰਿਓ ਗੁਰਿ ਹਬੁ ॥ ੭ ॥
੪੯ ॥ ਤੀਨਿ ਭਵਨ ਭਰਪੂਰਿ ਰਹਿਓ ਸੇਈ ॥
ਅਪਨ ਸਰਸੁ ਕੀਅਉ ਨ ਜਗਤ ਕੋਈ ॥ ਅਪਨ
ਆਪੁ ਆਪ ਹੀ ਉਪਾਯਉ ॥ ਸੁਰਿ ਨਰ ਅਸੁਰ
ਅੰਤੁ ਨਹੀ ਪਾਯਉ ॥ ਪਾਯਉ ਨਹੀ ਅੰਤੁ ਸੁਰੇ
ਅਸੁਰਹ ਨਰ ਗਣ ਰੰਧੁਬ ਖੇਜੰਤ ਫਿਰੇ ॥

lake), thus ridding themselves of the accountability of their actions in life; and the torture of the Yama.

O Guru ! In this age of Kal-yug a glimpse of Your vision (Your person) is capable of casting away all our sins, like an ocean of worldly comforts and pleasures. (4)

All the munis and mendicants roam around during all the ages (Yugas) in meditation of the True Lord and few of them get enlightened with the light of knowledge (through the company of holy saints). The god Brahma sings the praises of the Lord through the propagation of Vedas (study of vedas), and even Shiva meditates on the same Lord with devotion, without giving up his abode of Kailash Mountain. In pursuit of the Lord, all the sidhas and Yogis (mendicants) like Gorakh Nath and other celibates even, are meditating to attain the Lord and are wandering all around. But the same Lord has appeared in the form of Guru Ram Das through the Grace of the Lord, by bestowing on Him the Greatness of True Name. (Guru Ram Das has appeared as the incarnation of the Lord through the greatness of True Name, being bestowed on Him). (5)

The Lord's True Name is the treasure (fountain head) of all worldly wealth and occult powers, and Guru Ram Das has inculcated its love in His heart, which has illumined all the three worlds with its light. (has enlightened the three worlds with its knowledge). All the doubts and misgivings (dual-mindedness) are cast away with the glimpse of the Guru, ridding us of the wanderings (of mind) and all sorts of calamities, thus bringing eternal bliss to the heart in the state of equipoise. The sikhs are so much enamoured by the glimpse of the Guru just as the black wasps (group of) are attracted towards the fragrance of the lotus-flower. The Guru (Guru Amar Das) has established Guru Ram Das on the throne of Guruship Himself, which is the seat of Truth. (6)

O Guru Almighty ! The persons, enamoured by the charm of worldly falsehood (Maya) have been enabled to cross this ocean of life successfully, by partaking the nectar of True Name, bestowed by you. You are praiseworthy, having all the qualities and virtues of the noble type all the time, as all the occult powers (Ridhis and Sidhis) are always by Your side. O Guru ! Your blessings and benevolence to mankind are manifold and are powerful to control the vices like sexual desires and anger. The slave (poet) Bhatt says, all this as the main (experience of his life) aspect in life. The person, who has the support of Guru Ram Das, needs no other help from anyone else. (Why should the person with Guru's (Guru Ram Das) support need any help from anyone else? Why should

ਅਬਿਨਾਸੀ ਅਚਲੁ ਅਜੋਨੀ ਸੰਭਉ ਪੁਰਖੋਤਮੁ
ਅਪਾਰ ਪਰੇ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸਦਾ ਸੇਈ
ਸਰਬ ਜੀਅ ਮਨਿ ਧਾਇਯਉ ॥ ਸ੍ਰੀ ਗੁਰ
ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ
ਪਦੁ ਪਾਇਯਉ ॥ ੧ ॥ ਸਤਿਗੁਰਿ ਨਾਨਕਿ
ਭਗਤਿ ਕਰੀ ਇਕ ਮਨਿ ਤਨੁ ਮਨੁ ਧਨੁ ਗੋਬਿੰਦ
ਦੀਅਉ ॥ ਅੰਗਦਿ ਅਨੰਤ ਮੂਰਤਿ ਨਿਜ ਧਾਰੀ
ਅਗਮ ਗਾਨਿ ਰਸਿ ਰਸਉ ਹੀਅਉ ॥ ਗੁਰਿ
ਅਮਰਦਾਸਿ ਕਰਤਾਰੁ ਕੀਅਉ ਵਸਿ ਵਾਹੁ ਵਾਹੁ
ਕਰਿ ਧਾਇਯਉ ॥ ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ
ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ ਪਾਇਯਉ ॥ ੨
॥ ਨਾਰਦ ਪ੍ਰ ਪ੍ਰਹਲਾਦੁ ਸੁਦਾਮਾ ਪੁਬ ਭਗਤ ਹਰਿ
ਕੇ ਜੁ ਗਣ ॥ ਅੰਬਰੀਕੁ ਜਯਦੇਵ ਤ੍ਰਿਲੋਚਨੁ ਨਾਮਾ
ਅਵਰੁ ਕਬੀਰੁ ਭਣੈ ॥ ਤਿਨ ਕੋ ਅਵਤਾਰੁ ਭਯਉ
ਕਲਿ ਭਿੰਤਰਿ ਜਸੁ ਜਗਤੁ ਪਰਿ ਛਾਇਯਉ ॥
ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ
ਹਰਿ ਪਰਮ ਪਦੁ ਪਾਇਯਉ ॥ ੩ ॥ ਮਨਸਾ ਕਰਿ
ਸਿਮਰੰਤ ਤੁਝੈ ਨਰ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਿਟਿਅਉ ਜੁ ਤਿਣੈ
॥ ਬਾਚਾ ਕਰਿ ਸਿਮਰੰਤ ਤੁਝੈ ਤਿਨ ਦੁਖੁ ਦਰਿਦ੍ਰੁ
ਮਿਟਯਉ ਜੁ ਖਿਣੈ ॥ ਕਰਮ ਕਰਿ ਤੁਅ ਦਰਸ
ਪਰਸ ਪਾਰਸ ਸਰ ਬਲ ਭਟ ਜਸੁ ਗਾਇਯਉ ॥
ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ

the person, with Guru's support, bother about anyone else?) (7-49)

The True Lord is pervading through out the three ages (past, present and future) in the three worlds without creating any other power on par with Himself in the Universe. The Lord is self-effulgent in the Universe, having created Himself by His own powers, whose Greatness and limits have not been known to gods, human beings or demons. Even (god) Shiva including all the (singers) musicians of the various gods have been trying in vain to gauge His Greatness (the Lord's) but all humans, gods and demons have failed in their efforts. The Lord is imperishable, without being born, remains ever established in His unique position; is self-effulgent and is the greatest power (on Earth) being limitless. All the human beings have always inculcated the love of such a Lord, who is the cause and effect of every thing happening in this world. O Guru Ram Das ! Having attained the perfect bliss through the realisation of the True Lord, You are being proclaimed with honour throughout the world and worshipped as such. (1)

At first, the Great Guru, Guru Nanak had worshipped (recited Lord's True Name) the True Lord by offering his body, mind and wealth at His lotus-feet, then Guru Angad appeared as an (embodiment) personification of the Lord-Almighty, who had blessed Him (The Guru) with the True knowledge and secret of life, thus enjoying the eternal bliss. Then Guru Amar Das had attained and realised the Lord Almighty (controlled the Lord) in His heart and recited True Name always proclaiming Him as the Wonderous Lord (Guru), by recognising His Wonderful drama. (of creation). O Guru Ram Das ! Now You are being proclaimed with honour and love as the Great Guru, as You have attained the all-powerful and the all virtuous Lord, realising the eternal bliss. (2)

O Lord ! In the previous ages (Yugas) Narad, Dhruv, Prahlad and Sudama had been proclaimed as the great saints of the Lord then Ambrik, Jaidev, Trilochan, Namdev and Kabir were known and respected as Your greatest saints. These holy saints had been born in this present age in the world due to their devotion and recitation of True Name. O Guru Ram Das! Blessed are You throughout the world, being proclaimed as the greatest person throughout the world, having realised the eternal bliss (True Lord). (3)

O Guru! The persons, who recite Your True Name with wisdom and virtuous deeds, are rid of their vices of sexual desires and anger. Even such persons, who recite True Name with love and devotion, get rid of their sufferings and afflictions

ਹਰਿ ਪਰਮ ਪਦੁ ਪਾਇਯਉ ॥ ੪ ॥ ਜਿਹ
ਸਤਿਗੁਰ ਸਿਮਰੰਤ ਨਯਨ ਕੇ ਤਿਮਰ ਮਿਟਹਿ
ਖਿਨੁ ॥ ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਥਿ ਰਿਦੈ ਹਰਿ
ਨਾਮੁ ਦਿਨੇ ਦਿਨੁ ॥ ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਥਿ
ਜੀਅ ਕੀ ਤਪਤਿ ਮਿਟਾਵੈ ॥ ਜਿਹ ਸਤਿਗੁਰ
ਸਿਮਰੰਥਿ ਰਿਪਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥ ਸੋਈ
ਰਾਮਦਾਸੁ ਗੁਰੁ ਬਲ ਭਣਿ ਮਿਲਿ ਸੰਗਤਿ ਧੰਨਿ
ਧੰਨਿ ਕਰਹੁ ॥ ਜਿਹ ਸਤਿਗੁਰ ਲਗਿ ਪ੍ਰਭੂ ਪਾਈਐ
ਸੋ ਸਤਿਗੁਰੁ ਸਿਮਰਹੁ ਨਰਹੁ ॥ ੫ ॥ ੫੪ ॥
ਜਿਨਿ ਸਬਦੁ ਕਮਾਇ ਪਰਮ ਪਦੁ ਪਾਇਓ ਸੇਵਾ
ਕਰਤ ਨ ਛੋਡਿਓ ਪਾਸੁ ॥ ਤਾ ਤੇ ਗੁਹਰੁ ਗਾਨ
ਪ੍ਰਗਟੁ ਉਜੀਆਰਉ ਦੁਖ ਦਰਿਦ੍ਰ ਅੰਧਾਰ ਕੇ ਨਾਸੁ
॥ ਕਵਿ ਕੀਰਤ ਜੇ ਸੰਤ ਚਰਨ ਮੁੜਿ ਲਾਗਹਿ
ਤਿਨ੍ਹ ਕਾਮ ਕ੍ਰੋਧ ਜਮ ਕੇ ਨਹੀ ਤ੍ਰਾਸੁ ॥ ਜਿਵ
ਅੰਗਦੁ ਅੰਗਿ ਸੰਗਿ ਨਾਨਕ ਗੁਰ ਤਿਵ ਗੁਰ
ਅਮਰਦਾਸ ਕੈ ਗੁਰੁ ਰਾਮਦਾਸੁ ॥ ੧ ॥ ਜਿਨਿ
ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥੁ ਪਾਯਉ ਨਿਸਿ ਬਾਸੁਰ
ਹਰਿ ਚਰਨ ਨਿਵਾਸੁ ॥ ਤਾ ਤੇ ਸੰਗਤਿ ਸਾਘਨ
ਭਾਇ ਭਉ ਮਾਨਹਿ ਤੁਮ ਮਲੀਆਗਰ ਪ੍ਰਗਟ
ਸੁਬਾਸੁ ॥ ਪੂ ਪ੍ਰਹਲਾਦ ਕਬੀਰ ਤਿਲੋਚਨ ਨਾਮੁ
ਲੈਤ ਉਪਜੈ ਚੁ ਪ੍ਰਗਾਸੁ ॥ ਜਿਹ ਪਿਖਤ ਅਤਿ
ਹੋਇ ਰਹਸੁ ਮਨਿ ਸੋਈ ਸੰਤ ਸਹਾਰੁ ਗੁਰੁ

in no time (in a moment). The persons who perceive Your glimpse in person, become virtuous like gold stone. The (poet) Bhatt Bal says, "I always sing Your praises, O Guru! O Guru Ram Das ! The whole world has acclaimed You and greeted You with honour as You have attained the Lord Almighty, possessing all the virtues listed hither to. (4)

The Guru, whose service and devotion, removes our darkness of ignorance and the vicious thoughts from our hearts (eyes) in a moment and we attain the art of reciting Lord's True Name, deserves our love and devotion day in and day out. Such a Guru rids the human mind (heart) of its desires for worldly pleasures and possessions by serving Him, and we could attain the (treasure) wealth of the occult powers (Ridhis and Sidhis) through His service. The poet (Bhatt Bal says, "Let us greet (such a) Guru Ram Das with honour and pay our homage to Him in the company of holy saints (congregations), and recite His True Name, in whose company we could attain the True Lord through His service. (5-54)

Guru Ram Das has attained the highest status by following the Guru's Word and the Guru's teachings and while serving Guru Amar Das, He never allowed Himself to be away from His association. As such through His service, He attained perfect and true knowledge thus enlightening Him with the (secret of life) Lord's True Name, which helped Him to get rid of all the darkness of ignorance, suffering or lethargy. The poet Koerat says, "The persons, who prefer to engage themselves in the service of the Guru in preference to the worldly falsehood (Maya), finally cast away (over come) their sexual desires, anger or fear-complex of the Yama (god of death). Guru Ram Das has always associated Himself in the service (company) of Guru Amar Das, just at Guru Angad remained in the service of Guru Nanak earlier. (1)

O Guru ! You have attained the wealth of salvation by serving Guru Amar Das , and have always remained in the service (at the lotus-feet) of the Guru, an embodiment of the Lord Himself. That is the reason, why the whole congregation (group of followers) loves You and honours You (with wonder-awe). You are like the sandal-wood, spreading Your aroma (fragrance) all around in the world, just as the saints like Dhruv, Prahlad, Kabir and Trilochan were enlightened by reciting Lord's True Name. Similarly Guru Ram Das is the main-stay and support of the holy saints, through whose glimpse (and vision) one gets the bliss of life and feels elated at heart. (2)

First of all Guru Nanak had realised the Lord's (free from Maya) True Name and recited the True Name with love and

ਰਾਮਦਾਸੁ ॥ ੨ ॥ ਨਾਨਕਿ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾਨ੍ਹਉ
ਕੀਨੀ ਭਗਤਿ ਪ੍ਰੇਮ ਲਿਵ ਲਾਈ ॥ ਤਾ ਤੇ ਅੰਗਦੁ
ਅੰਗ ਸੰਗਿ ਭਯੋ ਸਾਇਰੁ ਤਿਨਿ ਸਬਦ ਸੁਰਤਿ
ਕੀ ਨੀਵ ਰਖਾਈ ॥ ਗੁਰ ਅਮਰਦਾਸ ਕੀ ਅਕਥ
ਕਥਾ ਹੈ ਇਕ ਜੀਹ ਕਛੁ ਕਹੀ ਨ ਜਾਈ ॥ ਸੋਈ
ਸ੍ਰਿਸ੍ਰਿ ਸਕਲ ਤਾਰਣ ਕਉ ਅਬ ਗੁਰ ਰਾਮਦਾਸ
ਕਉ ਮਿਲੀ ਬਡਾਈ ॥ ੩ ॥ ਹਮ ਅਵਗੁਣਿ
ਭਰੇ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ਅੰਮ੍ਰਿਤੁ ਛਾਡਿ ਬਿਖੈ ਬਿਖੁ
ਖਾਈ ॥ ਮਾਯਾ ਮੋਹ ਭਰਮ ਪੈ ਭੂਲੇ ਸੁਤ ਦਾਰਾ
ਸਿਉ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥ ਇਕੁ ਉਤਮ ਪੰਥੁ ਸੁਨਿਓ
ਗੁਰ ਸੰਗਤਿ ਤਿਹ ਮਿਲੰਤ ਜਮ ਤ੍ਰਾਸ ਮਿਟਾਈ
॥ ਇਕ ਅਰਦਾਸਿ ਭਾਟ ਕੀਰਤਿ ਕੀ ਗੁਰ
ਰਾਮਦਾਸ ਰਾਖਹੁ ਸਰਣਾਈ ॥ ੪ ॥ ੫੮ ॥ ਮੋਹੁ
ਮਲਿ ਬਿਵਸਿ ਕੀਅਉ ਕਾਮੁ ਗਹਿ ਕੇਸ ਪਛਾੜਉ
॥ ਕ੍ਰੋਧੁ ਖੰਡਿ ਪਰਚੰਡਿ ਲੋਭੁ ਅਪਮਾਨ ਸਿਉ ਝਾੜਉ
॥ ਜਨਮੁ ਕਾਲੁ ਕਰ ਜੋਤਿ ਹੁਕਮੁ ਜੋ ਹੋਇ ਸੁ
ਮੰਨੈ ॥ ਭਵ ਸਾਗਰੁ ਬੰਧਿਅਉ ਸਿਖ ਤਾਰੇ ਸੁਪ੍ਰਸੰਨੈ
॥ ਸਿਰਿ ਆਤਪਤੁ ਸਚੇ ਤਖਤੁ ਜੋਗ ਭੋਗ ਸੰਜਤੁ
ਬਲਿ ॥ ਗੁਰ ਰਾਮਦਾਸ ਸਚੁ ਸਲ ਭਣਿ ਤੂ
ਅਟਲੁ ਰਾਜਿ ਅਭਗੁ ਦਲਿ ॥ ੧ ॥ ਤੂ ਸਤਿਗੁਰੁ
ਚਹੁ ਜੁਗੀ ਆਪਿ ਆਪੇ ਪਰਮੇਸਰੁ ॥ ਸੁਰਿ ਨਰ
ਸਾਧਿਕ ਸਿਧ ਸਿਖ ਸੇਵੰਤ ਧੁਰਹ ਧੁਰੁ ॥ ਆਦਿ

devotion. Then Guru Angad got into the service of the Great Guru by remaining in His company all the time, and became an ocean of virtues by singing the praises of the Lord and then showered His blessings, by imparting His teachings(Guru's Word) for attainment of the Lord-sublime. Furthermore the praise of Guru Amar Das is beyond description, which cannot be related with my one tongue. (which is beyond me to describe). And now Guru Ram Das Sodhi has been honoured and anointed as the Guru, and established on the throne of Guruship to enable the whole world to cross this ocean (of life) successfully. (3)

O Guru ! We, human beings, are full of vices and shortcomings, having not a single virtue, and are engrossed in the poisonous vices (of sexual desires) of worldly falsehood, being devoid of the nectar of True Name.

O Guru ! We have forsaken Your service and devotion, being engrossed in the love of worldly falsehood (Maya) and dual-mindedness, having developed the affection of the son and the wife, (which are transient). But we have heard of the True path in the company of holy saints and have got rid of the fear of the Yama (the god of death) through the Guru's Word.

O Guru Ram Das ! The prayer of the (poet) Bhatt Kirat is that I may be saved and protected by taking refuge at Your lotus-feet. (May I be protected from worldly falsehood (Maya) through the Guru's support !) (4 -58)

O Guru ! You have overpowered the vice (filth) of worldly attachments and have over thrown the vice of sexual desires. (by holding it from the hair lock) You have controlled the vice of anger by demolishing its strength completely and have dishonoured (controlled) the vicious thoughts of greed even. The god of births and deaths is seeking Your protection, standing with folded hands in Your Presence, ready to follow Your dictates. You have constructed a bridge of True Name to cross this ocean of life successfully and have enabled Your sikhs (followers) to attain salvation though Your pleasure. You are being honoured with the canopy of honour. Your praises are being sung all around and have established Yourself on the throne of Guruship with all the (might of occult powers) strength of worldly and spiritual powers. The poet Sal (Bhatt) says, "O Guru Ram Das ! You have established Your ever-lasting kingdom, as such Your virtues cannot be subdued by the vicious or sinful actions of others. (1)

O Guru ! You are a personification of the True Lord during all the four ages. All the gods, men, mendicants, sidhas and sikhs have been engaged in Your service from the very

ਜੁਗਾਦਿ ਅਨਾਦਿ ਕਲਾ ਧਾਰੀ ਤ੍ਰਿਹੁ ਲੋਅਹ ॥
ਅਗਮ ਨਿਗਮ ਉਧਾਰਣ ਜਗ ਜੰਮਿਹਿ ਆਰੋਅਹ
॥ ਗੁਰ ਅਮਰਦਾਸਿ ਬਿਰੁ ਬਪਿਅਉ ਪਰਗਾਮੀ
ਤਾਰਣ ਤਰਣ ॥ ਅਘ ਅੰਤਕ ਬਦੈ ਨ ਸਲ੍ਹ
ਕਵਿ ਗੁਰ ਰਾਮਦਾਸ ਤੇਰੀ ਸਰਣ ॥ ੨॥ ੬੦ ॥

ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇ ਕੇ ਪ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਮਰੰ ਸੋਈ ਪੁਰਖੁ ਅਚਲੁ ਅਬਿਨਾਸੀ ॥ ਜਿਸੁ
ਸਿਮਰਤ ਦੁਰਮਤਿ ਮਲੁ ਨਾਸੀ ॥ ਸਤਿਗੁਰ
ਚਰਣ ਕਵਲ ਰਿਦਿ ਧਾਰੰ ॥ ਗੁਰ ਅਰਜੁਨ ਗੁਣ
ਸਹਜਿ ਬਿਚਾਰੰ ॥ ਗੁਰ ਰਾਮਦਾਸ ਘਰਿ ਕੀਅਉ
ਪ੍ਰਗਾਸਾ ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰੀ ਆਸਾ ॥ ਤੈ
ਜਨਮਤ ਗੁਰਮਤਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਓ ॥ ਕਲ੍ਹ
ਜੋੜਿ ਕਰ ਸੁਜਸੁ ਵਖਾਣਿਓ ॥ ਭਗਤਿ ਜੋਗ ਕੋ
ਜੈਤਵਾਰੁ ਹਰਿ ਜਨਕੁ ਉਪਾਯਉ ॥ ਸਬਦੁ ਗੁਰੁ
ਪਰਕਾਸਿਓ ਹਰਿ ਰਸਨ ਬਸਾਯਉ ॥ ਗੁਰ ਨਾਨਕ
ਅੰਗਦ ਅਮਰ ਲਾਗਿ ਉਤਮ ਪਦੁ ਪਾਯਉ ॥
ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰ ਰਾਮਦਾਸ ਭਗਤ
ਉਤਰਿ ਆਯਉ ॥ ੧ ॥ ਬਡਭਾਗੀ
ਉਨਮਾਨਿਅਉ ਰਿਦਿ ਸਬਦੁ ਬਸਾਯਉ ॥ ਮਨੁ
ਮਾਣਕੁ ਸੰਤੋਖਿਅਉ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਯਉ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਤਿਗੁਰਿ

beginning of Time. From the very beginning You have been all powerful in all the three worlds during the ages. You have saved the Vedas by killing the demon San'khasur by taking the form of (Lord Almighty) the formless Almighty and have controlled the vices of old age, and birth. Guru Amar Das has anointed you on the throne of an ever-existent Guruship, having attained the Lord and are the ship of safety for crossing this ocean of life successfully. O Guru ! The poet Sal say, " I have sought refuge at Your lotus-feet, as You are known to be the destroyer of all our sins. (2-60)

Swayyai Mahala Panjvai Ke' - 5 Ik onkar satgur prasad
(Simrung soiee purkh achal abna'si.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I recite the True Name of the Lord, who is ever-existent, by remembering (worshipping) whom the filth of the mind and dual-mindedness is washed away. (cast away) By inculcating the love of the lotus-feet of the True Guru in my heart, I have always deliberated on the virtues and good qualities of Guru Arjan, including His disposition of bliss and equipoise, who was born (shone forth) in the house of Guru Ram Das. (whose father was Guru Ram Das) O Guru Arjan! You have fulfilled all the desires (aims of life) of life from the very beginning and have realised (attained) the True Lord from Your very birth through the Guru's Grace. (teachings of Guru Ram Das). The poet Kal says, " I sing the Guru's praises (Guru Arjan) with my folded hands." O Guru ! You have developed the love of True Name (worship) and (Yoga) the True path (of life), as the Lord has enlightened You with His secrets (as Raja Janak). When Guru Ram Das enlightened You with the Guru's Word, You have inculcated the love of True Name in Your heart, (Your tongue), since then. Just as By following the, guidance (by falling at the lotus-feet) of Guru Nanak, Guru Angad and then following His guidance, Guru Amar Das attained the highest state of Equipoise and Bliss (attained unison with the Lord), similarly Guru Arjan, an embodiment of True Name, (True worship) has been born in the house of Guru Ram Das. (has been enlightened by His father, Guru Ram Das).

(1)

The fortunate persons, pre-destined by the Lord's Will, have inculcated the Guru's Word (Your message) in their hearts by accepting You as an embodiment of True worship (True Name) The persons, who have realised and recited True Name, have been enlightened and purified through Your guidance like the gem, by meditating on True Name, having attained peace and tranquillity of mind. O Guru! You have enabled

ਦਰਸਾਯਉ ॥ ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰੁ
ਰਾਮਦਾਸ ਅਨਭਉ ਠਹਰਾਯਉ ॥ ੨ ॥ ਜਨਕ

ਰਾਜੁ ਬਰਤਾਇਆ ਸਤਜੁਗੁ ਆਲੀਣਾ ॥ ਗੁਰੁ
ਸਬਦੇ ਮਨੁ ਮਾਨਿਆ ਅਪਤੀਜੁ ਪਤੀਣਾ ॥ ਗੁਰੁ
ਨਾਨਕੁ ਸਚੁ ਨੀਵ ਸਾਜਿ ਸਤਿਗੁਰੁ ਸੀਗਿ ਲੀਣਾ
॥ ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰੁ ਰਾਮਦਾਸ ਅਪਰੰਪਰੁ
ਬੀਣਾ ॥ ੩ ॥ ਖੇਲੁ ਗੂੜਉ ਕੀਅਉ ਹਰਿ ਰਾਇ

ਸੰਤੋਖਿ ਸਮਾਚਰਿਓ ਬਿਮਲ ਬੁਧਿ ਸਤਿਗੁਰਿ
ਸਮਾਣਉ ॥ ਆਜੋਨੀ ਸੰਭਵਿਅਉ ਸੁਜਸੁ ਕਲ,
ਕਵੀਅਣਿ ਬਖਾਣਿਅਉ ॥ ਗੁਰਿ ਨਾਨਕਿ ਅੰਗਦੁ
ਵਰਉ ਗੁਰਿ ਅੰਗਦਿ ਅਮਰ ਨਿਧਾਨੁ ॥ ਗੁਰਿ
ਰਾਮਦਾਸ ਅਰਜੁਨੁ ਵਰਉ ਪਾਰਸੁ ਪਰਸੁ ਪ੍ਰਮਾਣੁ
॥ ੪ ॥ ਸਦ ਜੀਵਨੁ ਅਰਜੁਨੁ ਅਮੋਲੁ ਆਜੋਨੀ
ਸੰਭਉ ॥ ਭਯ ਭੰਜਨੁ ਪਰ ਦੁਖ ਨਿਵਾਰੁ ਅਪਾਰੁ
ਅਨੰਭਉ ॥ ਅਗਹ ਗਹਣੁ ਭ੍ਰਮੁ ਭ੍ਰਾਂਤਿ ਦਹਣੁ

ਸੀਤਲੁ ਸੁਖ ਦਾਤਉ ॥ ਆਸੰਭਉ ਉਦਵਿਅਉ
ਪੁਰਖੁ ਪੂਰਨ ਬਿਧਾਤਉ ॥ ਨਾਨਕ ਆਦਿ ਅੰਗਦ
ਅਮਰ ਸਤਿਗੁਰੁ ਸਬਦਿ ਸਮਾਇਅਉ ॥ ਧਨੁ
ਧੰਨੁ ਗੁਰੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ ਪਾਰਸੁ ਪਰਸਿ
ਮਿਲਾਇਅਉ ॥ ੫ ॥ ਜੈ ਜੈ ਕਾਰੁ ਜਾਸੁ ਜਗ
ਅੰਦਰਿ ਮੰਦਰਿ ਭਾਗੁ ਜੁਗਤਿ ਸਿਵ ਰਹਤਾ ॥

Your followers (sikhs) to perceive the Unseen Lord, who is beyond our comprehension. We have realised and considered You as an embodiment of the Lord Almighty, being born to (father) Guru Ram Das. (2)

O Guru ! You have established the kingdom (world) of knowledge (like Raja Janak) in this age of Kalyug it appears if Sat-Yug (the age of Truthfulness) had dawned. The persons, who were not inclined to listen to the Truth, have now been inculcated with the love of the Lord through the Guru's Word or teachings. Guru Nanak had laid the foundation of Truth throughout the world and the whole world has been inclined towards the True Guru (True Lord) through His teachings, similarly like the other Gurus, (after Guru Nanak) now Guru Arjan, being born to Guru Ram Das, has appeared in the world, as the personification of the Lord Almighty. (3)

O Guru, an embodiment of the True Lord ! You have enacted a wonderful and great drama in this world by amassing all the virtues like contentment and peace (of mind), thus immersing in the (recitation of) True Name of the Lord. The poet Kal says, " You have appeared as an incarnation of the Lord, who is not subject to the cycle of Rebirths, as such all the poets (like Vyas) have sung the praises of the Guru-Lord. Guru Nanak had blessed Guru Angad with honour (and Guruship) and further Guru Angad had bestowed the treasure of True Name on Guru Amar Das. O Guru Arjan ! Further Guru Ram Das had blessed You with the same honour (of Guruship) and with the touch of the Guru (Ram Das) You have been blessed with Truth (True Name) like the gold-stone (Pa'ras) which converts everything into gold. O Guru Arjan ! You have appeared as an embodiment of the True Lord, who is ever-existent as an invaluable and priceless jewel in this world. You are a personification of the fearless Lord (who rids us of the fear-complex) who rids all others of their sufferings and afflictions. (4)

O Guru ! You have attained the Lord, beyond our comprehension (beyond our reach and attainment), who casts away all our vices of dual-mindedness and misgivings, thus bestowing on us, the benevolence of bliss and peace. You have appeared as an embodiment of the Lord, the perfect Being, free from the cycle of Rebirths (without being born), and is empowered to bestow all the blessings on us. (worldly pleasures). O Guru ! Starting from Guru Nanak, then Guru Angad, Guru Amar Das and Guru Ram Das, all the Gurus, through the Guru's Word, had been immersed in (the True Name of) the True Lord. O Guru Arjan ! Blessed and (thanks to) wonderful was Guru Ram Das, who in turn has blessed You with the same enlightenment, so as to enable You to attain unison with the Lord Almighty. (5)

ਗੁਰੂ ਪੂਰਾ ਪਾਯਉ ਬਡ ਭਾਗੀ ਲਿਵ ਲਾਗੀ
ਮੇਦਨਿ ਭਰੁ ਸਹਤਾ ॥ ਭਯ ਭੰਜਨੁ ਪਰ ਪੀਰ
ਨਿਵਾਰਨੁ ਕਲੁ ਸਹਾਰੁ ਤੋਹਿ ਜਸੁ ਬਕਤਾ ॥ ਕੁਲਿ
ਸੋਢੀ ਗੁਰ ਰਾਮਦਾਸ ਤਨੁ ਧਰਮ ਧੁਜਾ ਅਰਜਨੁ
ਹਰਿ ਭਗਤਾ ॥ ੬ ॥ ਧੰਮ ਧੀਰੁ ਗੁਰਮਤਿ ਗਭੀਰੁ
ਪਰ ਦੁਖ ਬਿਸਾਰਣੁ ॥ ਸਬਦ ਸਾਰੁ ਹਰਿ ਸਮ
ਉਦਾਰੁ ਅਹੰਮੇਵ ਨਿਵਾਰਣੁ ॥ ਮਹਾ ਦਾਨਿ
ਸਤਿਗੁਰ ਗਿਆਨਿ ਮਨਿ ਚਾਉ ਨ ਹੁਟੈ ॥
ਸਤਿਵੰਤੁ ਹਰਿ ਨਾਮੁ ਮੰਤ੍ਰੁ ਨਵ ਨਿਧਿ ਨ ਨਿਖੁਟੈ
॥ ਗੁਰ ਰਾਮਦਾਸ ਤਨੁ ਸਰਬ ਮੈ ਸਹਜਿ ਚੰਦੋਆ
ਤਾਣਿਅਉ ॥ ਗੁਰ ਅਰਜਨੁ ਕਲਚਰੈ ਤੈ ਰਾਜ
ਜੋਗ ਰਸੁ ਜਾਣਿਅਉ ॥ ੭ ॥ ਭੈ ਨਿਰਭਉ
ਮਾਣਿਅਉ ਲਾਖ ਮਹਿ ਅਲਖੁ ਲਖਾਯਉ ॥
ਅਗਮੁ ਅਗੋਚਰ ਗਤਿ ਗਭੀਰੁ ਸਤਿਗੁਰਿ
ਪਰਚਾਯਉ ॥ ਗੁਰ ਪਰਚੈ ਪਰਵਾਣੁ ਰਾਜ ਮਹਿ
ਜੋਗੁ ਕਮਾਯਉ ॥ ਧੰਨਿ ਧੰਨਿ ਗੁਰੁ ਧੰਨਿ ਅਭਰ
ਸਰ ਸੁਭਰ ਭਰਾਯਉ ॥ ਗੁਰ ਗਮ ਪ੍ਰਮਾਣਿ
ਅਜਰੁ ਜਰਿਓ ਸਰਿ ਸੰਤੋਖ ਸਮਾਇਯਉ ॥ ਗੁਰ
ਅਰਜਨੁ ਕਲਚਰੈ ਤੈ ਸਹਜਿ ਜੋਗੁ ਨਿਜੁ
ਪਾਇਯਉ ॥ ੮ ॥ ਅਮਿਉ ਰਸਨਾ ਬਦਨਿ ਬਰ
ਦਾਤਿ ਅਲਖ ਅਪਾਰ ਗੁਰ ਸੂਰ ਸਬਦਿ ਹਉਮੈ

O Guru ! ! You are acclaimed all over the world and Your praises are being sung as You have inculcated the love of the Lord in Your heart due to Your great fortune, and are always immersed in Him. You have attained the (Lord) True Guru due to Your good fortune as pre-destined by Lord's Will, and are imbued with the love of the Lord, in whose worship the Great Sheshnag is engaged always who carries the load of the whole Earth. The poet Kalsahar says, "O Guru ! I always sing Your praises, who casts away all our fear-complex and is capable of ridding us of all our suffering. O Guru Arjan ! You have been born as the son of Guru Ram Das in the family of Sodhis and are always immersed in the (worship) recitation of Lord's True Name. (6)

O Guru ! You are the supporter and propagator of True religion and are blessed with the highest wisdom, who could cast away all our afflictions. You message of the Guru's Word is of the highest order and are propagating true religion bestowing Your favours on us like the True Lord-benefactor, ridding us of our egoism and worldly attachments.

O Guru ! You are ever longing to bestow on us the light of knowledge as Your favour, about the Lord's secrets and True Name and are never tired of Your willingness to part with this knowledge. You are an embodiment of Truth, and are imparting the (magical) message of Lord's True Name, which is the treasure of all the worldly wealth (nine nidhis) and is never ending. O Guru ! Being the son of Guru Ram Das, You are pervading in all the beings, like the omni-present Lord, and have propagated the message of Lord's True Name, by singing His praises. The poet (Bhatt) Kal says, "O Guru Arjan ! You have realised the status of the World King (like Raja Janak), being engaged in singing the praises of the Lord." (7)

O Guru ! Being fearless, You have enjoyed the state of Equipose and enlightenment and have enabled the whole world to perceive and realise the Unseen Lord who is beyond our comprehension. O Guru ! You have been imbued with the love of the unapproachable Lord by the Great Guru Ram Das, who is beyond our reach and comprehension. You have been proclaimed and known as the king of kings in the world by following the teachings of the Great Guru. O Guru ! Blessed and worthy of our thanks are You and we greet You with body, mind and soul as You have filled the whole world with the nectar of True Name through the Guru's Word.

O Guru ! You have pinned Your faith in the Guru's Word, thus attaining the highest (seat of Guruship) bliss of life, having cast away all the vices (like sexual desires) and realising the state of Equipose and contentment. The poet (Bhatt) Kal says, "O Guru Arjan ! You have attained the highest state of bliss and Equipose through enlightenment and Lord's True Name." (8)

ਨਿਵਾਰਉ ॥ ਪੰਚਾਹਰੁ ਨਿਦਲਿਅਉ ਸੁੰਨ ਸਹਜਿ
ਨਿਜ ਘਰਿ ਸਹਾਰਉ ॥ ਹਰਿ ਨਾਮਿ ਲਾਗਿ ਜਗ
ਉਧਰਉ ਸਤਿਗੁਰੁ ਰਿਦੈ ਬਸਾਇਅਉ ॥ ਗੁਰ
ਅਰਜੁਨ ਕਲਚਰੈ ਤੈ ਜਨਕਹ ਕਲਸੁ
ਦੀਪਾਇਅਉ ॥ ੯ ॥

ਸੋਰਠੇ ॥

ਗੁਰੁ ਅਰਜੁਨੁ ਪੁਰਖੁ ਪ੍ਰਮਾਣੁ ਪਾਰਥਉ ਚਾਲੈ ਨਹੀ
॥ ਨੇਜਾ ਨਾਮ ਨੀਸਾਣੁ ਸਤਿਗੁਰੁ ਸਬਦਿ
ਸਵਾਰਿਅਉ ॥ ੧ ॥ ਭਵਜਲੁ ਸਾਇਰੁ ਸੇਤੁ ਨਾਮੁ
ਹਰੀ ਕਾ ਬੋਹਿਥਾ ॥ ਤੁਅ ਸਤਿਗੁਰੁ ਸੰ ਹੇਤੁ ਨਾਮਿ
ਲਾਗਿ ਜਗੁ ਉਧਰਉ ॥ ੨ ॥ ਜਗਤ ਉਧਾਰਣੁ
ਨਾਮੁ ਸਤਿਗੁਰੁ ਤੁਠੈ ਪਾਇਅਉ ॥ ਅਬ ਨਾਹਿ
ਅਵਰ ਸਰਿ ਕਾਮੁ ਬਾਰੰਤਰਿ ਪੂਰੀ ਪੜੀ ॥ ੩ ॥
੧੨ ॥ ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ
ਕਹਾਯਉ ॥ ਤਾ ਤੇ ਅੰਗਦੁ ਭਯਉ ਤਤ ਸਿਉ
ਤਤੁ ਮਿਲਾਯਉ ॥ ਅੰਗਦਿ ਕਿਰਪਾ ਧਾਰਿ ਅਮਰੁ
ਸਤਿਗੁਰੁ ਥਿਰੁ ਕੀਅਉ ॥ ਅਮਰਦਾਸਿ ਅਮਰਤੁ
ਛਤ੍ਰੁ ਗੁਰ ਰਾਮਹਿ ਦੀਅਉ ॥ ਗੁਰ ਰਾਮਦਾਸ
ਦਰਸਨੁ ਪਰਸਿ ਕਹਿ ਮਥੁਰਾ ਅੰਮ੍ਰਿਤ ਬਯਣ ॥
ਮੂਰਤਿ ਪੰਚ ਪ੍ਰਮਾਣੁ ਪੁਰਖੁ ਗੁਰੁ ਅਰਜੁਨੁ ਪਿਖਰੁ
ਨਯਣ ॥ ੧ ॥ ਸਤਿ ਰੂਪੁ ਸਤਿ ਨਾਮੁ ਸਤੁ ਸੰਤੋਖੁ
ਧਰਿਉ ਉਰਿ ॥ ਆਦਿ ਪੁਰਖਿ ਪਰਤਖਿ ਲਿਖਉ

O limitless and Great Guru ! You are blessing us with the nectar of True Name through the recitation of Guru's Word (True Name) which casts away all the darkness of ignorance from our minds through the light of knowledge like the sun's rays. You have inculcated the love of the formless Lord in Your heart in the state of Equipoise, having over powered all the five vices like sexual desires and anger. O Guru ! By imbibing the love of Lord's True Name in Your heart, You have blessed the whole world by imparting the knowledge of the same True Name (through the Guru's Word). The poet (Bhatt) Kal says, " O Guru Arjan ! You have enlightened all Your followers with the message of Lord's True Name. (9)

Sorathai : (*GurArjan purkh parma'n.....*)

Guru Arjan, a personification of the True Lord, is truly a warrior like Arjuna (of Mahabharata), a destroyer of all evil doers, and it is difficult to protect oneself against His onslaughts, as He has the javelin of the Lord's True Name, which has been bestowed on Him by the strength of the Guru's Word. (1)

O Guru ! You possess the efficacy of True Name, which functions like a bridge to enable us cross this tortuous and dreadful ocean of life successfully. You are imbued with the extreme love of the Guru, which has been the source of the strength of True Name to enable others to attain Salvation. (2)

O Guru ! You have attained the nectar of Lord's True Name, which could enable You to help all others (followers) cross this ocean of life successfully through the Guru's Grace and pleasure. We have fulfilled all our desires by taking Your support, as such we do not need any one else's help. (3-12)

An embodiment of the Prime-soul the True Lord, was earlier called by the name of Guru Nanak. Then Guru Angad became the next Guru, who was enlightened with the same light of knowledge, and became one with the Lord through the Grace of Guru Nanak. Then Guru Angad, through His Grace and benevolence, established Guru Amar Das on the throne of Guruship.

Further Guru Amar Das bestowed the canopy of immortality and Guruship on Guru Ram Das. The poet (Bhatt) Mathura says, that by having a glimpse of the next Guru, Guru Arjan, one becomes imbued with the love of the True Lord, as His Words are like the nectar of True Name, which bestows immortality on us. (1)

Then Guru Arjan meditated on the True Lord, an embodiment of Truth, having recited True Name of the Lord, being immersed in a state of 'Equipoise' (Truth and contentment). It is apparent that the Lord had blessed the Guru with good fortune and Guruship and pre-destined Him through

ਅਛਰੁ ਮਸਤਕਿ ਧੁਰਿ ॥ ਪ੍ਰਗਟ ਜੋਤਿ ਜਗਮਰੈ
 ਤੇਜੁ ਭੂਮ ਮੰਡਲਿ ਛਾਯਉ ॥ ਪਾਰਸੁ ਪਰਸਿ ਪਰਸੁ
 ਪਰਸਿ ਗੁਰਿ ਗੁਰੁ ਕਹਾਯਉ ॥ ਭਨਿ ਮਥੁਰਾ
 ਮੂਰਤਿ ਸਦਾ ਬਿਰੁ ਲਾਇ ਚਿਤੁ ਸਨਮੁਖ ਰਹਹੁ
 ॥ ਕਲਜੁਗਿ ਜਹਾਜੁ ਅਰਜੁਨੁ ਗੁਰੁ ਸਗਲ ਸ੍ਰਿਸ੍ਰਿ
 ਲਗਿ ਬਿਤਰਹੁ ॥ ੨ ॥ ਤਿਹ ਜਨ ਜਾਚਹੁ ਜਗਤ੍ਰ
 ਪਰ ਜਾਨੀਅਤੁ ਬਾਸੁਰ ਰਯਨਿ ਬਾਸੁ ਜਾ ਕੇ ਹਿਤੁ
 ਨਾਮ ਸਿਉ ॥ ਪਰਮ ਅਤੀਤੁ ਪਰਮੇਸੁਰ ਕੈ ਗੰਗਿ
 ਰੰਗੋ ਬਾਸਨਾ ਤੇ ਬਾਹਰਿ ਪੈ ਦੇਖੀਅਤੁ ਧਾਮ ਸਿਉ
 ॥ ਅਪਰ ਪਰੰਪਰ ਪੁਰਖ ਸਿਉ ਪ੍ਰੇਮ ਲਾਗੇ ਬਿਨੁ
 ਭਗਵੰਤ ਰਸੁ ਨਾਹੀ ਅਉਰੈ ਕਾਮ ਸਿਉ ॥ ਮਥੁਰਾ
 ਕੋ ਪ੍ਰਭੁ ਸ੍ਰਬ ਮਯ ਅਰਜੁਨ ਗੁਰੁ ਭਗਤਿ ਕੈ ਹੇਤਿ
 ਪਾਇ ਰਹਿਓ ਮਿਲਿ ਰਾਮ ਸਿਉ ॥ ੩ ॥ ਅੰਤੁ ਨ
 ਪਾਵਤ ਦੇਵ ਸਬੈ ਮੁਨਿ ਇੰਦ੍ਰ ਮਹਾ ਸਿਵ ਜੋਗ
 ਕਰੀ ॥ ਫੁਨਿ ਬੇਦ ਬਿਗੰਧਿ ਬਿਚਾਰਿ ਰਹਿਓ ਹਰਿ
 ਜਾਪੁ ਨ ਛਾਡਉ ਏਕ ਘਰੀ ॥ ਮਥੁਰਾ ਜਨ ਕੋ
 ਪ੍ਰਭੁ ਦੀਨ ਦਯਾਲੁ ਹੈ ਸੰਗਤਿ ਸ੍ਰਿਸ੍ਰਿ ਨਿਹਾਲੁ
 ਕਰੀ ॥ ਰਾਮਦਾਸਿ ਗੁਰੁ ਜਗ ਤਾਰਨ ਕਉ ਗੁਰੁ
 ਜੋਤਿ ਅਰਜੁਨ ਮਾਹਿ ਧਰੀ ॥ ੪ ॥ ਜਗ ਅਉਰੁ
 ਨ ਯਾਹਿ ਮਹਾ ਤਮ ਮੈ ਅਵਤਾਰੁ ਉਜਾਗਰੁ ਆਨਿ
 ਕੀਅਉ ॥ ਤਿਨ ਕੇ ਦੁਖ ਕੋਟਿਕ ਦੂਰਿ ਗਏ ਮਥੁਰਾ
 ਜਿਨ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਅਉ ॥ ਇਹ ਪਧਤਿ ਤੇ

His Will to be the next Guru (after Guru Ram Das), so that the whole world acclaimed Him, (as Great Guru) being enlightened with the light of knowledge through His 'Word' and guidance. Just as Guru Angad had been enlightened by Guru Nanak (through His touch of the gold stone), who further through His Touch (guidance) established Guru Amar Das and Guru Ram Das, who in turn, blessed through His golden touch and established Guru Arjan as the next Guru. The Bhatt (poet) Mathura says, " I always am longing to be taking refuge at the lotus-feet of the fifth Nanak, Guru Arjan, as Guru Arjan is like the ship of safety in this age of Kal-Yug, who could help us all to cross this tortuous ocean of life successfully. " (2)

O dear friends ! Such a Guru has His Abode at the Palace of the Lord (Kingdom of heaven) being immersed always in reciting Lord's True Name. Let us fulfil all our desires by seeking His support. There are many people, unattached with worldly desires, who are always imbued with the love of the Lord, and are unaffected completely by the worldly pleasures, though engaged in the life of a householder performing worldly chores. They are imbibed with the love of the formless and limitless Lord, who is beyond the comprehension of the world, and are not interested in anything else except reciting True Name and enjoying the eternal bliss. Says Mathura ! "I am completely imbued with the love of the Guru, a personification of the Lord and with His worship. I, a slave of the True Master, have become an embodiment of the Lord, through the service and love of the Guru." (3)

The Lord, whose limits and Greatness has not been realised by all the Yogis and gods, including the greatest gods like Indra and Mahashiva with all their meditations and Yogas; even the god Brahma, with all his knowledge of Vedas, does not forsake His worship and (meditation) recitation of His True Name even for a moment. O Mathura Bhatt (poet) ! The True Master is truly benevolent to His helpless worshippers like me, and such a great Lord , in the person of the Guru, has bestowed His Grace on the whole world in the company of His holy saints. Thus Guru Ram Das has enlightened Guru Arjan with the light of knowledge and bestowed the authority of Guruship on Him, for helping the worldly beings towards salvation. (4)

When there was no other teacher or preceptor left in the world, the Lord sent Guru Nanak to help the world, by enlightening Him with His True knowledge and secrets. O Mathura Bhatt (Poet) ! The persons, who partook the nectar of

ਮਤ ਚੁਕਹਿ ਰੇ ਮਨ ਭੇਦੁ ਬਿਭੇਦੁ ਨ ਜਾਨ ਬੀਅਉ
 ॥ ਪਰਤਛਿ ਰਿਦੈ ਗੁਰ ਅਰਜੁਨ ਕੈ ਹਰਿ ਪੂਰਨ
 ਬ੍ਰਹਮਿ ਨਿਵਾਸੁ ਲੀਅਉ ॥ ੫ ॥ ਜਬ ਲਉ
 ਨਹੀ ਭਾਗ ਲਿਲਾਰ ਉਦੈ ਤਬ ਲਉ ਕ੍ਰਮਤੇ
 ਫਿਰਤੇ ਬਹੁ ਧਾਯਉ ॥ ਕਲਿ ਘੋਰ ਸਮੁਦ੍ਰ ਮੈ
 ਬੁਝਤ ਬੇ ਕਬਹੂ ਮਿਟਿ ਹੈ ਨਹੀ ਰੇ ਪਛਤਾਯਉ ॥
 ਤਤੁ ਬਿਚਾਰੁ ਯਹੈ ਮਥੁਰਾ ਜਗ ਤਾਰਨ ਕਉ
 ਅਵਤਾਰੁ ਬਨਾਯਉ ॥ ਜਪਉ ਜਿਨ ਅਰਜੁਨ
 ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ
 ॥ ੬ ॥ ਕਲਿ ਸਮੁਦ੍ਰ ਭਏ ਰੂਪ ਪ੍ਰਗਟਿ ਹਰਿ
 ਨਾਮੁ ਉਧਾਰਨੁ ॥ ਬਸਹਿ ਸੰਤ ਜਿਸੁ ਰਿਦੈ ਦੁਖ
 ਦਾਰਿਦ੍ਰ ਨਿਵਾਰਨੁ ॥ ਨਿਰਮਲ ਭੇਖ ਅਪਾਰ ਤਾਸੁ
 ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ਮਨ ਬਚ ਜਿਨਿ
 ਜਾਣਿਅਉ ਭਯਉ ਤਿਹ ਸਮਸਰਿ ਸੋਈ ॥
 ਧਰਨਿ ਗਗਨ ਨਵ ਖੰਡ ਮਹਿ ਜੋਤਿ ਸ੍ਰਗੁਪੀ
 ਰਹਿਓ ਭਰਿ ॥ ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ
 ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖੁ ਹਰਿ ॥ ੭ ॥ ੧੯ ॥
 ਅਜੈ ਗੰਗ ਜਲੁ ਅਟਲੁ ਸਿਖ ਸੰਗਤਿ ਸਭ
 ਨਾਵੈ ॥ ਨਿਤ ਪੁਰਾਣ ਬਾਚੀਅਹਿ ਬੇਦ ਬ੍ਰਹਮਾ
 ਮੁਖਿ ਗਾਵੈ ॥ ਅਜੈ ਚਵਰੁ ਸਿਰਿ ਢਲੈ ਨਾਮੁ
 ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਲੀਅਉ ॥ ਗੁਰ ਅਰਜੁਨ ਸਿਰਿ
 ਛਤ੍ਰੁ ਆਪਿ ਪਰਮੇਸਰਿ ਦੀਅਉ ॥ ਮਿਲਿ ਨਾਨਕ

Lord's True Name through the Guru's guidance, have cast away all their sufferings and afflictions through the Guru's Grace. O my mind ! Let us not forsake the path shown by the Guru, getting rid of any misgivings about the real Greatness of the Guru, who is a personification of the Lord, and there is none else in the world on par with Him. It is evident and crystal clear that the Lord has manifested Himself in the person of Guru Arjan (to help the world towards salvation). (5)

So long as we are not destined with good fortune through the Lord's Will, we continue wandering all over the world in disgust and darkness. We were being drowned in the tortuous and dreadful ocean of life and we would be repenting in disappointment in case we were not provided with the Guru's guidance. The poet (Bhatt) Mathura says, "The best consideration of all our considerations (thoughts) is the clear understanding that the Lord had appeared in the form (person) of The Guru to help the world towards attaining salvation. As such the person, who follows the teachings of Guru Arjan will not be subjected to the torture of the cycle of births and deaths. (through the mother's womb). (6)

In this age of KalYug, the Guru has appeared (as the ship of safety) to enable the human beings cross this tortuous ocean of life successfully with the help of recitation of True Name. Whosoever inculcates the love of the holy saints (the Guru) in his heart, gets rid of all his lithargy and sufferings. The Guru is an embodiment of the limitless and Lord-sublime who is a personification of purity and Truth and there is no other person (power) like Him. Whosoever has been imbued with the love (and devotion) of the Lord, with body and speech (soul) has become one with the Lord having attained unison with the Lord, who pervades the whole Universe including all the nine regions (nine Khands) and spreads His (light) enlightenment all around. O Mathura (bhatt) poet ! There is not ever an iota of doubt that Guru Arjan is a true personification of the same Lord Almighty. (7-19)

O Guru ! Your praises are being sung all around like the pure waters of River Ganga (considered by the Hindus), which is equally prevalent in Your holy congregations and the Sikh congregations (followers) are (bathing in) purifying themselves in Your company (through the Guru's guidance) In Your holy congregations, the True Name is being recited (like the Puranas) and even Brahma (the god of creation) sings Your praises through recitation of Vedas. O Guru ! The canopy of Lord's praises and True Name is fluttering over You and You are

ਅੰਗਦ ਅਮਰ ਗੁਰ ਗੁਰ ਰਾਮਦਾਸੁ ਹਰਿ ਪਹਿ
ਗਯਉ ॥ ਹਰਿਬੰਸ ਜਗਤਿ ਜਸੁ ਸੰਚਰਉ ਸੁ
ਕਵਣੁ ਕਹੈ ਸ੍ਰੀ ਗੁਰੁ ਮੁਖਉ ॥ ੧ ॥ ਦੇਵ ਪੁਰੀ
ਮਹਿ ਗਯਉ ਆਪਿ ਪਰਮੇਸੁਰ ਭਾਯਉ ॥ ਹਰਿ
ਸਿੰਘਾਸਣੁ ਦੀਅਉ ਸਿਰੀ ਗੁਰੁ ਤਹ ਬੈਠਾਯਉ
॥ ਰਹਸੁ ਕੀਅਉ ਸੁਰ ਦੇਵ ਤੋਹਿ ਜਸੁ ਜਯ ਜਯ
ਜੀਪਹਿ ॥ ਅਸੁਰ ਗਏ ਤੇ ਭਾਗਿ ਪਾਪ ਤਿਨ ਭੀਤਰਿ
ਕੰਪਹਿ ॥ ਕਾਟੇ ਸੁ ਪਾਪ ਤਿਨ ਨਰਹੁ ਕੇ ਗੁਰੁ
ਰਾਮਦਾਸੁ ਜਿਨ ਪਾਇਯਉ ॥ ਛਤ੍ਰੁ ਸਿੰਘਾਸਣੁ
ਪਿਰਥਮੀ ਗੁਰ ਅਰਜੁਨ ਕਉ ਦੇ ਆਇਅਉ ॥
੨ ॥ ੨੧ ॥ ੬ ॥ ੧੧ ॥ ੧੦ ॥ ੧੦ ॥ ੨੨
॥ ੬੦ ॥ ੧੪੩ ॥
੧੬ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ॥
ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ॥ ਮਹਲਾ ੧ ॥
ਉਤੰਗੀ ਪੈਓਹਰੀ ਗਹਿਰੀ ਗੰਭੀਰੀ ॥ ਸਸੁਤਿ
ਸੁਹੀਆ ਕਿਵ ਕਰੀ ਨਿਵਣੁ ਨ ਜਾਇ ਥਣੀ ॥
ਗਚੁ ਜਿ ਲਗਾ ਗਿਝਵੜੀ ਸਖੀਏ ਧੁਲਹਰੀ ॥
ਸੇ ਭੀ ਢਹਦੇ ਡਿਠੁ ਮੈ ਮੁੰਧ ਨ ਗਰਬੁ ਥਣੀ ॥ ੧
॥ ਸੁਣਿ ਮੁੰਧੇ ਹਰਣਾਖੀਏ ਗੂੜਾ ਵੈਣੁ ਅਪਾਰੁ ॥
ਪਹਿਲਾ ਵਸਤੁ ਸਿਵਾਣਿ ਕੈ ਤਾਂ ਕੀਚੈ ਵਾਪਾਰੁ ॥
ਦੋਹੀ ਦਿਚੈ ਦੁਰਜਨਾ ਮਿਤ੍ਰਾਂ ਕੂੰ ਜੈਕਾਰੁ ॥ ਜਿਤ੍ਰ

spreading the nectar of Lord's True Name all over the world. O Guru Arjan! The Lord Himself has bestowed the canopy of Guruship on You as You are an embodiment of the Lord Himself. First of all Guru Nanak enabled Guru Angad, then Guru Angad helped Guru Amar Das, and later Guru Amar Das had enabled Guru Ram Das to gain unison with the Lord. The poet (Bhatt) Harbans says, "How could anyone say that such a Guru undergoes the cycle of births and deaths, as He is ever-existent (being the Lord's embodiment) ? (1)

The Guru has His abode in the city of gods, and the Lord has bestowed His blessings and pleasure on the Guru. The Prime god (Indra) vacated his throne for the Guru to occupy it as such the Guru attained unison with the Lord. All the gods were thrilled to have a glimpse of the Guru and acclaimed the Guru's position greeting Him with praise and honour. O Guru ! Whosoever sings Your praises, gets rid of the devils of vices like sexual desires alongwith sins, which tremble with fear in Your presence. The persons, who have meditated on Your lotus-feet, have cast away all their sins through the Grace of Guru Ram Das. O Guru Ram Das ! When You departed from the earthly abode (existence), merging with the Lord Almighty, You bestowed the throne of Guruship on Guru Arjan. (2- 21 - 9 - 11 - 10 - 10 - 22 - 60 - 143)

Ik onkar satnam karta purkh nirbhau nirvair, akal moorat ajooni saibhung Gur prasad Slok Var'an te' Vadheek Mahala - 1 (Utangi peohari gehari gambheeri.....)

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male), fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O beautiful friend ! Let us bow and pray to the lotus-feet of the Guru so as to get enriched with lot of virtues. O respected (mother-in-law) friend ! How could I bow to the Guru without giving up my egoism and pride, (as my breast full of milk does not allow me to bend).

O dear friend ! I have seen palatial buildings, higher than mountains even, built with lot of line stone and strong building material, giving way (In spite of all your pride and egoism. One day you will be completely effaced from this world.) (O friend ! It is no use being proud with egoism due to your beauty as it takes no time to disappear from this world). (1)

O dear friend! Possessing beautiful eyes like the deer ! Kindly (please) listen to the Guru's Words full of wisdom in the praise of the limitless and Grand Lord-Almighty ! First of all we should carefully examine the details of business and the merchandise, before embarking on any business deal. We should greet and acclaim the holy saints, so friendly to us, by giving up the company of bad friends (vicious thoughts) and

ਦੇਹੀ ਸਜਣ ਮਿਲਨਿ ਲਹੁ ਮੁੱਧੇ ਵੀਚਾਰੁ ॥ ਤਨੁ

ਮਨੁ ਦੀਜੈ ਸਜਣਾ ਐਸਾ ਹਸਣੁ ਸਾਰੁ ॥ ਤਿਸ

ਸਉ ਨੇਹੁ ਨ ਕੀਚਈ ਜਿ ਦਿਸੈ ਚਲਣਹਾਰੁ ॥

ਨਾਨਕ ਜਿਨੀ ਇਵ ਕਰਿ ਬੁਝਿਆ ਤਿਨਾ ਵਿਟਹੁ

ਕੁਰਬਾਣੁ ॥ ੨ ॥ ਜੇ ਤੂੰ ਤਾਰੂ ਪਾਣਿ ਤਾਰੂ ਪੁਛੁ

ਤਿਕੜਨ ਕਲ ॥ ਤਾਰੂ ਖਰੇ ਸੁਜਾਣ ਵੰਞਾ ਏਨੀ

ਕਪਰੀ ॥ ੩ ॥ ਝੜ ਝਖੜ ਓਹੜ ਲਹਰੀ

ਵਹਨਿ ਲਖੇਸਰੀ ॥ ਸਤਿਗੁਰ ਸਿਉ ਆਲਾਇ

ਬੇੜੇ ਡੁਬਣਿ ਨਾਹਿ ਭਉ ॥ ੪ ॥ ਨਾਨਕ ਦੁਨੀਆ

ਕੈਸੀ ਹੋਈ ॥ ਸਾਲਕੁ ਮਿਤੁ ਨ ਰਹਿਓ ਕੋਈ ॥

ਭਾਈ ਬੰਧੀ ਹੇਤੁ ਚੁਕਾਇਆ ॥ ਦੁਨੀਆ ਕਾਰਣਿ

ਦੀਨੁ ਗਵਾਇਆ ॥ ੫ ॥ ਹੈ ਹੈ ਕਰਿ ਕੈ ਓਹਿ

ਕਰੇਨਿ ॥ ਗਲਾ ਪਿਟਨਿ ਸਿਰੁ ਖੋਹੇਨਿ ॥ ਨਾਉ

ਲੈਨਿ ਅਰੁ ਕਰਨਿ ਸਮਾਇ ॥ ਨਾਨਕ ਤਿਨ

ਬਲਿਹਾਰੈ ਜਾਇ ॥ ੬ ॥ ਰੇ ਮਨ ਡੀਗਿ ਨ

ਡੋਲੀਐ ਸੀਧੈ ਮਾਰਗਿ ਧਾਉ ॥ ਪਾਛੈ ਬਾਘੁ

ਡਰਾਵਣੈ ਆਗੈ ਅਗਨਿ ਤਲਾਉ ॥ ਸਹਸੈ

ਜੀਅਰਾ ਪਰਿ ਰਹਿਓ ਮਾ ਕਉ ਅਵਰੁ ਨ ਢੰਗੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਛੁਟੀਐ ਹਰਿ ਪ੍ਰੀਤਮ ਸਿਉ ਸੰਗੁ

॥ ੭ ॥ ਬਾਘੁ ਮਰੈ ਮਨੁ ਮਾਰੀਐ ਜਿਸੁ ਸਤਿਗੁਰ

ਦੀਖਿਆ ਹੋਇ ॥ ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਮਿਲੈ ਬਹੁਤਿ

seek the help of others to save ourselves from sinful actions. O friend ! Let us ponder and deliberate to find ways and means to get into the company of holy saints. O friend ! It is no use making fun of my advice, instead you should gladly and with pleasure surrender your body and mind (soul) to the holy saints, so friendly to us. It is of no use (not worthwhile) developing love of the worldly things, which are likely to perish soon.

(O Sikhs ! Let us serve the Lord-sublime in the company of holy saints by giving up our egoism and vicious thoughts.)

O Nanak ! I would offer myself as a sacrifice to such persons, who have realised the True Lord through their service and virtuous deeds. (2)

O wise man ! Let us seek the advice of the Guru for successfully crossing this tortuous and dreadful ocean of life, even though you may feel to be competent and virtuous enough for this effort. Let us meet such holy and friendly saints, who would enable us to attain salvation. Let us meet such wise and intelligent saints, who could help us rid ourselves of all vices and sinful actions. (3)

In this world, the waves of vicious thoughts like sexual desires and worldly attachments are disturbing the human beings and taking them away from the right path. But in such dreadful times, if someone seeks the guidance of the True Guru, then he could be saved from drowning in the tortuous ocean of life. (4)

O Nanak ! How deceptive and vicious has this world become; where there is no true friend to lead us on the right path towards uniting with the Lord? This human being, has forsaken the love of his close relations like brother even for the sake of this Maya (worldly falsehood), thus giving up his dutiful and righteous path for amassing wealth. (5)

The women folk, after the death of a person cry and wail in great anguish and further slap their faces or even pull out their hair in their disgust and pain. (which is not an acceptable and good behaviour). But in this great pain and shock, if someone remembers the True Name of the Lord, then it is a welcome sign. O Nanak ! I would offer myself as a sacrifice to such persons, who recite True Name (even under these circumstances) (6)

O my mind ! We should follow the right path of the Lord's worship instead of following the wrong path of Maya (worldly falsehood) losing faith in the Lord. We should remember that in this life, the lion of death (god of death) is frightening us while in the next world the fire of hell, (many intolerable sufferings) awaits us. As such I am swayed with doubts and misgivings, realising that except the Guru's teachings, there is no other escape from the cycle of births and deaths. O Nanak ! It is only through the Guru's Word (Guru's teachings) that we could escape the cycle of Rebirths, by remembering and reciting Lord's True Name. (and keeping company of the holy saints). (7)

If we were to control our mind (from worldly attractions)

ਨ ਮਰਣਾ ਹੋਇ ॥ ਕੀਚੜਿ ਹਾਥੁ ਨ ਬੂਝਈ ਏ
ਕਾ ਨਦਰਿ ਨਿਹਾਲਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ
ਗੁਰੁ ਸਰਵਰੁ ਸਚੀ ਪਾਲਿ ॥ ੮ ॥ ਅਗਨਿ ਮਰੈ
ਜਲੁ ਲੋੜਿ ਲਹੁ ਵਿਣੁ ਗੁਰ ਨਿਧਿ ਜਲੁ ਨਾਹਿ ॥
ਜਨਮਿ ਮਰੈ ਭਰਮਾਈਐ ਜੇ ਲਖ ਕਰਮ ਕਮਾਇ
॥ ਜਮੁ ਜਾਗਾਤਿ ਨ ਲਗਈ ਜੇ ਚਲੈ ਸਤਿਗੁਰ
ਭਾਇ ॥ ਨਾਨਕ ਨਿਰਮਲੁ ਅਮਰ ਪਦੁ ਗੁਰੁ ਹਰਿ
ਮੇਲੈ ਮੇਲਾਇ ॥ ੯ ॥ ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਕਉਆ
ਮਲਿ ਮਲਿ ਨਾਇ ॥ ਮਨੁ ਤਨੁ ਮੈਲਾ ਅਵਗੁਣੀ
ਚਿੰਜੁ ਭਰੀ ਰੰਧੀ ਆਇ ॥ ਸਰਵਰੁ ਹੰਸਿ ਨ
ਜਾਣਿਆ ਕਾਗ ਕੁਪੰਖੀ ਸੰਗਿ ॥ ਸਾਕਤ ਸਿਉ
ਐਸੀ ਪ੍ਰੀਤਿ ਹੈ ਬੂਝਹੁ ਗਿਆਨੀ ਰੰਗਿ ॥ ਸੰਤ
ਸਭਾ ਜੈਕਾਰੁ ਕਰਿ ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਉ ॥
ਨਿਰਮਲੁ ਨਵਣੁ ਨਾਨਕਾ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ
॥ ੧੦ ॥ ਜਨਮੇ ਕਾ ਫਲੁ ਕਿਆ ਗਣੀ ਜਾਂ ਹਰਿ
ਭਗਤਿ ਨ ਭਾਉ ॥ ਪੈਧਾ ਖਾਧਾ ਬਾਦਿ ਹੈ ਜਾਂ
ਮਨਿ ਦੂਜਾ ਭਾਉ ॥ ਵੇਖਣੁ ਸੁਨਣਾ ਬੂਝੁ ਹੈ ਮੁਖਿ
ਬੂਠਾ ਆਲਾਉ ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹੋਰੁ
ਹਉਮੈ ਆਵਉ ਜਾਉ ॥ ੧੧ ॥ ਹੈਨਿ ਵਿਰਲੇ
ਹੀ ਘਣੇ ਫੈਲ ਫਕਤੁ ਸੰਸਾਰੁ ॥ ੧੨ ॥ ਨਾਨਕ
ਲਗੀ ਤੁਰਿ ਮਰੈ ਜੀਵਣ ਨਾਹੀ ਤਾਣੁ ॥ ਚੋਟੈ

then we could overcome the fear of death (god of death) but this is possible only by accepting and following the Guru's teachings. By attaining self-realisation one could unite with the Lord and then rid himself from the torture of the cycle of rebirths. When someone is blessed, through the Lord's Grace, with the right appreciation of the worldly falsehood (Lord's secrets) then he does not get engrossed in the worldly falsehood. (does not get smeared (spoiled) with the mud of worldly vices and sinful actions),

O Nanak ! It is only such Guru-minded persons, who are blessed with the Guru's teachings, (who board the ship of safety of the Guru) that they are enabled to cross this ocean of life successfully. (through the bridge of Truth in this ocean). (8)

This fire of worldly desires could be extinguished only by spraying the water of True Name (through the Guru's guidance), and this treasure (water) of True Name is attained only after going through the cycle of Rebirths, suffering (reaping) the reward of his own actions in the world.

When the sikh (disciple) follows the path of the Guru's love and devotion (follows the Guru's Will) then he escapes the torture of the cycle of births and deaths. (by following the Guru's teachings).

O Nanak ! The person, who is enabled through the Guru's guidance to merge with the Lord, finally attains immortality through salvation. (9)

The vicious person feels elated (happy) by performing sinful actions, engrossed in vices, like the crow enjoying his wash in dirty waters. Such a person, full of vicious thoughts and sinful actions, has his mind made fully impure and filthy by using the language of slander with his tongue. But the effect of the company of such malafide and wicked persons is not appreciated by a virtuous person just as the swan, abiding in the Mansarovar lake, does not appreciate the evil effects of the company of a crow.

O learned people ! Try to realise the evil effects of the company at the god-forsaken person (self-willed person) by developing love of the Guru's guidance. Let us therefore greet and acclaim the company of holy saints by performing virtuous deeds (of reciting True Name) through the Guru's guidance and teachings. O Nanak ! Let us purify ourselves by bathing in the holy waters of the rivers of the Guru's Word, and following the Guru's teachings. (10)

The (life of a) person, who does not develop the love of the Lord in his heart and does not engage in the recitation of True Name, wastes this human life in purposeless efforts, and being engrossed in dual-mindedness leads a fruitless life with his having delicious food or wearing precious clothes, which is a sheer loss. Such a person listens to or sees the worldly falsehood with his speech being full of untruth and false practices. O Nanak ! Let us sing the praises of the Lord by reciting True Name as apart from this practice one is taken through the cycle of births and deaths (as a punishment). (11)

ਸੇਤੀ ਜੋ ਮਰੈ ਲਗੀ ਸਾ ਪਰਵਾਣੁ ॥ ਜਿਸ ਨੋ
ਲਾਏ ਤਿਸੁ ਲਗੈ ਲਗੀ ਤਾ ਪਰਵਾਣੁ ॥ ਪਿਰਮ
ਪੈਕਾਮੁ ਨ ਨਿਕਲੈ ਲਾਇਆ ਤਿਨਿ ਸੁਜਾਣਿ ॥
੧੩ ॥ ਭਾਂਡਾ ਧੋਵੈ ਕਉਣੁ ਜਿ ਕਚਾ ਸਾਜਿਆ ॥
ਧਾਤੂ ਪੰਜਿ ਰਲਾਇ ਕੂੜਾ ਪਾਜਿਆ ॥ ਭਾਂਡਾ
ਆਣਗੁ ਰਾਸਿ ਜਾਂ ਤਿਸੁ ਭਾਵਸੀ ॥ ਪਰਮ ਜੋਤਿ
ਜਾਗਾਇ ਵਾਜਾ ਵਾਵਸੀ ॥ ੧੪ ॥ ਮਨਹੁ ਜਿ
ਅੰਧੇ ਘੁਪੁ ਕਹਿਆ ਬਿਰਦੁ ਨ ਜਾਣਨੀ ॥ ਮਨਿ
ਅੰਧੈ ਚੂਧੈ ਕਵਲ ਦਿਸਨਿ ਖਰੇ ਕਰੂਪ ॥ ਇਕਿ
ਕਹਿ ਜਾਣਨਿ ਕਹਿਆ ਬੁਝਨਿ ਤੇ ਨਰ ਸੁਘੜ
ਸਰੂਪ ॥ ਇਕਨਾ ਨਾਦੁ ਨ ਬੋਦੁ ਨ ਗੀਅ ਰਸੁ
ਰਸੁ ਕਸੁ ਨ ਜਾਣੀਤਿ ॥ ਇਕਨਾ ਸਿਧਿ ਨ ਬੁਧਿ
ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੋਉ ਨ ਲਹੀਤਿ ॥
ਨਾਨਕ ਤੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ
ਗਰਬੁ ਕਰੰਤ ॥ ੧੫ ॥ ਸੋ ਬ੍ਰਹਮਣੁ ਜੋ ਬਿੰਦੈ
ਬ੍ਰਹਮੁ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਰਮੁ ॥ ਸੀਲ
ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ ॥ ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ
॥ ਸੋਈ ਬ੍ਰਹਮਣੁ ਪੂਜਣ ਚਗਤੁ ॥ ੧੬ ॥ ਖੜੀ
ਸੋ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰੁ ॥ ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ
ਸਰੀਰੁ ॥ ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ ॥ ਸੋ ਖੜੀ
ਦਰਗਹ ਪਰਵਾਣੁ ॥ ਲਬੁ ਲੋਭੁ ਜੇ ਕੂੜੁ ਕਮਾਵੈ

There are a very few virtuous persons in this world, and not very many are engaged in good actions whereas the number of those persons, engrossed in vices and sinful actions are too many. (12)

O Nanak ! The persons, who are imbued with the love and devotion of the Lord, lead a life of selflessness, giving up their egoism. (I-am-ness) (like a dead person) without having any pride of this human form. This mode of life resulting from the strike of (full of) the love of the Lord, is truly successful in leading a fruitful life, without egoism and I-am-ness, like a dead person. But this sort of life is bestowed by the Lord Himself on a fortunate person, who leads a successful life. The (arrow) message of Lord's love is fully embedded in the heart of the person through the Guru's guidance and is not to be disturbed (removed) by any of our efforts. (13)

How could this human mind be purified without the Guru's support, when the god of creation (Brahma) had created this human frame with a filthy mind. (based on falsehood) ?

Infact, this human body had been created by mingling all the five elements (like air water and fire) into a frame full of worldly falsehood. (filth of mind), but the frame (body) of a person, approved and accepted by the Lord, is truly useful. When the innerself of a person is enlightened by the knowledge of the Lord's True Name, then he feels elated (listening to the unstrung music of Nature) with this light of the knowledge. (14)

The persons, who are blind with the darkness of the ignorance of mind, do not appreciate the value of the (truthfulness) Guru's guidance. The persons, with a blind (ignorant) mind, like an upside turned down lotus-flower, cannot receive the Guru's message and appear horrible without the enlightenment of knowledge (in their hearts) There are some persons, who know how to preach to others while some others realise the truth by listening to them and such persons are considered to be wise enough and intelligent. There are some persons, who have no knowledge of the musical world or the secrets of the Lord, even they do not appreciate the worldly pleasures gained through vices and sinful actions. There are some others who do not possess any occult powers or wisdom of thoughts including the usage of words or language. O Nanak! The persons, who suffer from egoism though possessing no virtues or qualities, are real fools (like the ass). (15)

The true Brahmin is one, who has realised the (secrets of) True Lord and performs meditation, (of True Name) penance leading a disciplined life. Such a Brahmin deserves all praise and is worthy of (worship) respect, who has developed peace of mind and contentment, thus attaining salvation having overcome all bondage of worldly falsehood. (16)

The true Khatri is one, who does not show his back in the battle field and is prepared to lay down his life even, if the circumstances demand. (gives his life in alms). Such a Khatri, who gives everything in alms realising the particular needs

॥ ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ ॥ ੧੭ ॥ ਤਨੁ ਨ

ਤਪਾਇ ਤਨੁਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ ॥

ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ

ਸਮਾਲਿ ॥ ੧੮ ॥ ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ

ਬਿਨੁ ਘਟ ਨ ਕੋਇ ॥ ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ

ਜਿਨ੍ਹ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥ ੧੯ ॥ ਜਉ

ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ

ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ

॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ ੨੦ ॥ ਨਾਲਿ

ਕਿਰਾੜਾ ਦੋਸਤੀ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ ਮਰਣੁ ਨ

ਜਾਪੈ ਮੂਲਿਆ ਆਵੈ ਕਿਤੈ ਥਾਇ ॥ ੨੧ ॥

ਗਿਆਨ ਹੀਣੰ ਅਗਿਆਨ ਪੂਜਾ ॥ ਅੰਧ

ਵਰਤਾਵਾ ਭਾਉ ਦੂਜਾ ॥ ੨੨ ॥ ਗੁਰ ਬਿਨੁ

ਗਿਆਨੁ ਧਰਮ ਬਿਨੁ ਧਿਆਨੁ ॥ ਸਚ ਬਿਨੁ ਸਾਖੀ

ਮੂਲੋ ਨ ਬਾਕੀ ॥ ੨੩ ॥ ਮਾਣੂ ਘਲੈ ਉਠੀ ਚਲੈ

॥ ਸਾਦੁ ਨਾਹੀ ਇਵੇਹੀ ਗਲੈ ॥ ੨੪ ॥ ਰਾਮੁ

ਝੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ ॥ ਬੰਤਰ

ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜੁਝੁ ਅਪਾਰੁ ॥

ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੇ ਲਛਮਣੁ ਮੂਢਿ

ਸਰਾਪਿ ॥ ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ ਵੇਖੈ

ਥਾਪਿ ਉਥਾਪਿ ॥ ੨੫ ॥ ਮਨ ਮਹਿ ਝੁਰੈ ਰਾਮਚੰਦੁ

(situation), is acceptable in the Lord's presence. But the person, who is engrossed in falsehood, greed and worldly attachments, has to (bear) reap the fruits of his own actions. (17)

Why should any person practise penance of the highest order by burning the body or torturing the body and make the head or feet undergo sufferings to attain the Lord who abides within his innerself (heart). (as stated by Farid earlier). (18)

O Nanak ! The Lord abides within all the hearts as there is no soul without having the contact of the Prime-soul (Lord) within, and such a person has won the love of the Lord-spouse, His guidance and Grace. (19)

O Man ! If you are truly keen to inculcate the love of the Lord in your heart, then come to me, (with your head on your palm) prepared to give up your life even as a sacrifice (for winning His love) in case You want to follow my path (of Lord's love and Truth), then do not hesitate to give up your life without doing any favour to me. (without any reservations). (20)

The friendship of the merchants (dealing in the business of money) is not worth while as these persons, dealing in falsehood do not bother about their honour or prestige. O (Man) Moolia ! You have never pondered over you death, how and when it will snatch you away (from this world). (without the Guru's guidance, you will die an ignoble death). (21)

Such persons, without the enlightenment of the mind, always worship falsehood, being engrossed in dual-mindedness, and lead a life of ignorance and vicious actions. (22)

Without knowledge or enlightenment and meditation (of True Name) there could be no true religion. The persons, who give false witnesses, based on untruth, lose their life (capital investment even) even without achieving anything fruitful. (23)

The human beings are born (brought to the world) as per Lord's Will and face death as per His dictates only and do not attain anything fruitful without the Guru's guidance. (24)

The human being should function according to his superior position (in the animal world) instead of performing any wonders with magical powers. Just as Rama, collecting an army of monkeys, fought against Ravana with disgust instead of using his superior powers of mind. He thought of amassing an army of monkeys and waged a war against Ravana with faith in his body and mind when Ravana (ten headed) had kidnapped Sita (Rama's wife) and Lachhman (his brother) had fainted due to Narad's curse as he had to reap the reward of his own actions. O Nanak ! The Lord Himself is the cause and effect of all creation and after its creation causes its destruction as well (Through god Brahma (the Lord) creates and then destroys it through god vishnu.) (25)

Ram Chand had felt disappointed with disgust for the sake of Sita and Lachhman, (due to their predicament), then

ਸੀਤਾ ਲਛਮਣ ਜੋਗੁ ॥ ਹਣਵੰਤਰੁ ਆਰਾਧਿਆ
ਆਇਆ ਕਰਿ ਸੰਜੋਗੁ ॥ ਭੂਲਾ ਦੈਤੁ ਨ ਸਮਝਈ
ਤਿਨਿ ਪ੍ਰਭ ਕੀਏ ਕਾਮ ॥ ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਸੁ
ਕਿਰਤੁ ਨ ਮਿਟਈ ਰਾਮ ॥ ੨੬ ॥ ਲਾਹੌਰ
ਸਹਰੁ ਜਹਰੁ ਕਹਰੁ ਸਵਾ ਪਹਰੁ ॥ ੨੭ ॥
ਮਹਲਾ ੩ ॥ ਲਾਹੌਰ ਸਹਰੁ ਅੰਮ੍ਰਿਤੁ ਸਰੁ
ਸਿਫਤੀ ਦਾ ਘਰੁ ॥ ੨੮ ॥
ਮਹਲਾ ੧ ॥ ਉਦੇਸਾਹੈ ਕਿਆ ਨੀਸਾਨੀ ਤੋਟਿ
ਨ ਆਵੈ ਅੰਨੀ ॥ ਉਦੇਸੀਯ ਘਰੇ ਹੀ ਵੁਨੀ
ਕੁੜਿਏ ਰੰਨੀ ਧੰਮੀ ॥ ਸਤੀ ਰੰਨੀ ਘਰੇ ਸਿਆਪਾ
ਰੇਵਨਿ ਕੂੜੀ ਕੰਮੀ ॥ ਜੇ ਲੇਵੈ ਸੋ ਦੇਵੈ ਨਾਹੀ ਖਟੇ
ਦੰਮ ਸਹੰਮੀ ॥ ੨੯ ॥ ਪਬਰ ਤੂੰ ਹਰੀਆਵਲਾ
ਕਵਲਾ ਕੰਚਨ ਵੰਨਿ ॥ ਕੈ ਦੇਖੜੈ ਸਤਿਓਹਿ
ਕਾਲੀ ਹੋਈਆ ਦੇਹੁਰੀ ਨਾਨਕ ਮੈ ਤਨਿ ਭੰਗੁ ॥
ਜਾਣਾ ਪਾਣੀ ਨਾ ਲਹਾ ਜੈ ਸੇਤੀ ਮੇਰਾ ਸੰਗੁ ॥
ਜਿਤੁ ਡਿਠੈ ਤਨੁ ਪਰਵੁੜੈ ਚੜੈ ਚਵਗਣਿ ਵੰਨੁ ॥
੩੦ ॥ ਰਜਿ ਨ ਕੋਈ ਜੀਵਿਆ ਪਹੁਚਿ ਨ
ਚਲਿਆ ਕੋਇ ॥ ਗਿਆਨੀ ਜੀਵੈ ਸਦਾ ਸਦਾ
ਸੁਰਤੀ ਹੀ ਪਤਿ ਹੋਇ ॥ ਸਰਫੈ ਸਰਫੈ ਸਦਾ
ਸਦਾ ਏਵੈ ਗਈ ਵਿਹਾਇ ॥ ਨਾਨਕ ਕਿਸ ਨੋ
ਆਖੀਐ ਵਿਣੁ ਪੁਛਿਆ ਹੀ ਲੈ ਜਾਇ ॥ ੩੧ ॥

meditated on Hanuman, who managed to bring the news about Sita first and then with the Sanjivani herb (life giving herb) he managed to bring back Lachhman to consciousness, thus arranging their union with Ram Chand. But the misguided demon Ravana did not realise the truth about the Lord's actions. O Nanak ! Ramchand, though an embodiment of the Lord, had to bear the fruits of his actions in response to Narad's curse and had to undergo suffering (to atone for his actions) as everyone has to reap the fruit of his own actions. (26)

This city of Lahore, due to sinful actions of its inhabitants, will always suffer till sunrise like the effect of poison. (27)

Mahala - 3 : The Guru told the sikhs that Lahore city will continue to exist as such, and the city of Amritsar will come up near this city, which will be the abode of the Lord, deserving all praise, singing the Lord's praises, which made the sikhs happy. (28)

Mahala -1: O Brother ! Udoshah is known for an unlimited supply of foodgrains in his household, but there is no peace there with lot of girls and women swarming his house (for food grains), and will cause him suffering in the end. There is always wailing and crying in his house, with hundreds of women crying and wailing there, due to the death of someone or the other, and they are all crying for worldly falsehood. Any person,, who keeps money in custody but does not part with it on demand finally has to suffer for his sinful actions.

(This human being always undergoes sufferings due to his five vices alongwith hopes and desires being unfulfilled, which lead to lot of wailings in his life as he is not prepared to lose anything given to him by the Lord and does not enjoy the fruits of Truth (and True Name).. (29)

O Sikh ! You were full of virtues, with the love of the Lord in your heart (with your qualities shining like the gold). O Nanak ! What flaws caused your body burnt within and your mind full of black deeds ? O Guru ! I am full of sins, which have caused all these shortcomings in me, Previously I was in the company of holy saints (I was blossoming in the waters of good company) but now due to my bad fortune as per Lord's Will, I cannot get into their company, which had enabled me to blossom, into a virtuous person with the hue of good qualities (with Lord's love inculcated in my heart). (30)

No one born in this world ever feels satisfied with his activities and always thinks of the unfinished functions in life and nobody leaves this world fully satisfied. However, the truly learned persons, always lead a fuller and successful life and win the honour and acclaim of the world with the love of the Lord. The self-willed (faithless) persons, however, lead a fruitless and purposeless life by amassing wealth, being engrossed in the worldly falsehood.

O Nanak ! Whom should we describe (address) our complaints when the god of death takes him away so suddenly. (without asking anyone)? (31)

O Brother ! It is no use blaming this human being as with

ਦੇਸੁ ਨ ਦੇਅਹੁ ਰਾਇ ਨੋ ਮਤਿ ਚਲੈ ਜਾਂ ਬੁਢਾ

ਹੋਵੈ ॥ ਗਲਾਂ ਕਰੇ ਘਣੇਰੀਆ ਤਾਂ ਅੰਨੇ ਪਵਣਾ

ਖਾਤੀ ਟੋਵੈ ॥ ੩੨ ॥ ਪੂਰੇ ਕਾ ਕੀਆ ਸਭ ਕਿਛੁ

ਪੂਰਾ ਘਟਿ ਵਧਿ ਕਿਛੁ ਨਾਹੀ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ

ਐਸਾ ਜਾਣੈ ਪੂਰੇ ਮਾਂਹਿ ਸਮਾਂਹੀ ॥ ੩੩ ॥

ਸਲੋਕ ਮਹਲਾ ੩ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਭਿਆਗਤ ਏਹ ਨ ਆਖੀਅਹਿ ਜਿਨ ਕੈ ਮਨ

ਮਹਿ ਭਰਮੁ ॥ ਤਿਨ ਕੇ ਦਿਤੇ ਨਾਨਕਾ ਤੇਹੋ ਜੇਹਾ

ਧਰਮੁ ॥ ੧ ॥ ਅਭੈ ਨਿਰੰਜਨ ਪਰਮ ਪਦੁ ਤਾ ਕਾ

ਭੀਖੁ ਹੋਇ ॥ ਤਿਸ ਕਾ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ

ਪਾਏ ਕੋਇ ॥ ੨ ॥ ਹੋਵਾ ਪੰਡਿਤੁ ਜੋਤਕੀ ਵੇਦ

ਪੜਾ ਮੁਖਿ ਚਾਰਿ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਆ

ਅਪਨੇ ਚਜ ਵੀਚਾਰ ॥ ੩ ॥ ਬ੍ਰਹਮਣ ਕੈਲੀ

ਘਾਤੁ ਕੰਵਕਾ ਅਣਚਾਰੀ ਕਾ ਧਾਨੁ ॥ ਫਿਟਕ

ਫਿਟਕਾ ਕੋੜੁ ਬਦੀਆ ਸਦਾ ਸਦਾ ਅਭਿਮਾਨੁ ॥

ਪਾਹਿ ਏਤੇ ਜਾਹਿ ਵੀਸਰਿ ਨਾਨਕਾ ਇਕੁ ਨਾਮੁ ॥

ਸਭ ਬੁਧੀ ਜਾਲੀਅਹਿ ਇਕੁ ਰਹੈ ਤਤੁ ਗਿਆਨੁ

॥ ੪ ॥ ਮਾਥੈ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੇਟਿ ਨ ਸਕੈ

ਕੋਇ ॥ ਨਾਨਕ ਜੋ ਲਿਖਿਆ ਸੋ ਵਰਤਦਾ ਸੋ

ਬੂਝੈ ਜਿਸ ਨੋ ਨਦਰਿ ਹੋਇ ॥ ੫ ॥ ਜਿਨੀ ਨਾਮੁ

ਵਿਸਾਰਿਆ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ॥ ਧੰਧਾ ਮਾਇਆ

ਮੋਹਣੀ ਅੰਤਰਿ ਤਿਸਨਾ ਅਗਿ ॥ ਜਿਨਾ ਵੇਲ ਨ

ਤੂੰਬੜੀ ਮਾਇਆ ਠਗੇ ਠਗਿ ॥ ਮਨਮੁਖ ਬੰਨ੍ਹਿ

the old age, he loses his wisdom as well. (being full of ego, he loses his balance of mind). This proud man full of egoism, talks too much as being blinded with ignorance he is thrown into the fire of the hell and wastes this human life. (32)

O Nanak ! The perfect Lord functions with complete perfection, without any shortcomings as there could be no change in His mode of working, (being flawless and perfect) as He is pervading everywhere equally. The person, who has realised the True and perfect Lord through the Guru's guidance, finally merges with the True Lord attaining unison with the perfect Truth. (33)

Slok Mahala - 3 *Ik onkar satgur prasad (Abhiagat eh na akhiaeh jin ke ma'n meh bharam.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Nanak ! The persons, who are beset with doubts or dual-mindedness are not called true followers (beggars or disciples of the Lord), and giving of alms to such beggars will not result in great religious satisfaction. (giving guidance to such seekers of Truth, with dual-mindedness, will be of no use.) (1)

O Nanak ! The person, who guides the true seeker of Truth, who is beseeching union with the fearless Lord, above the effects of Maya, (worldly falsehood) is a rare one (hardly anyone) who gets the privilege of giving him food (for thought). (2)

If I were to become a learned Pandit with the knowledge of an astrologer, and could recite all the four Vedas verbatim, them I would be known and acclaimed in the whole world (nine khands or regions of the world) because of my virtues of knowledge (but without the support of True Name, it would be all futile). (3)

The sins of killing a Brahmin or a cow including the daughter (taking away the money from the daughter) or getting involved in vicious and sinful actions are great sins worth condemning. Such a sinner, engrossed in all these sinful activities deserves everyone's condemnation. O Nanak ! With the support of Lord's True Name, one gets rid of the curse of all these great sins. (as stated above) with the realisation of the True knowledge (of True Lord) one attains the state of Equipoise, ridding oneself of all the ill effects of a dark mind. (burning all the worldly desires lacking wisdom). (4)

O Nanak ! Whatever the Lord has pre-destined for anyone as per Lord's Will, can never be altered. It is realised and understood by the person, blessed with the Lord's Grace only that whatever is pre-destined for us, comes to pass and takes place definitely. (5)

The persons, who have forsaken the Lord's True Name, being engrossed in (Maya) worldly falsehood and transient

ਚਲਾਈਅਹਿ ਨਾ ਮਿਲਹੀ ਵਗਿ ਸਗਿ ॥ ਆਪਿ
ਭੁਲਾਏ ਭੁਲੀਐ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਛੁਟੀਐ ਜੇ ਚਲੈ ਸਤਿਗੁਰ ਭਾਇ ॥ ੬
॥ ਸਾਲਾਹੀ ਸਾਲਾਹਣਾ ਭੀ ਸਚਾ ਸਾਲਾਹਿ ॥
ਨਾਨਕ ਸਚਾ ਏਕੁ ਦਰੁ ਬੀਭਾ ਪਰਹਰਿ ਆਹਿ ॥
੭ ॥ ਨਾਨਕ ਜਹ ਜਹ ਮੈ ਫਿਰਉ ਤਹ ਤਹ
ਸਾਚਾ ਸੋਇ ॥ ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ
ਪਰਗਟੁ ਹੋਇ ॥ ੮ ॥ ਦੂਖ ਵਿਸਾਰਣੁ ਸਬਦੁ ਹੈ
ਜੇ ਮੰਨਿ ਵਸਾਏ ਕੋਇ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ
ਵਸੈ ਕਰਮ ਪਰਾਪਤਿ ਹੋਇ ॥ ੯ ॥ ਨਾਨਕ ਹਉ
ਹਉ ਕਰਤੇ ਖਪਿ ਮੁਏ ਖੁਹਣਿ ਲਖ ਅਸੀਖ ॥
ਸਤਿਗੁਰ ਮਿਲੇ ਸੁ ਉਬਰੇ ਸਾਚੈ ਸਬਦਿ ਅਲੰਖ
॥ ੧੦ ॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਇਕ ਮਨਿ ਸੇਵਿਆ
ਤਿਨ ਜਨ ਲਾਗਉ ਪਾਇ ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ
ਮਨਿ ਵਸੈ ਮਾਇਆ ਕੀ ਭੁਖ ਜਾਇ ॥ ਸੇ ਜਨ
ਨਿਰਮਲ ਉਜਲੇ ਜਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ ॥
ਨਾਨਕ ਹੋਰਿ ਪਤਿਸਾਹੀਆ ਕੂੜੀਆ ਨਾਮਿ ਰਤੇ
ਪਾਤਿਸਾਹ ॥ ੧੧ ॥ ਜਿਉ ਪੁਰਖੈ ਘਰਿ ਭਗਤੀ
ਨਾਰਿ ਹੈ ਅਤਿ ਲੋਚੈ ਭਗਤੀ ਭਾਇ ॥ ਬਹੁ ਰਸ
ਸਾਲਣੇ ਸਵਾਰਦੀ ਖਟ ਰਸ ਮੀਠੇ ਪਾਇ ॥ ਤਿਉ
ਬਾਣੀ ਭਗਤ ਸਲਾਹਦੇ ਹਰਿ ਨਾਮੈ ਚਿਤੁ ਲਾਇ
॥ ਮਨੁ ਤਨੁ ਧਨੁ ਆਗੈ ਰਾਖਿਆ ਸਿਰੁ ਵੇਚਿਆ
ਗੁਰ ਆਗੈ ਜਾਇ ॥ ਤੈ ਭਗਤੀ ਭਗਤ ਬਹੁ
ਲੋਚਦੇ ਪ੍ਰਭ ਲੋਚਾ ਪੂਰਿ ਮਿਲਾਇ ॥ ਹਰਿ ਪ੍ਰਭ

worldly possessions, (pleasures) always burn in the fire of worldly desires, being enamoured with its charm. The persons, enamoured and robbed by the worldly falsehood, do not flourish and they do not blossom with the fruit of knowledge due to the (absence) lack of Lord's worship. Such self-willed (faithless) persons are bundled and thrown into hell (the land of Yama) as they do not join the company of holy saints and pose like the cranes, beset with the greed of dogs, and never unite with the Lord. Infact, the Lord Himself has led some persons astray while some others are merged with Him through the company of holy saints as per His Will. O Nanak ! The Guru-minded persons attain salvation ridding themselves of the worldly bondage, by following Lord's Will through the Guru's guidance. (6)

O Nanak ! We should always sing the praises of the True Lord, who is worthy of our praise, and let us recite the True Name of the True Lord. Let us therefore, seek the support of the Lord who is an embodiment of Truth and remember Him with body and mind, as there is no second one, worthy of our praise. (7)

O Nanak ! Wherever I have roamed around the world, I have found the same True Lord pervading everywhere. So when I look around, I perceive the same Lord, being omnipresent, but His presence is revealed through the Guru's guidance alone. (8)

The Guru's Word (Sabad) is the only force, capable of casting away our suffering and afflictions, and its love is inculcated in our hearts through the Guru's Grace, while the True Guru is realised (attained) through good fortune being pre-destined by Lord's Will. (9)

O Nanak ! There are millions of people, who have died of I-am-ness and egoism, and have disappeared from the world without leaving any sign or foot prints. However, the persons united with the True Guru, have realised salvation and have even tried to describe the limitless Lord through the support of the Guru's Word. (Sabad). (10)

I would seek refuge and bow to those Guru-minded persons, who have served the True Guru with love and devotion or single mindedness. Such persons, who recite the True Name of the Lord with devotion, through the Guru's Word always quench their thirst for Maya. (worldly falsehood) satiate their hunger for Maya. The persons, who are immersed in reciting Lord's True Name through the Guru's guidance are truly purified by (mind) body and soul. O Nanak ! All other worldly kingdoms are false and transient; whereas the persons, imbued with the love of True Name, are real and true kings. (11)

Just as the woman with love of the Lord at heart, lives in some house and wants to serve the Lord-spouse with love and devotion, and prepares dainty foods of sweet and saltish nature (tastes) of six types and then serves the Lord-spouse. Similarly

ਵੇਰਵਾਹੁ ਹੈ ਕਿਤੁ ਖਾਧੈ ਤਿਪਤਾਇ ॥ ਸਤਿਗੁਰ
ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਪਤਾਸੈ ਹਰਿ ਗੁਣ ਗਾਇ ॥
ਧਨੁ ਧਨੁ ਕਲਜੁਗਿ ਨਾਨਕਾ ਜਿ ਚਲੇ ਸਤਿਗੁਰ
ਭਾਇ ॥ ੧੨ ॥ ਸਤਿਗੁਰੂ ਨ ਸੇਵਿਓ ਸਬਦੁ ਨ
ਰਖਿਓ ਉਰ ਧਾਰਿ ॥ ਧਿਗੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ
ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥ ਗੁਰਮਤੀ ਭਉ ਮਨਿ ਪਵੈ
ਤਾਂ ਹਰਿ ਰਸਿ ਲਗੈ ਪਿਆਰਿ ॥ ਨਾਉ ਮਿਲੈ
ਧੁਰਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰਿ ॥
੧੩ ॥ ਮਾਇਆ ਮੋਹਿ ਜਗੁ ਭਰਮਿਆ ਘਰੁ
ਮੁਸੈ ਖਬਰਿ ਨ ਹੋਇ ॥ ਕਾਮ ਕ੍ਰੋਧਿ ਮਨੁ ਹਿਰਿ
ਲਾਇਆ ਮਨਮੁਖ ਅੰਧਾ ਲੋਇ ॥ ਗਿਆਨ ਖੜਗ
ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ ਸੋਇ ॥ ਨਾਮ
ਰਤਨੁ ਪਰਗਾਸਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਨਾਮਹੀਨ ਨਕਟੇ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਬਹਿ ਰੋਇ
॥ ਨਾਨਕ ਜੋ ਧੁਰਿ ਕਰਤੈ ਲਿਖਿਆ ਸੁ ਮੇਟਿ ਨ
ਸਕੈ ਕੋਇ ॥ ੧੪ ॥ ਗੁਰਮੁਖਾ ਹਰਿ ਧਨੁ ਖਟਿਆ
ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ਨਾਮੁ ਪਦਾਰਥੁ
ਪਾਇਆ ਅਤੁਟ ਭਰੇ ਭੰਡਾਰ ॥ ਹਰਿ ਗੁਣ ਬਾਣੀ
ਉਚਰਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਨਾਨਕ ਸਭ
ਕਾਰਣੁ ਕਰਤਾ ਕਰੈ ਵੇਖੈ ਸਿਰਜਨਹਾਰੁ ॥ ੧੫ ॥
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ
ਆਕਾਸਿ ॥ ਤਿਥੈ ਊਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ
ਨਾਮੁ ਸੁਖ ਵਾਸੁ ॥ ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ
ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸੁ ॥ ੧੬ ॥ ਕਾਮ

the holy saints sing the praises of the Lord with their sweet tongue, and recite Lord's True Name with devotion. They have surrendered themselves completely to the Lord with body, mind and soul (wealth) (placed at His disposal) and finally have (sold) placed their head even at His disposal. Such holy saints, who are craving for uniting with the Lord through fear (respect) and love (worship), are united by the Lord with Himself by fulfilling their desires finally. With what offering (food) does the Lord get satiated (and pleased) as He is so care-free? Infact, the True Master is pleased (satisfied) with the person, who sings the praises of the Lord by following His Will. O Nanak ! Blessed is the person in this age of Kal-Yug (Present times) who follows the Lord's Will and functions as per His dictates. (12)

Cursed he the lives of such persons, who do not serve the True Guru, without having inculcated the love of the Guru's Word (message) in their hearts ! Why have they taken birth (come to the world) in this world ? (to lead a fruitless life). The persons, who have developed the love (and fear) of the Lord in their hearts through the Guru's guidance have really tasted the nectar of Lord's True Name. O Nanak ! Such persons attain the Lord's True Name, being fortunate and pre-destined as per Lord's Will, and finally cross this ocean of life successfully. (13)

The whole world is engrossed in the love of (Maya) the worldly falsehood and without his knowledge his (house is being burgled) life is being wasted in fruitless pursuits. (of a faithless person) Such a self-willed person is functioning (spending his life) in the darkness of ignorance like a blind man, being engrossed in the love of sexual desires and anger at heart. However, the Guru-minded persons have woken up from their slumber (of ignorance) through the Guru's teachings and have over powered (killed) all the five vices like sexual desires and anger with the (sword) help of their knowledge (Guru Word) of the Lord's True Name. They have been enlightened with the jewel of True Name and have thus purified their body and mind (soul). The faithless (self-willed) persons, however, without the recitation of True Name, are roaming around in disgust, being dishonoured (with their nose smitten) and repent in the end at their loss. O Nanak ! Whatever is pre-destined for us by the Lord's Will, cannot be altered by anyone later. (with all the efforts). (14)

The Guru-minded persons have amassed (earned) the treasure (wealth) of the Guru's Word (Lord's True Name) by deliberations on the Guru's message (teachings). They have thus attained the invaluable wealth of Lord's True Name, and have filled their coffers with the unlimited treasure of True Name. They sing the praises of the Lord, who is beyond our comprehension and is limitless by reciting True Name through the Guru's Word. O Nanak ! Everything is being conducted with the Lord's approval, as He is the only cause and effect of

ਕ੍ਰੋਧ ਕਾ ਚੋਲੜਾ ਸਭ ਗਲਿ ਆਏ ਪਾਇ ॥ ਇਕਿ
ਉਪਜਹਿ ਇਕਿ ਬਿਨਸਿ ਜਾਂਹਿ ਹੁਕਮੇ ਆਵੈ
ਜਾਇ ॥ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਰੰਗੁ ਲਗਾ
ਦੂਜੈ ਭਾਇ ॥ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਈਅਨੁ ਕਰਣਾ
ਕਛੁ ਨ ਜਾਇ ॥ ੧੭ ॥ ਜਿਨ ਕਉ ਕਿਰਪਾ
ਧਾਰੀਅਨੁ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥
ਸਤਿਗੁਰਿ ਮਿਲੇ ਉਲਟੀ ਭਈ ਮਰਿ ਜੀਵਿਆ
ਸਹਜਿ ਸੁਭਾਇ ॥ ਨਾਨਕ ਭਗਤੀ ਰਤਿਆ ਹਰਿ
ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥ ੧੮ ॥ ਮਨਮੁਖ ਚੰਚਲ
ਮਤਿ ਹੈ ਅੰਤਰਿ ਬਹੁਤੁ ਚਤੁਰਾਈ ॥ ਕੀਤਾ
ਕਰਤਿਆ ਬਿਰਥਾ ਗਇਆ ਇਕੁ ਤਿਲੁ ਥਾਇ
ਨ ਪਾਈ ॥ ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ
ਰਾਇ ਕੈ ਜਾਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਜਮਕਾਲੁ ਨ
ਛੋਡਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥ ਜੋਬਨੁ ਜਾਂਦਾ
ਨਦਰਿ ਨ ਆਵਈ ਜਰੁ ਪਹੁਚੈ ਮਰਿ ਜਾਈ ॥
ਪੁਤੁ ਕਲਤੁ ਮੋਹੁ ਹੇਤੁ ਹੈ ਅੰਤਿ ਬੋਲੀ ਕੇ ਨ
ਸਖਾਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੇ ਸੁਖੁ ਪਾਏ ਨਾਉ
ਵਸੈ ਮਨਿ ਆਈ ॥ ਨਾਨਕ ਸੇ ਵਡੇ ਵਡਭਾਗੀ
ਜਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਈ ॥ ੧੯ ॥ ਮਨਮੁਖ
ਨਾਮੁ ਨ ਚੇਤਨੀ ਬਿਨੁ ਨਾਵੈ ਦੁਖ ਹੋਇ ॥
ਆਤਮਾ ਰਾਮੁ ਨ ਪੂਜਨੀ ਦੂਜੈ ਕਿਉ ਸੁਖੁ ਹੋਇ ॥
ਹਉਮੈ ਅੰਤਰਿ ਮੈਲੁ ਹੈ ਸਬਦਿ ਨ ਕਾਢਹਿ ਧੋਇ
॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੈਲਿਆ ਮੁਏ ਜਨਮੁ
ਪਦਾਰਥੁ ਖੋਇ ॥ ੨੦ ॥ ਮਨਮੁਖ ਬੋਲੇ ਅੰਧੁਲੇ

whatever is happening, being the creator, and then watches Himself His own doings. (15)

The Guru-minded person, having attained the state of bliss and Equipoise, has his mind stabilised within, meditating on True Name. (have attained the highest state of bliss and peace). Such a person abides in the bliss of the nectar of True Name, where there is neither sleep nor hunger. (there is neither ignorance nor fire of worldly desires). O Nanak ! There is no place for joy or sorrow (suffering or comforts) for persons, who are enlightened with the Lord's knowledge (of True Name), (and are distinct from others). (16)

All the persons have been suffering (wearing the garment of) from the vices of sexual desires and anger in this life, as such the human beings have been subjected to the cycle of births and deaths, thus being born and then facing death (after some time) as per the Lord's Will. Since the human beings are engrossed in dual-mindedness, they could never get rid of the cycle of births and deaths. Such faithless (self-willed) persons go on (passing) through various forms of life, being born time and again, under the bondage of (Maya) worldly falsehood, without taking any action towards leading a purposeful life. (17)

The persons, who are blessed with the Grace of the Lord, are untied with the True Guru, thus they turn away from the path of the love of worldly falsehood (Maya) and lead this life reciting Lord's True Name in the state of 'Equipoise', totally ignoring worldly attachments (like a dead person). O Nanak ! Thus we could merge with the Lord by reciting True Name, engaged in the worship of the Lord all the time. (18)

The faithless (self-willed) persons suffer from their cleverness and wisdom, as such they are always restless trying their tricks with intelligent moves. They do not lead a purposeful life and do not attain salvation, thus wasting all their efforts (to lead a successful life). In spite of (spending sometime in the heaven) some good actions and reaping its reward, finally they are (thrown into hell) made to suffer at the orders of (the god of justice) Dharam Raj as per Lord's Will. Infact, without the Guru's guidance they are engrossed in dual mindedness, as such they get tortured by the Yama (god of death), leading a life to no useful purpose. They do not realise their youth being spent in wasteful efforts, then the old age approaches leading to their death finally. (They lead a fruitless life) Such persons are always engrossed in the love of the son and the wife but in the end none of them is helpful and no one comes to their rescue. (accompanies them).

But the persons, who serve the True Guru, enjoy the eternal bliss as through the Guru's guidance (Grace), they recite True Name by developing love of the Lord. O Nanak ! Such persons are really fortunate, (and pre-destined by Lord's Will) who get immersed in Lord's True Name through the Guru's guidance. (19)

ਤਿਸੁ ਮਹਿ ਅਗਨੀ ਕਾ ਵਾਸੁ ॥ ਬਾਣੀ ਸੁਰਤਿ ਨ
ਬੁਝਨੀ ਸਬਦਿ ਨ ਕਰਹਿ ਪ੍ਰਗਾਸੁ ॥ ਓਨਾ
ਆਪਣੀ ਅੰਦਰਿ ਸੁਖਿ ਨਹੀ ਗੁਰ ਬਚਨਿ ਨ
ਕਰਹਿ ਵਿਸਾਸੁ ॥ ਗਿਆਨੀਆ ਅੰਦਰਿ ਗੁਰ
ਸਬਦੁ ਹੈ ਨਿਤ ਹਰਿ ਲਿਵ ਸਦਾ ਵਿਗਾਸੁ ॥
ਹਰਿ ਗਿਆਨੀਆ ਕੀ ਰਖਦਾ ਹਉ ਸਦ
ਬਲਿਹਾਰੀ ਤਾਸੁ ॥ ਗੁਰਮੁਖਿ ਜੋ ਹਰਿ ਸੇਵਦੇ
ਜਨ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥ ੨੧ ॥ ਮਾਇਆ
ਭੁਇਅੰਗਮੁ ਸਰਪੁ ਹੈ ਜਗੁ ਘੇਰਿਆ ਬਿਖੁ ਮਾਇ
॥ ਬਿਖੁ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰ ਗਰੁੜ
ਸਬਦੁ ਮੁਖਿ ਪਾਇ ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ
ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥ ਮਿਲਿ
ਸਤਿਗੁਰ ਨਿਰਮਲੁ ਹੋਇਆ ਬਿਖੁ ਹਉਮੈ
ਗਇਆ ਬਿਲਾਇ ॥ ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ
ਹਰਿ ਦਰਗਹ ਸੋਭਾ ਪਾਇ ॥ ਜਨ ਨਾਨਕੁ ਸਦਾ
ਕੁਰਬਾਣੁ ਤਿਨ ਜੋ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥
੨੨ ॥ ਸਤਿਗੁਰ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ ਨਿਤ ਹਿਰਦੈ
ਹਰਿ ਲਿਵ ਲਾਇ ॥ ਨਿਰਵੈਰੈ ਨਾਲਿ ਵੈਰੁ
ਰਚਾਇਦਾ ਅਪਣੈ ਘਰਿ ਲੂਕੀ ਲਾਇ ॥ ਅੰਤਰਿ
ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਹੈ ਅਨਦਿਨੁ ਜਲੈ ਸਦਾ ਦੁਖੁ
ਪਾਇ ॥ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਨਿਤ ਭਉਕਦੇ ਬਿਖੁ
ਖਾਧੇ ਦੂਜੈ ਭਾਇ ॥ ਬਿਖੁ ਮਾਇਆ ਕਾਰਣਿ
ਭਰਮਦੇ ਫਿਰਿ ਘਰਿ ਘਰਿ ਪਤਿ ਗਵਾਇ ॥
ਬੇਸੁਆ ਕੇਰੇ ਪੂਤ ਜਿਉ ਪਿਤਾ ਨਾਮੁ ਤਿਸੁ ਜਾਇ

The self-willed (faithless) persons, bereft of the love of Lord's True Name, wail and cry in pain, due to their sufferings, without reciting True Name. How could they enjoy the bliss of life engrossed in dual-mindedness, without worshipping the Prime-soul, the True Lord, abiding within?

Such persons suffer from the filth of (vice) egoism, as they do not wash it away with the help of the Guru's Word (sabad) O Nanak ! Such faithless persons lead an impure life, without reciting True Name, thus wasting this invaluable life and die an ignominious death, without achieving anything. (20)

The self-willed (faithless) persons are hard of hearing and blind (without having love of the Lord through hearing True Name or perceiving the Lord) as they suffer from the burning fire of worldly desires. They do not deliberate and understand the Guru's Word (Ba'ni), as such they are not enlightened with the Guru's guidance. They have not acquired self-realisation, and the importance (value) of their inner-self, as they have no faith in the Guru's Word and Lord's Wills. On the other hand, the learned persons (Gyanis) have inculcated the love of the Guru's Word, and always are in a state of bliss by reciting True Name of the Lord. The Lord always protects (the interests of) the learned people as such I offer myself as a sacrifice to the Lord. O Nanak ! I am the slave of the Guru-minded persons, who serve the Lord through the Guru's guidance. (21)

O Brother ! The cobra of worldly falsehood (Maya) has ensnared the whole world in (his) its love and poisonous effects, but the Lord's True Name, which could cast away this poison (venom) of worldly attractions, should always be remembered as it has the effective and magical powers to rid us of this poison. The fortunate persons, pre-destined by the Lord's Will, are united with the True Guru and they are purified of their vicious and poison-like egoism with the Guru's teachings (Guru's Word) which is collected within their heart. Such Guru-minded persons are thus received with honour in the Lord's presence and they proceed (to heavens) with flying colours to the next world. O Nanak ! We offer ourselves as a sacrifice to such persons, who follow the Lord's Will without a murmur (surrender to Lord's Will with pleasure). (22)

The True Guru, bears no enmity against anyone and is imbued with the love of the Lord in his heart, as such the person, who bears ill will against such a Guru, who is free from enmity (against anyone), endangers his own safety. (sets fire to his own house). The self-willed (faithless) persons always burn within, fretting and fuming within and undergo sufferings as they are filled with the vices of egoism and anger within. Such faithless persons always bark like dogs, using foul language, full of lies and (untruth) falsehood and are engrossed in the poison of dual-mindedness. These faithless persons roam (from house to house) around in search of wealth (Maya) thus losing

॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਕਰਤੈ ਆਪਿ
ਖੁਆਇ ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਕਿਰਪਾ ਧਾਰੀਅਨੁ
ਜਨ ਵਿਛੁੜੇ ਆਪਿ ਮਿਲਾਇ ॥ ਜਨ ਨਾਨਕੁ
ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਸਤਿਗੁਰ ਲਾਗੇ ਪਾਇ ॥
੨੩ ॥ ਨਾਮਿ ਲਗੇ ਸੇ ਊਬਰੇ ਬਿਨੁ ਨਾਵੈ ਜਮ
ਪੁਰਿ ਜਾਂਹਿ ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਹੀ
ਆਇ ਗਏ ਪਛੁਤਾਹਿ ॥ ੨੪ ॥ ਚਿੰਤਾ ਧਾਵਤ
ਰਹਿ ਗਏ ਤਾਂ ਮਨਿ ਭਇਆ ਅਨੰਦੁ ॥ ਗੁਰ
ਪ੍ਰਸਾਦੀ ਬੁਝੀਐ ਸਾ ਧਨ ਸੁਤੀ ਨਿਚਿੰਦ ॥ ਜਿਨ
ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ੍ਹਾਂ ਭੇਟਿਆ ਗੁਰ
ਗੋਵਿੰਦੁ ॥ ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਹਰਿ
ਪਾਇਆ ਪਰਮਾਨੰਦੁ ॥ ੨੫ ॥ ਸਤਿਗੁਰੁ ਸੇ
ਵਨਿ ਆਪਣਾ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥ ਸਤਿਗੁਰ
ਕਾ ਭਾਣਾ ਮੰਨਿ ਲੈਨਿ ਹਰਿ ਨਾਮੁ ਰਖਹਿ ਉਰ
ਧਾਰਿ ॥ ਐਥੈ ਓਥੈ ਮੰਨੀਅਨਿ ਹਰਿ ਨਾਮਿ ਲਗੇ
ਵਾਪਾਰਿ ॥ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਿਵਾਪਦੇ ਤਿਸੁ
ਸਾਚੈ ਦਰਬਾਰਿ ॥ ਸਚਾ ਸਉਦਾ ਖਰਚੁ ਸਚੁ
ਅੰਤਰਿ ਪਿਰਮੁ ਪਿਆਰੁ ॥ ਜਮਕਾਲੁ ਨੇੜਿ ਨ
ਆਵਈ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥ ਨਾਨਕ ਨਾਮ
ਰਤੇ ਸੇ ਧਨਵੰਤ ਹੋਨਿ ਨਿਰਧਨੁ ਹੋਰੁ ਸੰਸਾਰੁ ॥
੨੬ ॥ ਜਨ ਕੀ ਟੇਕ ਹਰਿ ਨਾਮੁ ਹਰਿ ਬਿਨੁ
ਨਾਵੈ ਠਵਰ ਨ ਠਾਉ ॥ ਗੁਰਮਤੀ ਨਾਉ ਮਨਿ
ਵਸੈ ਸਹਜੇ ਸਹਜਿ ਸਮਾਉ ॥ ਵਡਭਾਗੀ ਨਾਮੁ
ਧਿਆਇਆ ਅਹਿਨਿਸਿ ਲਾਗਾ ਭਾਉ ॥ ਜਨ

their respect and dignity, just as the son of a prostitute is not aware (loses) of his father's name. They do not recite the Lord's True Name as the Lord Himself has forgotten them and led them astray. The True Lord has bestowed His Grace on the Guru-minded persons, as such the persons separated from Him, are again united (merged) with Him (through His Grace). O Nanak ! I offer myself as a sacrifice to such a person, who has sought refuge at the lotus-feet of the True Guru. (support of the Guru). (23)

The persons, immersed in True Name, attain salvation, ridding themselves of all afflictions whereas those persons, bereft of True Name are thrown in the hell by the Yama (god of death). O Nanak ! There is no peace or solace without the support of True Name and such persons repent while going through the cycle of births and deaths. (24)

However, the persons who are saved (get rid of) from their worries and afflictions, enjoy the real bliss of life. (in their mind there is peace and joy). The disciple, who has realised the Lord (Lord's secrets) through the Guru's Grace has merged with the Lord-spouse (like the woman enjoying the company of her spouse and sleeping care-free). But it is only the fortunate persons, pre-destined by Lord's Will, who get united with the True Guru (Lord). O Nanak ! Such Guru-minded persons, 'merge with the Lord in the state of 'Equipoise', having attained the perfect bliss and joy of life.(25)

The persons, who serve their True Guru and ponder over (follow) the Guru's Word, and then surrender themselves to the Guru's Will (Lord's Will) along with inculcating the love of True Name in their hearts, are honoured in both the worlds, here and hereafter, being engaged in the recitation (business) of Lord's True Name. Such Guru-minded persons are recognised in the Lord's Presence (as Truthful) by following the Guru's Word (Sabad) As they are imbued with the love of the Lord-spouse in their hearts, they deal in the true merchandise (of True Name) and utilise True Name (Truth) in their dealings as well. They are blessed by the Lord with His Grace, as such the Yama (god of death) also keeps away from them.

O Nanak ! Blessed (and wealthy) are such persons, immersed in the love of the True (Name) Lord, reciting True Name, whereas the whole world bereft of the wealth of True Name, is truly poor and penniless. (26)

Such Guru-minded persons have taken the support of True Name (as their mainstay) without the support of True Name, they have no respectable place in the world. They are reciting True Name with love and devotion (have inculcated the love of True Name in their hearts) and get merged (enjoy) with the blissful Lord in the state of equipoise. (in the normal course). The fortunate ones have recited and meditated on True Name always as they are imbued with the love of True Name (True

ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਹਉ ਸਦ ਕੁਰਬਾਣੈ
ਜਾਉ ॥ ੨੭ ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤਿਸਨਾ
ਜਲਤੀ ਕਰੇ ਪੁਕਾਰ ॥ ਇਹੁ ਮੇਹੁ ਮਾਇਆ ਸਭੁ
ਪਸਰਿਆ ਨਾਲਿ ਚਲੈ ਨ ਅੰਤੀ ਵਾਰ ॥ ਬਿਨੁ
ਹਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ
॥ ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ਬੁਝਿਆ ਬ੍ਰਹਮੁ
ਬਿਚਾਰੁ ॥ ਤਿਸਨਾ ਅਗਨਿ ਸਭ ਬੁਝਿ ਗਈ
ਜਨ ਨਾਨਕ ਹਰਿ ਉਰਿ ਧਾਰਿ ॥ ੨੮ ॥ ਅਸੀ
ਖਤੇ ਬਹੁਤੁ ਕਮਾਵਦੇ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਹਰਿ
ਕਿਰਪਾ ਕਰਿ ਕੈ ਬਖਸਿ ਲੈਹੁ ਹਉ ਪਾਪੀ ਵਡ
ਗੁਨਹਗਾਰੁ ॥ ਹਰਿ ਜੀਉ ਲੇਖੈ ਵਾਰ ਨ ਆਵਈ
ਤੂੰ ਬਖਸਿ ਮਿਲਾਵਣਹਾਰੁ ॥ ਗੁਰ ਤੁਠੈ ਹਰਿ
ਪ੍ਰਭ ਮੇਲਿਆ ਸਭ ਕਿਲਵਿਖ ਕਟਿ ਵਿਕਾਰ ॥
ਜਿਨਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਜਨ ਨਾਨਕ
ਤਿਨ ਜੈਕਾਰੁ ॥ ੨੯ ॥ ਵਿਛੁੜਿ ਵਿਛੁੜਿ ਜੇ ਮਿਲੇ
ਸਤਿਗੁਰ ਕੇ ਭੈ ਭਾਇ ॥ ਜਨਮ ਮਰਣ ਨਿਹਚਲੁ
ਭਏ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥ ਗੁਰ ਸਾਧੂ ਸੰਗਤਿ
ਮਿਲੈ ਹਰਿ ਰਤਨ ਲਭੀਨਿ ॥ ਨਾਨਕ ਲਾਲੁ
ਅਮੋਲਕਾ ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੀਨਿ ॥ ੩੦ ॥
ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਿਓ ਧਿਗੁ ਜੀਵਣੁ ਧਿਗੁ
ਵਾਸੁ ॥ ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਣਾ ਪੈਨਣਾ ਸੋ ਮਨਿ
ਨ ਵਸਿਓ ਗੁਣਤਾਸੁ ॥ ਇਹੁ ਮਨੁ ਸਬਦਿ ਨ
ਭੇਦਿਓ ਕਿਉ ਹੋਵੈ ਘਰ ਵਾਸੁ ॥ ਮਨਮੁਖੀਆ
ਦੋਹਾਗਣੀ ਆਵਣ ਜਾਣਿ ਮੁਈਆਸੁ ॥

Lord) during day and night. O Nanak ! I seek the dust of the lotus-feet of such Guru-minded persons, and offer myself as a sacrifice to them. (surrender myself to them). (27)

The whole world, consisting of the eighty-four lakhs of forms of life (beings) is burning in the fire of worldly desires and is crying and wailing for (Lords) succour. The love of Maya (worldly falsehood) is spread (prevalent) throughout the world, and at the end (time of death), it does not accompany the human being. Who should I approach with my wails and pangs of suffering, (due to separation from the Lord) as there is no peace and tranquillity of mind without the attainment of the Lord. The (few) fortunate persons, pre-destined by Lord's Will, who have attained the love of the Lord, have finally realised the real Truth about the Lord within themselves by deliberating on the Lord. O Nanak ! The burning fire of worldly desires in their hearts has been extinguished by inculcating the love of the Lord in their hearts. (28)

O Lord ! There is no end to our faults and shortcomings and we continue committing mistakes, being engrossed in vicious thoughts and sinful actions. O Lord ! May You pardon our sins through Your Grace as we are great sinners engrossed in our sinful actions all the time ! O Lord ! By keeping an account of our sins, it will be found that there is no end or limit to our vicious thoughts and sinful actions but it is only through Your grace and benevolence that we could be united with You. O True Master ! The persons, who is helped by the True Guru through His Grace, by ridding him of his vices and sins, has finally merged with You. O Nanak ! Blessed are such persons, who have recited the Lord's True Name and are received with honour in the Lord's presence, being acclaimed throughout the world. (29)

The Guru-minded persons, who have been united with the True Guru after separation from the Lord for ages, have finally merged with the Lord, being imbued with the love and (fear) devotion of the True Guru by reciting True Name. Such persons, by reciting True Name, have been taken out of the cycle of births and deaths, attaining salvation. The persons, who have joined the company of the holy saints and the saint Guru, have realised the true knowledge of the Lord and the jewel of True Name. (in the company of holy congregations). O Nanak ! The Guru-minded persons have realised the invaluable and gem of the True Lord having sought Him through the Guru's Grace and benevolence. (30)

The self-willed (faithless) persons have never recited the Lord's True Name as such (their life is) cursed be their life, having wasted this human life like a curse. The faithless person, who partakes of dainty foods and wears rich clothes as benedictions of the Lord, the ocean of virtues, does not inculcate the love of the Lord in his heart, How could such a person, without imbibing the love of the Lord in his heart,

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਹਾਗੁ ਹੈ ਮਸਤਕਿ ਮਣੀ
ਲਿਖਿਆਸੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰਿਆ
ਹਰਿ ਹਿਰਦੈ ਕਮਲ ਪ੍ਰਗਾਸੁ ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ
ਆਪਣਾ ਹਉ ਸਦ ਬਲਿਹਾਰੀ ਤਾਸੁ ॥ ਨਾਨਕ
ਤਿਨ ਮੁਖ ਉਜਲੇ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ ॥
੩੧ ॥ ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਸਿਝੈ ਬਿਨੁ ਸਬਦੈ
ਮੁਕਤਿ ਨ ਹੋਈ ॥ ਭੇਖ ਕਰਹਿ ਬਹੁ ਕਰਮ
ਵਿਗੁਤੇ ਭਾਇ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ ॥ ਨਾਨਕ
ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਜੇ ਸਉ ਲੋਚੈ
ਕੋਈ ॥ ੩੨ ॥ ਹਰਿ ਕਾ ਨਾਉ ਅਤਿ ਵਡ ਉਚਾ
ਉਚੀ ਹੂ ਉਚਾ ਹੋਈ ॥ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ
ਜੇ ਸਉ ਲੋਚੈ ਕੋਈ ॥ ਮੁਖਿ ਸੰਜਮ ਹਛਾ ਨ ਹੋਵਈ
ਕਥਿ ਭੇਖ ਭਵੈ ਸਭ ਕੋਈ ॥ ਗੁਰ ਕੀ ਪਉੜੀ
ਜਾਇ ਚੜੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਈ ॥ ਅੰਤਰਿ
ਆਇ ਵਸੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ ਕੋਇ ॥ ਨਾਨਕ
ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਨੀਐ ਸਾਚੇ ਸਾਚੀ ਸੋਇ ॥
੩੩ ॥ ਮਾਇਆ ਮੋਹੁ ਦੁਖੁ ਸਾਗਰੁ ਹੈ ਬਿਖੁ
ਦੁਤਰੁ ਤਰਿਆ ਨ ਜਾਇ ॥ ਮੇਰਾ ਮੇਰਾ ਕਰਦੇ
ਪਚਿ ਮੁਏ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ ॥ ਮਨਮੁਖਾ
ਉਰਵਾਰੁ ਨ ਪਾਰੁ ਹੈ ਅਧ ਵਿਚਿ ਰਹੇ ਲਪਟਾਇ
॥ ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਮਾਵਣਾ ਕਰਣਾ ਕਛੁ
ਨ ਜਾਇ ॥ ਗੁਰਮਤੀ ਗਿਆਨੁ ਰਤਨੁ ਮਨਿ ਵਸੈ
ਸਭੁ ਦੇਖਿਆ ਬ੍ਰਹਮੁ ਸੁਭਾਇ ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ
ਬੋਹਿਥੈ ਵਡਭਾਗੀ ਚੜੈ ਤੇ ਭਉਜਲਿ ਪਾਰਿ

attain self-realisation and perceive the Lord within himself?

Such faithless persons, bereft of the love and devotion of the Lord-spouse, like the separated woman (from her spouse), are always taken through the cycle of births and deaths, thus undergoing sufferings. The Guru-minded persons, however, have enjoyed the eternal bliss by reciting True Name (the conjugal bliss like a wedded woman) as they were fortunate enough, being pre-destined by the Lord's Will. Their mind gets enlightened with the recitation of Lord's True Name, like the blossoming of the lotus-flower in their heart. O Nanak ! I offer myself as a sacrifice to such Guru-minded persons, who serve the True Guru, and get purified with True Name and proceed with flying colours to the Lord's presence. (31)

The person, who is fully immersed in the love of the Guru's Word, (like a dead person), realises the real Truth, (the True Lord) as without the support of the Guru's Word one cannot attain salvation. Such faithless persons, are engrossed in formal rituals and various useless practices, as dual-mindedness has led many persons astray, who suffer all sorts of afflictions. O Nanak ! Even if someone adopts hundreds of means and formal practices, one cannot attain Lord's True Name without the Guru's Grace and guidance. (32)

The Lord's True Name is the greatest boon and whosoever recites True Name with love, becomes greater than the greatest gods even, but no one could attain this True Name, in spite of all his efforts, without the support and guidance of the True Guru. No one could purify himself simply by tall talk (with his tongue) or by wandering in search of Truth performing penance of all sorts (by wearing different robes of formal rituals). It is only through great fortune due to Lord's Grace (or good actions) that one joins the company of such a perfect Guru, and attains True Name through the Guru's guidance. Such a person could inculcate the love of the Lord in his heart by following (deliberating on) the Guru's Word (Gurbani). O Nanak ! The persons, who are immersed in Lord's True Name forgetting their own separate existence (surrender completely to the Lord) like a dead person (though living) get merged with the True Lord and get honoured in the Lord's presence, being an embodiment of Truth. (33)

The love of the venom of the worldly falsehood (Maya) is like the ocean of afflictions, which cannot be avoided (escaped) and this ocean of life cannot be crossed successfully. (in spite of all efforts). Such faithless persons are always engrossed in their egoism and I-am-ness, and spend (waste) their lives in their ego and pride. As such the self-willed persons always suffer through the cycle of births and deaths without (approaching this bank or the other side) crossing this ocean of life successfully and gain salvation (either in this world or the next). Such persons have to reap the fruit of their own actions, being pre-destined by the Lord's Will, as they are not

ਲੰਘਾਇ ॥ ੩੪ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਦਾਤਾ ਕੇ
ਨਹੀ ਜੇ ਹਰਿ ਨਾਮੁ ਦੇਇ ਆਧਾਰੁ ॥ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਨਾਉ ਮਨਿ ਵਸੈ ਸਦਾ ਰਹੈ ਉਰਿ ਧਾਰਿ ॥
ਤਿਸਨਾ ਬੁਝੈ ਤਿਪਤਿ ਹੋਇ ਹਰਿ ਕੈ ਨਾਇ
ਪਿਆਰਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹਰਿ
ਅਪਨੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ੩੫ ॥ ਬਿਨੁ ਸਬਦੈ
ਜਗਤੁ ਬਰਲਿਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥ ਹਰਿ
ਰਖੇ ਸੇ ਉਬਰੇ ਸਬਦਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ
ਕਰਤਾ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਜਿਨਿ ਰਖੀ ਬਣਤ
ਬਣਾਇ ॥ ੩੬ ॥ ਹੋਮ ਜਗ ਸਭਿ ਤੀਰਥਾ ਪੜਿ
ਪੰਡਿਤ ਥਕੇ ਪੁਰਾਣ ॥ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਨ
ਮਿਟਈ ਵਿਚਿ ਹਉਮੈ ਆਵਣੁ ਜਾਣੁ ॥ ਸਤਿਗੁਰ
ਮਿਲਿਐ ਮਲੁ ਉਤਰੀ ਹਰਿ ਜਪਿਆ ਪੁਰਖੁ
ਸੁਜਾਣੁ ॥ ਜਿਨਾ ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਜਨ
ਨਾਨਕੁ ਸਦ ਕੁਰਬਾਣੁ ॥ ੩੭ ॥ ਮਾਇਆ ਮੋਹੁ
ਬਹੁ ਚਿਤਵਦੇ ਬਹੁ ਆਸਾ ਲੋਭੁ ਵਿਕਾਰ ॥
ਮਨਮੁਖਿ ਅਸਥਿਰੁ ਨਾ ਥੀਐ ਮਰਿ ਬਿਨਸਿ ਜਾਇ
ਖਿਨ ਵਾਰ ॥ ਵਡ ਭਾਗੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ
ਹਉਮੈ ਤਜੈ ਵਿਕਾਰ ॥ ਹਰਿ ਨਾਮਾ ਜਪਿ ਸੁਖੁ
ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰ ॥ ੩੮ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ
ਪਿਆਰੁ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਗੁਰ
ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥ ੩੯ ॥ ਲੋਭੀ ਕਾ ਵੇਸਾਰੁ
ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥ ਅੰਤਿ ਕਾਲਿ

capable of altering their fortune. But the persons, who have attained the jewel of True Name (knowledge) by following the Guru's guidance, perceive the Lord who is pervading the whole Universe, in the normal course of leading this life. (as per His Will) O Nanak ! The fortunate persons embark the Lord's ship of knowledge and safety through the Guru's guidance (True Name) and such persons are enabled by the True Guru to cross this ocean of life successfully. (attain salvation). (34)

There is no other benefactor like the True Guru, who could bestow on us the (support) nectar of True Name as our mainstay in life. It is only through the Grace and benevolence of the Guru that one could develop the love of the Lord in one's heart, thus getting (stabilised in mind) peace and solace by reciting True Name. By inculcating the love of the Lord's True Name in our heart, we could extinguish the fire of worldly desires within us, and get satiated in our hunger for more and more of worldly possessions. O Nanak ! It is only through the Lord's Grace that we could attain this True Name through the Guru's guidance (like Guru-minded persons) (35)

But without following the Guru's Word (Sabad) the whole world is lost completely like a mad person, which cannot be expressed (which cannot be changed by our efforts).

However, the persons, who have been saved and protected by the Lord Himself, are imbued with the love of the Guru's Word thus they are immersed in the Lord through the Guru's guidance. O Nanak ! The Lord-creator Himself, who has created this Universe, knows everything and functions according to His Will and pleasure. (36)

The pandits have tired themselves out by reading all the Puranas or performing Hom Yagna (religious ablutions) or visiting and bathing at the holy places of pilgrimage, but the love of the worldly falsehood (Maya) cannot be got rid of, and they suffer through the cycle of births and deaths due to their egoism. However, the persons, who have recited the Lord's True Name of the Lord-sublime in the company of the True Guru get purified and rid themselves of their filth of egoism (vices). O Nanak ! I would offer myself as a sacrifice to the persons, who are always engrossed in the love of the worldly falsehood (Maya), who have served the True Lord by reciting True Name. (37)

The persons, who are always engrossed in the love of worldly falsehood (Maya), are always functioning under the filth of greed and vices including hopes of acquiring more of worldly possessions. The self-willed (faithless) persons never merge with the True Lord, thus suffering through the cycle of births and deaths in no time and get perished. But if someone is fortunate and pre-destined by Lord's Will, he gets united with the True Guru, thus ridding himself of his egoism and vicious or sinful actions. O Nanak ! We could enjoy the eternal bliss by reciting Lord's True Name and following the Guru's

ਤਿਥੈ ਧੁਹੈ ਜਿਥੈ ਹਬੁ ਨ ਪਾਇ ॥ ਮਨਮੁਖ ਸੇਤੀ
ਸੰਗੁ ਕਰੇ ਮੁਹਿ ਕਾਲਖ ਦਾਗੁ ਲਗਾਇ ॥ ਮੁਹ
ਕਾਲੇ ਤਿਨ੍ ਲੋਭੀਆਂ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ ॥
ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਵਸੈ
ਮਨਿ ਆਇ ॥ ਜਨਮ ਮਰਨ ਕੀ ਮਲੁ ਉਤਰੈ
ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥ ੪੦ ॥ ਧੁਰਿ
ਹਰਿ ਪ੍ਰਭਿ ਕਰਤੈ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਇ
॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਪ੍ਰਤਿਪਾਲਿ ਕਰੇ
ਹਰਿ ਰਾਇ ॥ ਚੁਗਲ ਨਿੰਦਕ ਭੁਖੇ ਫੁਲਿ ਮੁਏ ਏਨਾ
ਹਬੁ ਨ ਕਿਥਾਊ ਪਾਇ ॥ ਬਾਹਰਿ ਪਾਖੰਡ ਸਭ
ਕਰਮ ਕਰਹਿ ਮਨ ਹਿਰਦੈ ਕਪਟੁ ਕਮਾਇ ॥
ਖੇਤਿ ਸਰੀਰਿ ਜੋ ਬੀਜੀਐ ਸੋ ਅੰਤਿ ਖਲੋਆ ਆਇ
॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਹਰਿ ਭਾਵੈ ਬਖਸਿ
ਮਿਲਾਇ ॥ ੪੧ ॥ ਮਨ ਆਵਣ ਜਾਣੁ ਨ ਸੁਝਈ
ਨਾ ਸੁਝੈ ਦਰਬਾਰੁ ॥ ਮਾਇਆ ਮੋਹਿ ਪਲੇਟਿਆ
ਅੰਤਰਿ ਅਗਿਆਨੁ ਗੁਬਾਰੁ ॥ ਤਬ ਨਰੁ ਸੁਤਾ
ਜਾਗਿਆ ਸਿਰਿ ਡੰਡੁ ਲਗਾ ਬਹੁ ਭਾਰੁ ॥ ਗੁਰਮੁਖਾਂ
ਕਰਾਂ ਉਪਰਿ ਹਰਿ ਚੇਤਿਆ ਸੇ ਪਾਇਨਿ ਮੋਖ
ਦੁਆਰੁ ॥ ਨਾਨਕ ਆਪਿ ਓਹਿ ਉਧਰੇ ਸਭ ਕੁਟੰਬ
ਤਰੇ ਪਰਵਾਰ ॥ ੪੨ ॥ ਸਬਦਿ ਮਰੈ ਸੋ ਮੁਆ
ਜਾਪੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ ॥ ਹਰਿ
ਦਰਗਹਿ ਗੁਰ ਸਬਦਿ ਸਿਵਾਪੈ ॥ ਬਿਨੁ ਸਬਦੈ
ਮੁਆ ਹੈ ਸਭੁ ਕੋਇ ॥ ਮਨਮੁਖ ਮੁਆ ਅਪੁਨਾ
ਜਨਮੁ ਖੋਇ ॥ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਹਿ ਅੰਤਿ ਦੁਖ

Word. (by deliberating on Sabad). (38)

We cannot attain the love of the Lord (worship) without the Guru's guidance and inculcate the love of the True Name in our hearts. O Nanak ! The persons, who have recited the True Name with love and devotion, have developed the Lord's love through the Guru's guidance. (39)

We should never trust a greedy person, and get deceived by him under any circumstances, because such a greedy person will deceive us in the end where no other help is possible. Any person, who joins the company of such a faithless person, gets bad name (with a blackened face) and defamed. Such greedy persons are dishonoured in the next world, having wasted this human life in fruitless efforts. But the persons, who have been enabled to join the company of the holy saints, get imbued with the love of the Lord in their heart. O Nanak ! Such persons wash away the filth of the cycle of births and deaths by singing the praises of the Lord. (40)

Whatever fortune has been bestowed on us by the Lord's Will, who is all powerful, cannot be altered by anyone. Everything has been bestowed on us by the Lord-Almighty, including our body and soul, and He sustains us all after creation. The slanderers, and those talking ill of others, do not achieve anything in this world and they perish suffering in the fire of the worldly desires, without satiating their hunger. Outwardly they behave like virtuous people, engaged in formal religious practices, but in the heart of hearts they nurture deceit and falsehood. This human body is like the field which grows the same crop (fruit) as we sow, (As you sow, so shall you reap) and we have to face the result of our own actions. O Nanak ! Our only prayer to the Lord is to bless us with His unison by giving us refuge at His lotus-feet, through His Grace. (To merge us with Himself). (41)

The persons, whose mind does not think of the cycle of births and deaths, cannot perceive the Lord even, as they are filled with the darkness of ignorance due to their love of the worldly falsehood. But this man wakes up from his slumber of ignorance, when he is struck with the Yama's heavy hammer on his head. The Guru-minded persons, who have meditated on the Lord's True Name with their senses controlled and curbed, finally attain salvation through the Guru's guidance. O Nanak ! Such persons are enabled by the Lord to cross this ocean of life successfully alongwith other members of the family. (42)

The person, who is immersed in the Guru's Word, surrenders himself completely to the Guru, like the dead person who lies motionless without a murmur. Such a person, without his egoism, gets satiated by partaking the nectar of Lord's love through the Guru's Grace and benevolence. He is acclaimed in the Lord's presence by following the Guru's Word, (in the company of holy saints). But without realising and

ਹੋਇ ॥ ਨਾਨਕ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥ ੪੩ ॥
 ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨਾ ਅੰਤਰਿ ਸੁਰਤਿ
 ਗਿਆਨੁ ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਗੁਣ ਰਵਹਿ ਅੰਤਰਿ
 ਸਹਜ ਧਿਆਨੁ ॥ ਓਇ ਸਦਾ ਅਨੰਦਿ ਬਿਬੇਕ
 ਰਹਹਿ ਦੁਖਿ ਸੁਖਿ ਏਕ ਸਮਾਨਿ ॥ ਤਿਨਾ ਨਦਰੀ
 ਇਕੋ ਆਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੁ ॥
 ੪੪ ॥ ਮਨਮੁਖ ਬਾਲਕੁ ਬਿਰਧਿ ਸਮਾਨਿ ਹੈ
 ਜਿਨਾ ਅੰਤਰਿ ਹਰਿ ਸੁਰਤਿ ਨਾਹੀ ॥ ਵਿਚਿ ਹਉਮੈ
 ਕਰਮ ਕਮਾਵਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਂਹੀ ॥
 ਗੁਰਮੁਖਿ ਹਛੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ
 ॥ ਓਨਾ ਮੈਲੁ ਪਤੰਗੁ ਨ ਲਗਾਈ ਜਿ ਚਲਨਿ
 ਸਤਿਗੁਰ ਭਾਇ ॥ ਮਨਮੁਖ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ
 ਸਉ ਧੋਵਣੁ ਪਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿਆਨੁ
 ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥ ੪੫ ॥ ਬੁਰਾ ਕਰੇ ਸੁ
 ਕੇਹਾ ਸਿਝੈ ॥ ਆਪਣੈ ਰੋਹਿ ਆਪੇ ਹੀ ਦੜੈ ॥
 ਮਨਮੁਖਿ ਕਮਲਾ ਰਗੜੈ ਲੁੜੈ ॥ ਗੁਰਮੁਖਿ ਹੋਇ
 ਤਿਸੁ ਸਭ ਕਿਛੁ ਸੁਝੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨ
 ਸਿਉ ਲੁੜੈ ॥ ੪੬ ॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ
 ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥ ਓਇ ਮਾਣਸ
 ਜੂਠਿ ਨ ਆਖੀਅਨਿ ਪਸੂ ਢੋਰ ਗਾਵਾਰ ॥ ਓਨਾ
 ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਹਰਿ ਸਉ ਪ੍ਰੀਤਿ
 ਨ ਪਿਆਰੁ ॥ ਮਨਮੁਖ ਮੁਏ ਵਿਕਾਰ ਮਹਿ ਮਰਿ
 ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ ॥ ਜੀਵਦਿਆ ਨੇ ਮਿਲੈ ਸੁ
 ਜੀਵਦੇ ਹਰਿ ਜਗਜੀਵਨ ਉਰ ਧਾਰਿ ॥ ਨਾਨਕ

understanding the Guru's Word, everyone behaves like a dead person and is completely ignorant of his environments. Similarly the self-willed (faithless) person wastes his life, being ignorant of the True Name, and without reciting Lord's True Name wails and cries in suffering at the end of his life. O Nanak! Whatever the Lord Wills and dictates (as per His Will), comes to pass in this world. (Man has to function as per Lord's Will). (43)

The Guru-minded persons, who have the light of Lord's knowledge within, never suffer from the pangs of egoism (old age). They always sing the praises of the Lord, being imbued with His love, and attain the state of 'Equipoise' with meditation of the Lord. They are always enjoying the eternal bliss of life by taking sorrow and joy on par. (without being affected by them). Such persons always perceive the Lord-sublime only pervading every where, being omni-present and realise the same Lord (Prime-soul) functioning all over the Universe, being present everywhere. (44)

The self-willed (faithless) persons, have not realised the value of the Lord's True Name and are behave foolishly like a child and are weaklings like an old man. They function throughout their life under the influence of egoism, as such are accountable to the god of justice (Dharam Raj) and face punishment. However, the Guru-minded persons are honoured and acclaimed everywhere, being imbued with the light of the Guru's Word, and become purified with virtuous deeds. Such persons follow the Guru's Word and Lord's Will, as such they are pure of body and mind without having any filth of vices within. The faithless persons do not get rid of their filth of vices and falsehood, notwithstanding their visiting holy places of pilgrimage and bathing there. (by washing the body alone, the filth of mind is not removed). O Nanak ! The Guru-minded persons have been united with the Lord by winning the pleasure and acceptance of the Guru (by inculcating the love of the Guru in their hearts, they merge with the Lord). (45)

How could a faithless person enjoy peace and tranquillity of mind by (following) performing vicious and sinful actions? He frets and fumes within himself because of his (anger) helplessness and such a self-willed person is engrossed in fruitless wrangling like a fool. The Guru-minded person gets enlightened with Lord's secrets, through the Guru's guidance. (realises everything). O Nanak ! The Guru- minded person always (fights against his vicious thoughts) overcomes his own personal vicious thoughts or sinful deeds. (46)

The persons, who have not served the True Guru, the Lord and have neither meditated on the Guru's Word, nor followed the Guru's guidance, cannot be said to be leading a (human) proper life as they behave foolishly like animals, totally ignorant of human values. They have not inculcated the love of the Lord in their hearts, being devoid of the knowledge and meditation of Lord's True Name. Such faithless

ਗੁਰਮੁਖਿ ਸੋਹਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥ ੪੭ ॥
 ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਸਾਜਿਆ ਹਰਿ ਵਸੈ ਜਿਸੁ ਨਾਲਿ
 ॥ ਗੁਰਮਤੀ ਹਰਿ ਪਾਇਆ ਮਾਇਆ ਮੋਹ
 ਪਰਜਾਲਿ ॥ ਹਰਿ ਮੰਦਰਿ ਵਸਤੁ ਅਨੇਕ ਹੈ ਨਵ
 ਨਿਧਿ ਨਾਮੁ ਸਮਾਲਿ ॥ ਧਨੁ ਭਗਵੰਤੀ ਨਾਨਕਾ
 ਜਿਨਾ ਗੁਰਮੁਖਿ ਲਧਾ ਹਰਿ ਭਾਲਿ ॥ ਵਡਭਾਰੀ
 ਗੜ ਮੰਦਰੁ ਖੋਜਿਆ ਹਰਿ ਹਿਰਦੈ ਪਾਇਆ
 ਨਾਲਿ ॥ ੪੮ ॥ ਮਨਮੁਖ ਦਹ ਦਿਸਿ ਫਿਰਿ ਰਹੇ
 ਅਤਿ ਤਿਸਨਾ ਲੋਭ ਵਿਕਾਰ ॥ ਮਾਇਆ ਮੋਹੁ ਨ
 ਚੁਕਈ ਮਰਿ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰ ॥ ਸਤਿਗੁਰੁ
 ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਅਤਿ ਤਿਸਨਾ ਤਜਿ ਵਿਕਾਰ
 ॥ ਜਨਮ ਮਰਨ ਕਾ ਦੁਖੁ ਗਇਆ ਜਨ ਨਾਨਕ
 ਸਬਦੁ ਬੀਚਾਰਿ ॥ ੪੯ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
 ਧਿਆਇ ਮਨ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥
 ਕਿਲਵਿਖ ਪਾਪ ਸਭਿ ਕਟੀਅਹਿ ਹਉਮੈ ਚੁਕੈ
 ਗੁਮਾਨੁ ॥ ਗੁਰਮੁਖਿ ਕਮਲੁ ਵਿਗਸਿਆ ਸਭੁ
 ਆਤਮ ਬ੍ਰਹਮੁ ਪਛਾਨੁ ॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ
 ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਜਪਿ ਹਰਿ ਨਾਮੁ ॥ ੫੦ ॥
 ਧਨਾਸਰੀ ਧਨਵੰਤੀ ਜਾਣੀਐ ਭਾਈ ਜਾਂ ਸਤਿਗੁਰੁ
 ਕੀ ਕਾਰ ਕਮਾਇ ॥ ਤਨੁ ਮਨੁ ਸਉਪੇ ਜੀਅ ਸਉ
 ਭਾਈ ਲਏ ਹੁਕਮਿ ਫਿਰਾਉ ॥ ਜਹ ਬੈਸਾਵਹਿ
 ਬੈਸਹ ਭਾਈ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਉ ॥ ਏਵਡੁ
 ਧਨੁ ਹੋਰੁ ਕੋ ਨਹੀ ਭਾਈ ਜੇਵਡੁ ਸਚਾ ਨਾਉ ॥
 ਸਦਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਾਂ ਭਾਈ ਸਦਾ ਸਚੇ ਕੈ

persons are always engrossed in sinful actions, as such they suffer through the cycle of births and deaths time and again and finally die an ignominious death. The Guru-minded persons are leading fruitful lives and whosoever joins their company, also realises the Lord's love and attains salvation by reciting Lord's True Name in a purposeful life. O Nanak ! The Guru-minded persons are received with honour in the Lord's Presence and are acclaimed all over the world. (47)

The Lord has created this human body where He resides Himself in the Lord's Abode. The Guru-minded persons, following the Guru's Word, have attained the Lord by curbing the effect of worldly falsehood. (Maya) (by burning the love of Maya). O Brother ! This human body comprises many human virtues, which should protect the treasure of True Name within it. O Nanak ! Blessed are the virtuous and God-fearing persons, who have realised the Lord, by following the Guru's teachings or guidance ! The fortunate persons, pre-destined by the Lord's Will, have attained the Lord within their hearts by seeking Him within the fort of this human frame. (48)

The self-willed (faithless) persons have been roaming around (wandering) in all the ten directions, with all the vices like worldly desires and greed engrossed within themselves. They are passed through the cycle of births and deaths time and again as they cannot get rid of their love of the worldly falsehood. The persons, who have served the True Guru, have enjoyed the eternal bliss by ridding themselves of their vices like worldly desires and greed. O Nanak ! Such persons have cast off their sufferings and torture of the cycle of births and deaths. (49)

O my mind ! Let us recite the Lord's True Name with (body and mind) love and devotion, so that we could be received with honour in the Lord's presence, by getting rid of our sins and egoism including vicious thoughts. The Guru-minded persons, have realised and perceived the Lord pervading in all the beings, as their lotus-like heart has blossomed forth with enlightenment (of the Lord).

O Nanak ! The Guru-minded persons have recited the Lord's True Name through the Grace and benevolence of the Lord, (thus attaining salvation). (50)

O Brother ! By serving the True Guru (True Lord) we could (become) attain the wealth of True Name by getting rid of our vicious thoughts and sinful actions. O Brother ! By surrendering (our body and mind) ourselves completely to the Guru and following the Lord's Will we could become wiser, full of virtuous deeds. O Brother ! Let us follow the Guru's dictates (Will) without a murmur and accept whatever He bestows (willingly) with pleasure. (proceed wherever He sends) O Brother ! There is no other treasure (wealth) greater (as great as) than the Lord's True Name. O Brother ! Let us always sing the praises of the Lord, by inculcating the love of the Lord in

ਸੰਗਿ ਰਹਾਉ ॥ ਪੈਨਣੁ ਗੁਣ ਚੰਗਿਆਈਆ ਭਾਈ
ਆਪਣੀ ਪਤਿ ਕੇ ਸਾਦ ਆਪੇ ਖਾਇ ॥ ਤਿਸ ਕਾ
ਕਿਆ ਸਾਲਾਹੀਐ ਭਾਈ ਦਰਸਨ ਕਉ ਬਲਿ
ਜਾਇ ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ
ਭਾਈ ਕਰਮਿ ਮਿਲੈ ਤਾਂ ਪਾਇ ॥ ਇਕਿ ਹੁਕਮੁ
ਮੰਨਿ ਨ ਜਾਣਨੀ ਭਾਈ ਦੂਜੈ ਭਾਇ ਫਿਰਾਇ ॥
ਸੰਗਤਿ ਢੇਈ ਨ ਮਿਲੈ ਭਾਈ ਬੈਸਣਿ ਮਿਲੈ ਨ
ਥਾਉ ॥ ਨਾਨਕ ਹੁਕਮੁ ਤਿਨਾ ਮਨਾਇਸੀ ਭਾਈ
ਜਿਨਾ ਧੁਰੇ ਕਮਾਇਆ ਨਾਉ ॥ ਤਿਨੁ ਵਿਟਹੁ
ਹਉ ਵਾਰਿਆ ਭਾਈ ਤਿਨ ਕਉ ਸਦ ਬਲਿਹਾਰੈ
ਜਾਉ ॥ ੫੧ ॥ ਸੇ ਦਾੜੀਆਂ ਸਚੀਆ ਜਿ ਗੁਰ
ਚਰਨੀ ਲਗੀਨ੍ ॥ ਅਨਦਿਨੁ ਸੇਵਨਿ ਗੁਰੁ
ਆਪਣਾ ਅਨਦਿਨੁ ਅਨਦਿ ਰਹੀਨ੍ ॥ ਨਾਨਕ ਸੇ
ਮੁਹ ਸੋਹਣੇ ਸਚੈ ਦਰਿ ਦਿਸੀਨ੍ ॥ ੫੨ ॥ ਮੁਖ
ਸਚੇ ਸਚੁ ਦਾੜੀਆ ਸਚੁ ਬੋਲਹਿ ਸਚੁ ਕਮਾਹਿ
॥ ਸਚਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਮਾਹਿ
ਸਮਾਹਿ ॥ ਸਚੀ ਰਾਸੀ ਸਚੁ ਧਨੁ ਉਤਮ ਪਦਵੀ
ਪਾਹਿ ॥ ਸਚੁ ਸੁਣਹਿ ਸਚੁ ਮੰਨਿ ਲੈਨਿ ਸਚੀ
ਕਾਰ ਕਮਾਹਿ ॥ ਸਚੀ ਦਰਗਹ ਬੈਸਣਾ ਸਚੇ
ਮਾਹਿ ਸਮਾਹਿ ॥ ਨਾਨਕ ਵਿਣੁ ਸਤਿਗੁਰ ਸਚੁ
ਨ ਪਾਈਐ ਮਨਮੁਖ ਭੂਲੇ ਜਾਹਿ ॥ ੫੩ ॥
ਬਾਬੀਹਾ ਪ੍ਰਿਊ ਪ੍ਰਿਊ ਕਰੇ ਜਲਨਿਧਿ ਪ੍ਰੇਮ ਪਿਆਰਿ
॥ ਗੁਰ ਮਿਲੇ ਸੀਤਲ ਜਲੁ ਪਾਇਆ ਸਭਿ ਦੂਖ
ਨਿਵਾਰਣਹਾਰੁ ॥ ਤਿਸ ਚੁਕੈ ਸਹਜੁ ਉਪਜੈ ਚੁਕੈ

our hearts. O Brother ! By performing virtuous deeds (of singing His praises) the Lord (helps) enables us to enjoy the fruits of our own good actions, (being omni-present He enjoys the fruit Himself). O Brother! How could we praise the Lord's Greatness? Except by offering ourselves as a sacrifice to the Lord and having His glimpse. O Brother ! The True Guru is full of great virtues, infact the greatest virtues, which could be attained through the Grace of (the Lord) the Guru. O Brother ! The faithless persons, engrossed in dual-mindedness, wander around aimlessly without realising the Lord's Will. O brother ! Such persons do not find any place in the company of holy saints (holy congregations) without receiving any honour in the Lord's presence. O Nanak ! The fortunate persons alone, pre-destined by the Lord's Will, are enabled to follow the Lord's Will (dictates) and recite True Name through His Grace. O Brother ! I offer my body and soul (surrender completely) as a sacrifice to such persons, thus enjoying the eternal bliss. (51)

The persons, (beards which touch the Guru's feet) who take refuge at the lotus-feet of the Guru, are really truthful, as they serve the True Guru day and night, thus enjoying the bliss of life. O Nanak ! Such persons are received with honour and acclaim in the Lord's presence. (52)

The persons, who speak the truth, performing true actions (following Truth) are (truly) really an embodiment of Truth, as they are imbued with the love of the Guru's Word and finally get merged with the True Lord. They attain the highest stage of Equipose and perfect bliss as they possess the wealth of True Name as their main asset. They listen to the True Name (Truth) and follow the True Guru's guidance (following His true teachings) while performing virtuous acts of truthfulness. They finally get merged with the True Lord by joining the company of holy saints. O Nanak ! The faithless persons are passed through the cycle of Rebirths, being led astray as Truth cannot be attained without the Guru's guidance. (53)

The sikh (disciple) craves for the love of the Guru through His Word like the toad (papiya) yearning for the rain-drop and seeks the Guru's guidance with extreme devotion. He was satiated with the love of the Guru through the Guru's Word which casts away all his afflictions (of separation) like the toad getting his thirst quenched with the rain-drop. Thus the pining and wailing of the sikh ceases as the fire of his worldly desires is extinguished with the Guru's message and he attains the state of bliss (equipose) through the Guru's guidance just as the toad gets satiated with the rain-drop. O Nanak ! The Guru-minded person gets satiated with the attainment of the True Name by inculcating its love in his heart and feels satisfied. (54)

O dear disciple ! (O sikh-papiya) ! You should speak the truth, being immersed in the True Lord (Truth) alone all the time. When You will recite True Name like a Guru- minded person, your words will be respected and accepted (by the

ਕੂਕ ਪੁਕਾਰ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਹੋਇ
ਨਾਮੁ ਰਖਹੁ ਉਰਿ ਧਾਰਿ ॥ ੫੪ ॥ ਬਾਬੀਹਾ ਤੂੰ
ਸਚੁ ਚਉ ਸਚੇ ਸਉ ਲਿਵ ਲਾਇ ॥ ਬੋਲਿਆ
ਤੇਰਾ ਥਾਇ ਪਵੈ ਗੁਰਮੁਖਿ ਹੋਇ ਅਲਾਇ ॥
ਸਬਦੁ ਚੀਨਿ ਤਿਖ ਉਤਰੈ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥
ਚਾਰੇ ਕੁੰਡਾ ਝੋਕਿ ਵਰਸਦਾ ਬੂੰਦ ਪਵੈ ਸਹਜਿ
ਸੁਭਾਇ ॥ ਜਲ ਹੀ ਤੇ ਸਭ ਉਪਜੈ ਬਿਨੁ ਜਲ
ਪਿਆਸ ਨ ਜਾਇ ॥ ਨਾਨਕ ਹਰਿ ਜਲੁ ਜਿਨਿ
ਪੀਆ ਤਿਸੁ ਭੂਖ ਨ ਲਾਗੈ ਆਇ ॥ ੫੫ ॥
ਬਾਬੀਹਾ ਤੂੰ ਸਹਜਿ ਬੋਲਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ
॥ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ
ਦਿਖਾਇ ॥ ਆਪੁ ਪਛਾਣਹਿ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਵਰਾ
ਛਹਬਰ ਲਾਇ ॥ ਇਮਿ ਇਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ
ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥ ਕੂਕ ਪੁਕਾਰ ਨ ਹੋਵਈ
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ ਨਾਨਕ ਸੁਖਿ ਸਵਨਿ
ਸੋਹਾਗਣੀ ਸਚੈ ਨਾਮਿ ਸਮਾਇ ॥ ੫੬ ॥ ਧੁਰਹੁ
ਖਸਮਿ ਭੋਜਿਆ ਸਚੈ ਹੁਕਮਿ ਪਠਾਇ ॥ ਇੰਦੁ
ਵਰਸੈ ਦਇਆ ਕਰਿ ਗੂੜੀ ਛਹਬਰ ਲਾਇ ॥
ਬਾਬੀਹੇ ਤਨਿ ਮਨਿ ਸੁਖੁ ਹੋਇ ਜਾਂ ਤਤੁ ਬੂੰਦ
ਮੁਹਿ ਪਾਇ ॥ ਅਨੁ ਧਨੁ ਬਹੁਤਾ ਉਪਜੈ ਧਰਤੀ
ਸੋਭਾ ਪਾਇ ॥ ਅਨਦਿਨੁ ਲੋਕੁ ਭਗਤਿ ਕਰੇ ਗੁਰ
ਕੈ ਸਬਦਿ ਸਮਾਇ ॥ ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ
ਕਰਿ ਕਿਰਪਾ ਕਰੈ ਰਜਾਇ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹੁ
ਕਾਮਣੀ ਸਚੈ ਸਬਦਿ ਸਮਾਇ ॥ ਭੈ ਕਾ ਸਹਜੁ

Lord). You could quench your thirst (for True Name) by following the Guru's Word (teachings) and the Lord's Will with self-surrender. The Guru, will then through His Grace, bestow His blessings on you like the shower of rain-drops, in a state of equipoise. (in the normal routine). It is through the attainment of True Name alone, like the toad getting his thirst quenched, that the disciple gets satiated, as without True Name he is not satisfied. O Nanak ! The person, who has partaken the nectar of True Name, gets fully satiated without having any more worldly desires. (does not have appetite for anything else). (55)

O dear sikh ! (Papiya like disciple) ! (Speak) Sing gently the praises of the Lord, being imbued with the love of Guru's Word. The True Guru has enabled you to perceive the Lord within, who is pervading all over the world, in equal measure, being omni-present. (everything is within you, this fact is revealed to you by the Guru). By attaining self-realisation, you will unite with the Lord, as the Guru's Word and teachings are imparted to you, like a shower of rain. Such persons, who receive the shower of the Guru's message (like rain) continuously are blessed with the nectar of True Name, thus satiating their hunger for all times. By merging their soul with the Prime-soul, they no longer crave for the bliss of the Lord's unison with body and mind. O Nanak ! Such Guru-minded (saintly) persons are fully satisfied by merging with the Lord's True Name and rest in peace like the wedded woman enjoying the conjugal love of her spouse. (56)

The True Lord has blessed such persons with great fortune, being pre-destined by Lord's Will, and united them with the Guru. Thus he is enabled to receive the Guru's teachings, through His Grace and benevolence all the time, like the continuous and heavy shower of rain as ordained by the god Inder, through his benevolence. The disciple enjoys the eternal bliss in body and soul on receiving the nectar of True Name, just as the toad feels the joy and bliss on receiving the rare rain-drop in his month, which satiates him. Thus the person attains the true wisdom on receiving True Name and virtues within himself and gets honoured all over the world just as the rainfall satisfies the Earth, resulting in the production of a heavy crop, bringing joy and relief to all and increasing the value of the land. Such persons are then worshipped by all the people, as they are imbued with the love of the Guru's Word. The True Lord, through His Grace, bestows His benedictions on such persons and satiates their hunger with His True Name. O disciples, (interested in worldly pleasures) ! Try to sing the praises of the Lord by developing love for the Guru's Word, getting immersed in True Name, Let us beautify (embellish) ourselves with the fear and love of the Lord in a state of bliss (equipoise), getting immersed in the True Lord with devotion. O Nanak ! The Lord protects those persons against the onslaughts of the Yama (god of death), who are imbued with

ਸੀਗਾਰੁ ਕਰਿਹੁ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥
 ਨਾਨਕ ਨਾਮੇ ਮਨਿ ਵਸੈ ਹਰਿ ਦਰਗਹ ਲਏ
 ਛਡਾਇ ॥ ੫੭ ॥ ਬਾਬੀਹਾ ਸਗਲੀ ਧਰਤੀ ਜੇ
 ਫਿਰਹਿ ਊਡਿ ਚੜਹਿ ਆਕਾਸਿ ॥ ਸਤਿਗੁਰਿ
 ਮਿਲਿਐ ਜਲੁ ਪਾਈਐ ਚੁਕੈ ਭੂਖ ਪਿਆਸ ॥
 ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ
 ਪਾਸਿ ॥ ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ
 ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥ ਨਾਨਕ ਘਟਿ ਘਟਿ
 ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ ॥ ੫੮ ॥
 ਨਾਨਕ ਤਿਸੈ ਬਸੰਤੁ ਹੈ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਇ
 ॥ ਹਰਿ ਵਠਾ ਮਨੁ ਤਨੁ ਸਭੁ ਪਰਫੜੈ ਸਭੁ ਜਗੁ
 ਹਰੀਆਵਲੁ ਹੋਇ ॥ ੫੯ ॥ ਸਬਦੇ ਸਦਾ ਬਸੰਤੁ
 ਹੈ ਜਿਤੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮੁ
 ਨ ਵੀਸਰੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ ॥ ੬੦ ॥
 ਨਾਨਕ ਤਿਨਾ ਬਸੰਤੁ ਹੈ ਜਿਨਾ ਗੁਰਮੁਖਿ ਵਸਿਆ
 ਮਨਿ ਸੋਇ ॥ ਹਰਿ ਵਠੈ ਮਨੁ ਤਨੁ ਪਰਫੜੈ ਸਭੁ
 ਜਗੁ ਹਰਿਆ ਹੋਇ ॥ ੬੧ ॥ ਵਡੜੈ ਝਾਲਿ
 ਝਲੁੰਭਲੈ ਨਾਵੜਾ ਲਈਐ ਕਿਸੁ ॥ ਨਾਉ ਲਈਐ
 ਪਰਮੇਸਰੈ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ॥ ੬੨ ॥
 ਹਰਹਟ ਭੀ ਤੂੰ ਤੂੰ ਕਰਹਿ ਬੋਲਹਿ ਭਲੀ ਬਾਣਿ
 ॥ ਸਾਹਿਬੁ ਸਦਾ ਹਦੂਰਿ ਹੈ ਕਿਆ ਉਚੀ ਕਰਹਿ
 ਪੁਕਾਰ ॥ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇ ਹਰਿ ਰੰਗੁ ਕੀਆ
 ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥ ਆਪੁ ਛੋਡਹਿ ਤਾਂ ਸਹੁ
 ਮਿਲੈ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਫਿਕਾ ਬੋਲਣਾ

the love of the Lord's True Name, inculcating the love in their hearts. (57)

O disciple (sikh Papiya) ! Even if you were to attain the occult powers (of the Yogis) through great penance and were to roam around the whole world or abide on the high mountains (like Sume'r Parbat) like Rishis and Munis, you will not attain peace of mind. It is only through the company of the True Guru (and His guidance) which provides the necessary water and air for quenching your hunger and thirst This body and soul belongs to the Lord Almighty and all the benedictions are bestowed on you by the Lord-benefactor, who has all the powers. Whom should I address my prayers and requests when the Lord knows everything automatically, being omni-scient. O Nanak ! The Guru through His Word (Gur sabad) alone enlightens us about His Greatness, when the Lord pervades everywhere and in all the beings equally.(58)

O Nanak ! The person, who has attained unison with the Lord through the service of the True Guru, really enjoys the bliss of life. (like the joy of spring (basant) season. The body and mind (soul) blossoms forth through recitation of Lord's True Name with the Guru's guidance and the whole world appears joyful with the bliss within ourselves. (59)

There is complete and eternal bliss all around with the Guru's Word, which has blossomed the body and mind. O Nanak ! Let us not forsake the True Name of the Lord, who has created this whole Universe. (60)

O Nanak ! The persons, who have inculcated the love of the True Name in their hearts, through the Guru's guidance, have enjoyed the bliss of life all the time. With the spread (shower) of the Lord's True Name (like the shower of rain) through such Guru-minded persons, the body and soul blossoms forth and the whole world appears enjoying the eternal bliss. (with greenery all around) (61)

(Question !) : Whom should we remember (whose Name should we recite) in the ambrosial hours of the morning ?

(Answer 1) : Let us recite the True Name of the Lord (in the early hours) who is empowered with the strength (power) to create or destroy this Universe ! (62)

The well, with the sound of the containers of water being broughtout with the movement of the bullock (har hat) makes a sweet sound, reciting the Lord's Name (O Lord ! O Lord !) When the True Master pervades everywhere and is very close to you, then why do you make this sound in such a high pitch? (whom do you address your prayers, when the Lord is closeby, within you?) Let us offer ourselves as a sacrifice to such a Wonderful Lord, who has enacted this wonderful drama, having created this Universe, with different forms of life. The true message and the real truth is, that by ridding us of our egoism we could attain the Lord-spouse, as with crude and harsh language, with egoism at heart, one cannot perform the true worship of the Lord. O Lord ! The whole Universe, including

ਬੁਝਿ ਨ ਸਕਾ ਕਾਰ ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਤੁਝੈ
ਧਿਆਇਦਾ ਅਨਦਿਨੁ ਸਦਾ ਵਿਹਾਣੁ ॥ ਬਿਨੁ
ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਥਕੇ
ਵੀਚਾਰ ॥ ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾਂ ਆਪੇ
ਲੈਹਿ ਸਵਾਰਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਿਨੀ
ਧਿਆਇਆ ਆਏ ਸੇ ਪਰਵਾਣੁ ॥ ੬੩ ॥ ਜੋਗੁ
ਨ ਭਗਵੀ ਕਪੜੀ ਜੋਗੁ ਨ ਮੈਲੇ ਵੇਸਿ ॥ ਨਾਨਕ
ਘਰਿ ਬੈਠਿਆ ਜੋਗੁ ਪਾਈਐ ਸਤਿਗੁਰ ਕੈ
ਉਪਦੇਸਿ ॥ ੬੪ ॥ ਚਾਰੇ ਕੁੰਡਾ ਜੇ ਭਵਹਿ ਬੇਦ
ਪੜਹਿ ਜੁਗ ਚਾਰਿ ॥ ਨਾਨਕ ਸਾਚਾ ਭੇਟੈ ਹਰਿ
ਮਨਿ ਵਸੈ ਪਾਵਹਿ ਮੇਖ ਦੁਆਰ ॥ ੬੫ ॥ ਨਾਨਕ
ਹੁਕਮੁ ਵਰਤੈ ਖਸਮ ਕਾ ਮਤਿ ਭਵੀ ਫਿਰਹਿ ਚਲ
ਚਿਤ ॥ ਮਨਮੁਖ ਸਉ ਕਰਿ ਦੇਸਤੀ ਸੁਖ ਕਿ
ਪੁਛਹਿ ਮਿਤ ॥ ਗੁਰਮੁਖ ਸਉ ਕਰਿ ਦੇਸਤੀ
ਸਤਿਗੁਰ ਸਉ ਲਾਇ ਚਿਤੁ ॥ ਜੰਮਣ ਮਰਣ ਕਾ
ਮੂਲੁ ਕਟੀਐ ਤਾਂ ਸੁਖੁ ਹੋਵੀ ਮਿਤ ॥ ੬੬ ॥
ਭੁਲਿਆਂ ਆਪਿ ਸਮਝਾਇਸੀ ਜਾ ਕਉ ਨਦਰਿ
ਕਰੇ ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੀ ਕਰਣੁ ਪਲਾਹ
ਕਰੇ ॥ ੬੭ ॥
ਸਲੋਕ ਮਹਲਾ ੪ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ
ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥ ਅੰਤਰਿ ਜੋਤਿ
ਪਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥ ੧ ॥
ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਸਚੁ ਜਾਤਾ

the three worlds of small and big beings, like the jungle and small wisks (leaves) of grass, all are worshipping the Lord (in their own way) and my days and nights are also being spent in Your worship. But no one has ever attained the Lord (True Name) without the Guru's guidance, as all have deliberated over this, finally coming to this conclusion only. (have tired themselves out). It is only through the Grace of the Lord that we could lead a successful and purposeful life, with His benevolence. O Nanak! The persons, who have recited the Lord's True Name, through the Guru's teachings, have been considered to lead a successful life, thus being acclaimed in the Lord's Court. (63)

The real Yoga (worship of the Lord) does not consist of wearing the scarlet coloured apparel (lie the sadhus) or wearing dirty clothes (indicating poverty). O Nanak ! The (true) real Yoga (worship) could be attained only through the Guru's guidance. (64)

O Brother ! If someone were to roam around all the four corners of the world or study all the four Vedas during the four ages (Satyug, Treta, Doapar and Kalyug); one cannot attain salvation. O Nanak ! We could get enlightened with the Lord's secrets (knowledge of the Lord) by inculcating the love of the True Lord in our hearts through the Guru's guidance alone and approach the path towards salvation. (65)

O Nanak ! The Lord's Will (dictates) prevails everywhere throughout the Universe, but the faithless person, who is bereft of the real wisdom, wanders around the world with a restless mind. O friend ! One cannot attain peace and tranquillity of mind in the company of self-willed (faithless) persons, as such we should develop friendship with the Guru-minded persons and inculcate the love of the lotus-feet of the True Guru in their company. O friend ! You could attain the eternal bliss and peace of mind, by ridding yourself of the ignorance of Lord's secrets though the Grace of the Guru, thus eliminating the root cause of going through the cycle of births and deaths. (66)

O Nanak ! The persons, who have lost the true path (of the Lord's love), could be made to realise their mistakes through the Grace of Lord alone, and without His Grace and benevolence one could never attain the eternal bliss, (of life) notwithstanding all his efforts and cravings (at attaining the Lord). (67)

Slok Mahala - 4 *Ik onkar satgur prasad (Vad bhagia' soahagani jina Gurmukh milia' har raie'.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The persons, who have been united with the True Lord Almighty through the Guru's guidance are really fortunate and pre-destined by Lord's Will, like the wedded woman uniting with her spouse. O Nanak ! They have been enlightened with the light of knowledge, thus getting imbued with the love of

ਸੋਇ ॥ ਜਿਤੁ ਮਿਲਿਐ ਤਿਖ ਉਤਰੈ ਤਨੁ ਮਨੁ
ਸੀਤਲੁ ਹੋਇ ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸਤਿ ਪੁਰਖੁ
ਹੈ ਜਿਸ ਨੋ ਸਮਤੁ ਸਭ ਕੋਇ ॥ ਵਾਹੁ ਵਾਹੁ
ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਹੈ ਜਿਸੁ ਨਿੰਦਾ ਉਸਤਤਿ ਤੁਲਿ
ਹੋਇ ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸੁਜਾਣੁ ਹੈ ਜਿਸੁ
ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ
ਨਿਰੰਕਾਰੁ ਹੈ ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਵਾਹੁ
ਵਾਹੁ ਸਤਿਗੁਰੁ ਹੈ ਜਿ ਸਚੁ ਦ੍ਰਿੜਾਏ ਸੋਇ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਸ ਤੇ ਨਾਮੁ
ਪਰਾਪਤਿ ਹੋਇ ॥ ੨ ॥ ਹਰਿ ਪ੍ਰਭ ਸਚਾ ਸੋਹਿਲਾ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਗੋਵਿੰਦੁ ॥ ਅਨਦਿਨੁ ਨਾਮੁ
ਸਲਾਹਣਾ ਹਰਿ ਜਪਿਆ ਮਨਿ ਆਨੰਦੁ ॥
ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿਆ ਬਹੁੜਿ ਨ ਮਨਿ
ਤਨਿ ਭੰਗੁ ॥ ੩ ॥ ਮੂੰ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਕਿਉ
ਸਜਣ ਮਿਲਹਿ ਪਿਆਰਿਆ ॥ ਹਉ ਢੂਢੇਦੀ
ਤਿਨ ਸਜਣ ਸਚਿ ਸਵਾਰਿਆ ॥ ਸਤਿਗੁਰੁ ਮੈਡਾ
ਮਿਤੁ ਹੈ ਜੇ ਮਿਲੈ ਤ ਇਹੁ ਮਨੁ ਵਾਰਿਆ ॥
ਦੋਦਾ ਮੂੰਪਿਰੁ ਦਸਿ ਹਰਿ ਸਜਣੁ ਸਿਰਜਣਹਾਰਿਆ
॥ ਨਾਨਕ ਹਉ ਪਿਰੁ ਭਾਲੀ ਆਪਣਾ ਸਤਿਗੁਰੁ
ਨਾਲਿ ਦਿਖਾਲਿਆ ॥ ੪ ॥ ਹਉ ਖੜੀ ਨਿਹਾਲੀ
ਪੰਧੁ ਮਤੁ ਮੂੰ ਸਜਣੁ ਆਵਏ ॥ ਕੋ ਆਣਿ ਮਿਲਾਵੈ

the Lord's True Name. (1)

Blessed is the True Guru, a personification of Truth, who is blessed with the attainment of the True Lord and deserves all our approbation and greetings. By meeting such a Guru, we could quench our thirst of worldly desires, as our body and soul (mind) gets eternal bliss and peace. Blessed and worthy of our greetings is the True Guru, an embodiment of Truth (the Prime male), who has realised the state of bliss and Equipose, with the true knowledge of Lord's secrets, (thus perceiving all beings at par) ! The True Guru, with enmity towards none, (without any malice) is really praiseworthy deserving all approbation, who takes (treats) praise or vilification on par (equal footing), without any distinction of His praise or slander. Blessed is the wonderful True Guru, who possesses all the wisdom, and meditates only on the True Lord and True Name. Wonderful is the True Guru, a personification of the Great formless Lord, whose Greatness and grandeur is beyond our comprehension, being limitless. The True Guru is truly wonderful and blessed, deserving all praise, who imparts the knowledge and teachings about the True Lord (Truth) O Nanak! Blessed is the Guru, deserving all our praise and greetings, who enables us to attain the True Name of the Lord. (2)

The Guru-minded persons, by reciting Lord's True Name, have attained the True Lord and praise, and have experienced the eternal bliss by singing the praises of the Lord all the time. (during day and night). The fortunate persons, pre-destined by the Lord's Will, have attained the True Lord, thus enjoying perfect bliss of life. O Nanak ! The persons who have sung the praises of the Lord by reciting True Name, have got rid of all the afflictions of body and mind (soul), thus gaining peace of mind. (3)

O dear friend ! How could I meet the friendly True Guru, who could unite me with the Lord-spouse, as I have developed the love of the True Lord in my heart ?

I have been seeking such dear saintly friends, who have lived a fruitful life by attaining the True Lord (Truth). The True Guru is my true friend; if I were to meet Him, I would offer my body and mind (soul) as a sacrifice to Him. Such a friendly Guru enables me to perceive the Lord-creator, who has created this whole Universe. O Nanak ! The True Guru has enabled me, through His guidance, to (perceive) have a glimpse of the beloved Lord-spouse within me, whom I had been seeking for so long. (4)

I have been longing and (standing in wait) waiting on this route, to have a vision of my beloved Lord, in case He happens to pass this way. (I have been longing to have His

ਅਜੁ ਮੈ ਪਿਰੁ ਮੇਲਿ ਮਿਲਾਵਏ ॥ ਹਉ ਜੀਉ
ਕਰੀ ਤਿਸ ਵਿਟਉ ਚਉ ਖੰਨੀਐ ਜੋ ਮੈ ਪਿਰੀ
ਦਿਖਾਵਏ ॥ ਨਾਨਕ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਤਾਂ
ਗੁਰੁ ਪੂਰਾ ਮੇਲਾਵਏ ॥ ੫ ॥ ਅੰਤਰਿ ਜੋਰੁ ਹਉਮੈ
ਤਨਿ ਮਾਇਆ ਕੂੜੀ ਆਵੈ ਜਾਇ ॥ ਸਤਿਗੁਰੁ
ਕਾ ਫੁਰਮਾਇਆ ਮੰਨਿ ਨ ਸਕੀ ਦੁਤਰੁ ਤਰਿਆ
ਨ ਜਾਇ ॥ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਸੇ ਚਲੈ
ਸਤਿਗੁਰੁ ਭਾਇ ॥ ਸਤਿਗੁਰੁ ਕਾ ਦਰਸਨੁ ਸਫਲੁ
ਹੈ ਜੋ ਇਛੈ ਸੇ ਫਲੁ ਪਾਇ ॥ ਜਿਨੀ ਸਤਿਗੁਰੁ
ਮੰਨਿਆਂ ਹਉ ਤਿਨ ਕੇ ਲਾਗਉ ਪਾਇ ॥ ਨਾਨਕੁ
ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਜਿ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ
॥ ੬ ॥ ਜਿਨਾ ਪਿਰੀ ਪਿਆਰੁ ਬਿਨੁ ਦਰਸਨੁ
ਕਿਉ ਤ੍ਰਿਪਤੀਐ ॥ ਨਾਨਕ ਮਿਲੇ ਸੁਭਾਇ
ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰਹਸੀਐ ॥ ੭ ॥ ਜਿਨਾ
ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰ ਬਾਹਰੇ ॥ ਜਾਂ
ਸਹੁ ਦੇਖਨਿ ਆਪਣਾ ਨਾਨਕ ਥੀਵਨਿ ਭੀ ਹਰੇ ॥
੮ ॥ ਜਿਨਾ ਗੁਰਮੁਖਿ ਅੰਦਰਿ ਨੇਹੁ ਤੈ ਪ੍ਰੀਤਮ
ਸਚੈ ਲਾਇਆ ॥ ਰਾਤੀ ਅਤੈ ਡੇਹੁ ਨਾਨਕ ਪ੍ਰੇਮਿ
ਸਮਾਇਆ ॥ ੯ ॥ ਗੁਰਮੁਖਿ ਸਚੀ ਆਸਕੀ
ਜਿਤੁ ਪ੍ਰੀਤਮੁ ਸਚਾ ਪਾਈਐ ॥ ਅਨਦਿਨੁ ਰਹਹਿ
ਅਨੰਦਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈਐ ॥ ੧੦ ॥
ਸਚਾ ਪ੍ਰੇਮ ਪਿਆਰੁ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ॥ ਕਬਹੂ

glimpse through the Guru's guidance). I wish someone were able to help me perceive such a True Guru (to-day) now itself ; and I wonder to think about the Guru, who would enable me to untie with my Lord-spouse . I would offer my body (in four pieces) as a sacrifice to such a person, (I would surrender my body and soul) who would help me to unite me with my True Lord (True Guru). O Nanak ! It is only through the Grace of the Lord that we could unite (meet) with such a perfect Guru. (5)

This human being is overpowered (under the control of Maya) by the worldly falsehood, as such he is (taken) passed through the cycle of births and deaths time and again, engrossed in egoism and worldly falsehood. This human being (through his dual-mindedness) does not follow the Lord's Will, (the dictate of the Lord) as such he cannot cross this dreadful ocean of life successfully. But whosoever is blessed with the Lord's Grace is enabled to follow the Lord's Will, (with complete self-surrender), through the Guru's guidance.

The vision of the True Guru (a glimpse of the Guru) is truly fruitful , and whatever one wishes for, attains the same thing. I would bow (worship) at the lotus-feet of the person, who have followed the (Guru's path) Guru's Word. O Nanak ! I would serve those persons (I am a slave to) who are immersed in the love of the Lord all the time (every day). (6)

The persons, who are imbued with the love of the Lord - spouse, are never satiated without having a glimpse of the Guru. O Nanak ! Such Guru-minded persons get united with the beloved Lord effortlessly (automatically) through the Guru's guidance, thus enjoying the bliss of life in their heart. How could such persons, imbued with the love of the beloved Lord-spouse, live without Him ? (without reciting His True Name) O Nanak ! They (such person) enjoy the eternal bliss by perceiving the Lord-spouse within themselves. (blossom forth by remembering the Lord). (8)

O Nanak ! The Guru-minded persons, who have been blessed with the love of the Lord, through His Grace, in their hearts, are always immersed in (reciting) the Lord's True Name day and night. (9)

The Guru-minded persons have developed true love for the beloved Lord, and they have realised the attainment of the Lord within (themselves) through this love. O Nanak ! They enjoy the eternal bliss all the twenty four hours (day and night) in the fourth stage of Equipose. (having attained peace of mind). (10)

It is only through the Grace and guidance of the perfect Guru, that we could develop true love for the Lord. O Nanak !

ਸਤਿਗੁਰ ਕੀ ਸੇਵੈ ਲਗਿਆ ਭਉਜਲੁ ਤਰੈ
 ਸੰਸਾਰੁ ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਅੰਤਰਿ
 ਬਿਬੇਕ ਬੀਚਾਰੁ ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ
 ਪ੍ਰਭੁ ਪਾਈਐ ਸਭੁ ਦੂਖ ਨਿਵਾਰਣਹਾਰੁ ॥ ੧੬ ॥
 ਮਨਮੁਖ ਸੇਵਾ ਜੋ ਕਰੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਇ ॥

(Pirs) is very tough and a difficult proposition, but b
 and bliss within in the end. (gives peace of mind
 Whosoever is blessed with the Lord's Grace, is besto
 the Lord's love and (worship) service for his salvati
 persons, engaged in the service of the True Guru, v
 and devotion, finally are enabled to cross this tortuo
 of life successfully. Such a Guru-minded person, b
 with the true knowledge of the Lord's secrets (of or
 the soul and Prime-soul), is blessed with the fulfilme
 his desires and wishes. O Nanak ! By meeting the Tr
 we could (unite with) attain the True Lord, who wou

ਕੀਆ ਧੁਰਿ ਕਰਤੈ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਏ ॥

੧੯ ॥ ਗੁਰਮੁਖਿ ਪਰਤੀਤਿ ਭਈ ਮਨੁ ਮਾਨਿਆ

ਅਨਦਿਨੁ ਸੇਵਾ ਕਰਤ ਸਮਾਇ ॥ ਅੰਤਰਿ

ਸਤਿਗੁਰੁ ਗੁਰੁ ਸਭ ਪੂਜੇ ਸਤਿਗੁਰ ਕਾ ਦਰਸੁ ਦੇ

ਖੈ ਸਭ ਆਇ ॥ ਮੰਨੀਐ ਸਤਿਗੁਰ ਪਰਮ

an elephant who (after a wash) sprays dust on his head. Such faithless persons cannot enjoy peace or forsaking the remembrance of the Lord, who had created as without reciting Lord's True Name, how could he bliss of life. O Nanak ! The Lord-creator, who had created the universe initially as per Lord's Will, have to reap the fruits of their own actions and are controlled by such functions.

By seeing the Guru-minded persons, imbued with the love of the Lord, the sikhs have developed great love for the True Guru all the time, in which they are fully absorbed. The Lord Almighty abides in the Guru's person, as s

ਬੀਚਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ
 ॥ ਹਉ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਜੇ
 ਪ੍ਰਭੁ ਸਚਾ ਦੇਇ ਮਿਲਾਇ ॥ ਨਾਨਕ ਕਰਮੁ
 ਪਾਇਆ ਤਿਨ ਸਚਾ ਜੇ ਗੁਰ ਚਰਣੀ ਲਗੇ ਆਇ
 ॥ ੨੦ ॥ ਜਿਨ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਸੇ ਸਜਣ ਮੈ
 ਨਾਲਿ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਉ ਫਿਰਾਂ ਭੀ ਹਿਰਦੈ
 ਰਖਾ ਸਮਾਲਿ ॥ ੨੧ ॥ ਜਿਨਾ ਇਕ ਮਨਿ ਇਕ
 ਚਿਤਿ ਧਿਆਇਆ ਸਤਿਗੁਰ ਸਉ ਚਿਤੁ ਲਾਇ
 ॥ ਤਿਨ ਕੀ ਦੁਖ ਭੁਖ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਗਇਆ
 ਨਿਰਦੋਖ ਭਏ ਲਿਵ ਲਾਇ ॥ ਗੁਣ ਗਾਵਹਿ
 ਗੁਣ ਉਚਰਹਿ ਗੁਣ ਮਹਿ ਸਵੈ ਸਮਾਇ ॥ ਨਾਨਕ
 ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ
 ਆਇ ॥ ੨੨ ॥ ਮਨਮੁਖਿ ਮਾਇਆ ਮੋਹੁ ਹੈ
 ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥ ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ
 ਸੰਘਰੇ ਕੂੜਿ ਕਰੈ ਆਹਾਰੁ ॥ ਬਿਖੁ ਮਾਇਆ ਧਨੁ
 ਸੀਚਿ ਮਰਹਿ ਅੰਤਿ ਹੋਇ ਸਭੁ ਛਾਰੁ ॥ ਕਰਮ
 ਧਰਮ ਸੁਚਿ ਸੰਜਮੁ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ
 ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਜਿ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਵੈ
 ਦਰਗਹ ਹੋਇ ਖੁਆਰੁ ॥ ੨੩ ॥ ਸਭਨਾ ਰਾਗਾਂ
 ਵਿਚਿ ਸੇ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ ਆਇ
 ॥ ਰਾਗੁ ਨਾਦੁ ਸਭੁ ਸਚੁ ਹੈ ਕੀਮਤਿ ਕਹੀ ਨ
 ਜਾਇ ॥ ਰਾਗੈ ਨਾਦੈ ਬਾਹਰਾ ਇਨੀ ਹੁਕਮੁ ਨ

followers (people) come to have a glimpse of the True Guru and worship Him as an embodiment of the Lord. Let us have full faith in the Guru, who bestows on us the great teachings of Truth, whose company would cast away all our worldly desires including the hunger for more possessions. I would always offer myself as a sacrifice to such a Guru, who would enable us to unite with the True Lord. (with complete self surrender). O Nanak ! The persons, who have sought refuge at the lotus-feet of the Guru, have attained unison with the Lord through great fortune and the Guru's guidance. (20)

The Lord-spouse, with whom I have developed great love and devotion, (is always present by my side) is always supporting me. I always remember Him (recite His True Name) and inculcate His love in my heart, though wandering around in all directions. (21)

The persons, who have recited the Lord's True Name with complete concentration and devotion, by having inculcated the love of the Guru in the heart, have got rid of their afflictions and hunger including the greatest malady of egoism and thus saved (freed) themselves from all sorts of sufferings by imbibing the love of the Lord. They sing the praises of the Lord alongwith discourses on His Greatness and virtues; they are themselves immersed in singing His praises and help others as well to euologise His qualities. O Nanak ! The persons, who have received the teachings (about Lord) through the perfect Guru's guidance, have been united with the True Master in the normal course. (in a state of equipoise). (22)

The self-willed person, however, being engrossed in the love of (May) the worldly falsehood, does not imbibe the love of the True Name, as such he is always busy in false (untruthful) actions, amassing the false possessions (unreal) of the world, and deal in the business of falsehood and unreal things, telling lies all the time. They are always amassing the poison of the (treasure of) worldly falsehood and die in this effort-alone which finally gets lost and wasted in the dust only, without serving any useful purpose. Such faithless persons outwardly follow the path of truth, disciplined life, alongwith religious rituals, whereas in their hearts they are nurturing the filth of greed instead. O Nanak ! Such faithless persons do not gain anything fruitful and whatever they earn in life, is not accepted in the Lord's Presence as such they undergo all sorts of afflictions and disgust in the Lord's Court. (23)

O Brother ! The Rag (music), out of all the (six) Ragas (the musical tunes) is most useful and beautiful which enables us to remember (recite) the Lord's True Name and the Lord's love is inculcated in our hearts. Such a Rag in our (mind) heart

ਬੁਝਿਆ ਜਾਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਬੁਝੈ ਤਿਨਾ ਰਾਸਿ
ਹੋਇ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ ॥ ਸਭੁ ਕਿਛੁ
ਤਿਸ ਤੇ ਹੋਇਆ ਜਿਉ ਤਿਸੈ ਦੀ ਰਜਾਇ ॥
੨੪ ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਅੰਮ੍ਰਿਤੁ
ਕਹੈ ਕਹਾਇ ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਨਿਰਮਲੁ
ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਇ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ
ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ਹਿਰਦੈ ਕਮਲੁ
ਪਰਗਾਸਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ ਨਾਨਕ
ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਮੇਲਿਓਨੁ ਜਿਨ ਧੁਰਿ
ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਾਇ ॥ ੨੫ ॥ ਅੰਦਰਿ
ਤਿਸਨਾ ਅਗਿ ਹੈ ਮਨਮੁਖ ਭੁਖ ਨ ਜਾਇ ॥ ਮੋਹੁ
ਕੁਟੰਬੁ ਸਭੁ ਕੂੜੁ ਹੈ ਕੂੜਿ ਰਹਿਆ ਲਪਟਾਇ ॥
ਅਨਦਿਨੁ ਚਿੰਤਾ ਚਿੰਤਵੈ ਚਿੰਤਾ ਬਧਾ ਜਾਇ ॥
ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ
॥ ਗੁਰ ਸਰਣਾਈ ਉਬਰੈ ਨਾਨਕ ਲਏ ਛਡਾਇ
॥ ੨੬ ॥ ਸਤਿਗੁਰ ਪੁਰਖੁ ਹਰਿ ਧਿਆਇਦਾ
ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਭਾਇ ॥ ਸਤਸੰਗਤਿ
ਸਤਿਗੁਰ ਸੇਵਦੇ ਹਰਿ ਮੇਲੇ ਗੁਰੁ ਮੇਲਾਇ ॥
ਏਹੁ ਭਉਜਲੁ ਜਗਤੁ ਸੰਸਾਰੁ ਹੈ ਗੁਰੁ
ਬੋਹਿਥੁ ਨਾਮਿ ਤਰਾਇ ॥ ਗੁਰਸਿਖੀ ਭਾਣਾ ਮੰਨਿਆ
ਗੁਰੁ ਪੂਰਾ ਪਾਰਿ ਲੰਘਾਇ ॥ ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ
ਪੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਹਿ ॥ ਧੁਰਿ

is really True and worth while which cannot be evaluated, being invaluable. Infact, without the support of this musical note (Rag) such persons are not in a position to really follow the Lord's Will. O Nanak ! The persons, who have followed the Lord's dictates or Will, sing the Lord's praises, having realised the true message of the Lord, alongwith the acceptance of the musical note (Rag) in the Lord's court. Infact, whatever comes to pass, is as per Lord's Will and is dictated by the Lord Himself as per His laid-down principles. (24)

The nectar of True Name is to be attained from the True Guru, who recites the nectar (of True Name) Himself and then helps (giddies) others as well to recite it. The Guru-minded persons have attained this (pure) True Name and get purified by reciting this True Name. The nectar of Guru's Word (ba'ni) is the real gist, (of) and this nectar gets inculcated in the heart through the Guru's guidance. The heart of such persons, who have recited True Name, then blossoms forth like the lotus-flower and their soul merges with the Prime-soul. O Nanak ! The fortunate persons, pre-destined by the Lord's Will, are united with the Lord through the Guru's guidance. (25)

The self-willed persons, are burning within themselves with the fire of worldly desires, and their hunger for more and more of worldly possessions is never satiated. Such a faithless person is engrossed in the love of worldly attachments, which is totally false and temporary, and the faithless person in attached to this falsehood. Such a person is always engrossed (worried) about these worries day and night and finally proceeds to the next world caught in the bondage of these worries by the Yama (god of death). They are functions engrossed in egoism as such they continue to pass through the cycle of births and deaths. O Nanak ! Even such faithless persons could be saved by taking refuge at the lotus-feet of the Guru, who protects them from the worldly bondage, thus attaining salvation. (26)

The person, who has developed the love for the company of holy saints, (holy congregations), finally recites the True Name of the Lord. Such persons, who serve the True Guru in the company of holy saints, are then united by the Guru with the True Lord, who merges then with Himself. The Lord's True Name is like the ship of safety, which enables the worldly people to cross this tortuous and dreadful ocean of life through the Guru's guidance. The Guru's sikhs, (followers) have accepted the Lord's Will with complete self-surrender, as such the perfect Guru has enabled them to cross this ocean successfully. O True Master ! May we be blessed with the dust of the lotus-feet of such Gursikhs (Guru's followers) so that

ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭ ਲਿਖਿਆ ਗੁਰ ਨਾਨਕ
ਮਿਲਿਆ ਆਇ ॥ ਜਮਕੰਕਰੁ ਮਾਰਿ ਬਿਦਾਰਿਅਨੁ
ਹਰਿ ਦਰਗਹ ਲਏ ਛਡਾਇ ॥ ਗੁਰਸਿਖਾ ਨੇ
ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਤੁਠਾ ਮੇਲਿ ਮਿਲਾਇ ॥ ੨੭
॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਜਿਨਿ
ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ਰਾਮ ਨਾਮੁ ਹਰਿ
ਕੀਰਤਿ ਗਾਇ ਕਰਿ ਚਾਨਣੁ ਮਗੁ ਦੇਖਾਇਆ ॥
ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਰੀ ਅੰਤਰਿ ਨਾਮੁ
ਵਸਾਇਆ ॥ ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਸਚੈ
ਨਾਇ ਸਮਾਇਆ ॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ
ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੋ ਨਾਇ ਲਾਇਆ ॥ ਜਨ
ਨਾਨਕੁ ਨਾਉ ਲਏ ਤਾਂ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਬਿਨੁ
ਮਰਿ ਜਾਇਆ ॥ ੨੮ ॥ ਮਨ ਅੰਤਰਿ ਹਉਮੈ
ਰੋਗੁ ਭ੍ਰਮਿ ਭੂਲੇ ਹਉਮੈ ਸਾਕਤ ਦੁਰਜਨਾ ॥
ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ
ਸਜਣਾ ॥ ੨੯ ॥ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ ॥
ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ
ਹਰਿ ਗੰਗ ਚੋਲੇ ॥ ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ
ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ ਮੈ ਟੋਲੇ ॥ ਗੁਰ ਸਤਿਗੁਰਿ
ਨਾਮੁ ਦਿੜਾਇਆ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ॥
ਜਨ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ
ਗੁਲ ਗੋਲੇ ॥ ੩੦ ॥

the sinners like us may also attain salvation ! O Nanak ! The fortunate ones, pre-destined by the Lord's Will have been united with the perfect Guru, so that the Guru has enabled such persons to cast off their fear of Yama (god of death) and then they have been saved by the Guru in the next world with the help of True Name. Blessed are such Gursikhs, who have been united with the True Guru through the pleasure and acceptance of the True Lord. (27)

The persons, who have inculcated the Lord's True Name in their hearts, through the perfect Guru's guidance, have cast away their dual-mindedness and other misgivings. They have further illumined (enlightened) many more hearts with the light of knowledge by helping them to sing the praises of the Lord through the recitation of True Name. Such persons, who have been imbued with the love of the True Name in their hearts, through the Guru's guidance, by ridding themselves of egoism, have finally (got immersed) attained the love of the Lord. The Yama even (god of death) cannot go anywhere near the Guru-minded persons, who have inculcated the love of the Lord in their hearts. Infact, the Lord pervades equally all the beings, (being omni-present) and then He has goaded some persons, whom He is pleased with, to develop the love of True Name. O Nanak ! The person, who recites Lord's True Name, is really alive (leads a purposeful life) as without the attainment of the True Name such a person is as good as dead. (leads a fruitless life like a dead person). (28)

The faithless persons, beset with the malady of egoism, have lost the true path and are going astray being engrossed in the worldly falsehood and dual mindedness. O Nanak ! Let us cast away our malady of egoism by meeting the true friends, the saintly Guru and rid ourselves of these vices through His guidance. (29)

The person, helped by the Guru's guidance, always recites Lord's True Name, and such Guru-minded persons are always attracted towards the Lord's True Name, having developed this love by day and night (all the time) as they are enjoying the bliss of reciting True Name. I have travelled (roamed) all over the world and have never found any other person of the highest status of the True Lord (Prime-soul) as He is the greatest of all. In fact, the persons, who have been imbued with the love of Lord's True Name, by the True Guru, never seek anyone else's guidance or support as they have pinned their faith in one Lord Almighty. O Nanak ! I am a slave of the slaves of the True Lord, who have sought the support of the slaves (followers) of the True Guru, an embodiment of the Lord; or even their slaves (servants). (30)

ਸਲੋਕ ਮਹਲਾ ੫ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੀਨਿ ਜਿਨੀ ਸਿਵਾਤਾ

ਸਾਈ ॥ ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨਾ

ਕਾਰਿ ਨ ਆਈ ॥ ੧ ॥ ਧਣੀ ਵਿਹੂਣਾ ਪਾਟ

ਪਟੰਬਰ ਭਾਹੀ ਸੇਤੀ ਜਾਲੇ ॥ ਧੂੜੀ ਵਿਚਿ

ਲੁਡੰਦੜੀ ਸੋਹਾਂ ਨਾਨਕ ਤੈ ਸਹ ਨਾਲੇ ॥ ੨ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਅਰਾਧੀਐ ਨਾਮਿ ਰੰਗਿ ਬੈਰਾਗੁ

॥ ਜੀਤੇ ਪੰਚ ਬੈਰਾਈਆ ਨਾਨਕ ਸਫਲ ਮਾਰੂ

ਇਹੁ ਰਾਗੁ ॥ ੩ ॥ ਜਾਂ ਮੂੰ ਇਕੁ ਤ ਲਖ ਤਉ

ਜਿਤੀ ਪਿਨਣੇ ਦਰਿ ਕਿਤੜੇ ॥ ਬਾਮਣੁ ਬਿਰਥਾ

ਗਇਓ ਜਨਮੁ ਜਿਨਿ ਕੀਤੇ ਸੇ ਵਿਸਰੇ ॥ ੪ ॥

ਸੋਰਠਿ ਸੇ ਰਸੁ ਪੀਜੀਐ ਕਬਹੂ ਨ ਫੀਕਾ ਹੋਇ

॥ ਨਾਨਕ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਅਹਿ ਦਰਗਹ

ਨਿਰਮਲ ਸੋਇ ॥ ੫ ॥ ਜੇ ਪ੍ਰਭਿ ਰਖੇ ਆਪਿ ਤਿਨ

ਕੋਇ ਨ ਮਾਰਈ ॥ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਸਦਾ

ਗੁਣ ਸਾਰਈ ॥ ਏਕਾ ਟੇਕ ਅਗੰਮ ਮਨਿ ਤਨਿ

ਪ੍ਰਭੁ ਧਾਰਈ ॥ ਲਗਾ ਰੰਗੁ ਅਪਾਰੁ ਕੋ ਨ ਉਤਾਰਈ

॥ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਹਜਿ ਸੁਖ ਸਾਰਈ

॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਰਿਦੈ ਉਰਿ ਹਾਰਈ ॥

੬ ॥ ਕਰੇ ਸੁ ਚੰਗਾ ਮਾਨਿ ਦੁਯੀ ਗਣਤ ਲਾਹਿ

॥ ਅਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ਆਪੇ ਲੈਹੁ ਲਾਇ

Slok Mahala - 5 *Ik onkar satgur prasad (Ratai saiee je mukh na mor'an.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The persons, who never turn away from the worship and service of the Lord are true saints, and are said to be imbued with His love, notwithstanding any afflictions or sufferings they are subjected to. They have truly realised their Lord. Whereas the faithless persons, who have never followed the path of Lord's love and His Will, always turn away from the love and His Will, or service of the Lord, being false lovers. (having false love for the beloved Lord). (1)

O Nanak ! I would not care for all the worldly possessions, (and would burn away all the rich (silken) or ordinary clothes in preference to) except the Lord's love and would discard all the worldly riches to attain the love of the Lord. I would prefer and feel delighted even rolling in dust (living the object poverty) but having the love and unison of the Lord-spouse. (If the Lord's acceptance is on my side, I would not mind poverty even). (2)

Let us recite the Lord's True Name with the love and guidance of the Guru's Word leading a detached life from the worldly pleasures, having developed devotion for the True Name only. O Nanak ! Having overcome the five vices like sexual desires and anger, and then the singing of the Lord praises would be worthwhile only if one is imbued with the love of the Lord. (singing of Maru Raag with Lord's love at heart.) (3)

O Brahmin ! Once we have won the love of the Lord Almighty, the only one beloved Lord, then we do not bother about you, as millions like you come begging for favours from the Lord's door. Infact, you have wasted your human life even, having forsaken (forgotten) the Lord-Creator. (4)

The singing of Sorath Raag and enjoying its bliss is real and worthwhile only when Lord's love has been partaken which is ever-lasting, by reciting True Name. O Nanak ! Let us sing the praises of the Lord by reciting His True Name, and win the real acclaim and honour in the Lord's presence. (5)

Whosoever have been saved and protected by the Lord Himself, cannot face any harm or destruction at the hands of anyone else because such persons have attained the treasure of True Name and always sing the praises of the Lord. Such persons have sought the support of the Lord alone, having inculcated His love (in body and mind) with devotion. They have imbibed the love of the Lord, which nobody could diminish or lessen. The Guru-minded persons enjoy the bliss of life in a state of equipoise by singing the praises of the Lord. O Nanak ! Such persons have imbibed the love of the Lord and recited True Name having inculcated the love of this treasure

॥ ਜਨ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ਵਿਚਹੁ ਭਰਮੁ ਜਾਇ ॥
 ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਸੇਈ ਸਭ ਕਮਾਇ ॥
 ਸਭੁ ਕਛੁ ਤਿਸ ਦੈ ਵਸਿ ਦੂਜੀ ਨਾਹਿ ਜਾਇ ॥
 ਨਾਨਕ ਸੁਖ ਅਨਦ ਭਏ ਪ੍ਰਭ ਕੀ ਮੰਨਿ ਰਜਾਇ ॥
 ॥ ੭ ॥ ਗੁਰੁ ਪੂਰਾ ਜਿਨ ਸਿਮਰਿਆ ਸੇਈ ਭਏ
 ਨਿਹਾਲ ॥ ਨਾਨਕ ਨਾਮੁ ਅਰਧਣਾ ਕਾਰਜੁ ਆਵੈ
 ਰਾਸਿ ॥ ੮ ॥ ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ
 ਹਾਏ ਹਾਇ ॥ ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ
 ਤਿਉ ਮਥੇ ਧੂਮ ਰਾਇ ॥ ੯ ॥ ਨਾਮੁ ਧਿਆਇਨਿ
 ਸਾਜਨਾ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ ॥ ਨਾਨਕ ਧਰਮ
 ਐਸੇ ਚਵਹਿ ਕੀਤੇ ਭਵਨੁ ਪੁਨੀਤ ॥ ੧੦ ॥
 ਖੁਭੜੀ ਕੁਥਾਇ ਮਿਠੀ ਗਲਣਿ ਕੁਮੰਤ੍ਰੀਆ ॥
 ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿਨਾ ਭਾਗੁ ਮਥਾਹਿ ॥ ੧੧
 ॥ ਸੁਤਕੇ ਸੁਖੀ ਸਵੰਨਿ ਜੋ ਰਤੇ ਸਹ ਆਪਣੈ ॥
 ਪ੍ਰੇਮ ਵਿਛੋਹਾ ਧਣੀ ਸਉ ਅਠੇ ਪਹਰ ਲਵੰਨਿ ॥
 ੧੨ ॥ ਸੁਤਕੇ ਅਸੀਖ ਮਾਇਆ ਬੁਠੀ ਕਾਰਣੇ ॥
 ਨਾਨਕ ਸੇ ਜਾਗੰਨਿ ਜਿ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰਣੇ ॥
 ੧੩ ॥ ਮ੍ਰਿਗ ਤਿਸਨਾ ਪੇਖਿ ਭੁਲਣੇ ਵੁਠੇ ਨਗਰ
 ਰੰਧੂਬ ॥ ਜਿਨੀ ਸਚੁ ਅਰਾਧਿਆ ਨਾਨਕ ਮਨਿ
 ਤਨਿ ਵਸ ॥ ੧੪ ॥ ਪਤਿਤ ਉਧਾਰਣ ਪਾਰਬ੍ਰਹਮੁ
 ਸੰਮੁਖ ਪੁਰਖੁ ਅਪਾਰੁ ॥ ਜਿਸਹਿ ਉਧਾਰੇ ਨਾਨਕ

(of True Name) at heart. (6)

O Brother ! Let us accept with pleasure the Lord's Will, (and accept willingly whatever the Lord does) ridding ourselves of the dual-mindedness. The Lord, through His Grace and benevolence, would enable us to unite with Him. O holy saints! Pray grant us the wisdom through the Guru's guidance, so as to get rid of our dual-mindedness. Whatever has been predestined for us by Lord's Will, has to be accepted and followed in life (with any change). Everything is in the hands of the Lord (under the control) as there is no other power, controlling our fate. O Nanak ! We have enjoyed the eternal bliss by following the dictates of the Lord, as per His Will, without a murmur. (One could enjoy the bliss of life by following the Lord's Will.) (7)

The persons, who have served the perfect Guru, have attained the eternal bliss. O Nanak ! By reciting the Lord's True Name, all our functions are completed successfully. (8)

The sinner cry and wail (in the end) for leading a life of sinful actions, as they do not get any benefit. O Nanak ! The god of justice (Dharam Raj) punishes those sinners for their vicious and sinful actions (by treading them under his feet) so severely, just as one churns the curd for taking out butter with the help of a churner. (9)

The saintly friends have made a success of this valuable life by reciting Lord's True Name. O Nanak ! If such persons happen to go to the Yama's abode by any chance, Dharam Raj would be delighted and exclaim, "O saints ! You have purified my place by your holy visit." (10)

The vicious people are always engrossed in the mud of worldly falsehood, considering it sweet and get stuck up in the muddy areas of sinful actions. O Nanak ! It is only the fortunate persons, predestined by Lord Will, who are saved (protected) from this muddy and filthy falsehood. (11)

The persons, who have attained peace and tranquillity of mind and attained the bliss enjoying all the comforts of life by imbibing the love of the Lord, thus merging with the Lord. However, the persons, who have forsaken (separated from) the love of the True Master, always talk rot, being engrossed in suffering. (12)

There are millions of people, who are sleeping in the slumber of ignorance, being engrossed in the love of the worldly falsehood (Maya). O Nanak ! There are only few persons who have broken up from this slumber by reciting True Name. (with their tongue). (13)

The whole world is completely led astray (lost) by seeing this worldly drama of falsehood like the deer running after water in desert aimlessly or the site of habitated area in the sky which has no real existence. O Nanak ! The persons, who have realised Truth by leading a life of truthfulness, are looking honourable and beautiful having developed virtues of both body and mind. (14)

ਸੇ ਸਿਮਰੇ ਸਿਰਜਣਹਾਰੁ ॥ ੧੫ ॥ ਦੂਜੀ ਛੇਡਿ
 ਕੁਵਾਟੜੀ ਇਕਸ ਸਉ ਚਿਤੁ ਲਾਇ ॥ ਦੂਜੈ
 ਭਾਵੰ ਨਾਨਕਾ ਵਹਣਿ ਲੁਕੰਦੜੀ ਜਾਇ ॥੧੬
 ॥ ਤਿਹਟੜੇ ਬਾਜਾਰ ਸਉਦਾ ਕਰਨਿ ਵਣਜਾਰਿਆ
 ॥ ਸਚੁ ਵਖਰੁ ਜਿਨੀ ਲਾਇਆ ਸੇ ਸਚੜੇ ਪਾਸਾਰ
 ॥ ੧੭ ॥ ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੂਲੀ ਫਿਰੈ
 ਗਵਾਰਿ ॥ ਨਾਨਕ ਹਰਿ ਬਿਸਰਾਇ ਕੈ ਪਉਦੇ
 ਨਰਕਿ ਅੰਧਾਰ ॥ ੧੮ ॥ ਮਾਇਆ ਮਨਹੁ ਨ
 ਵੀਸਰੈ ਮਾਂਗੈ ਦੰਮਾਂ ਦੰਮ ॥ ਸੇ ਪ੍ਰਭੁ ਚਿਤਿ ਨ
 ਆਵਈ ਨਾਨਕ ਨਹੀ ਕਰੰਮਿ ॥ ੧੯ ॥ ਤਿਚਰੁ
 ਮੂਲਿ ਨ ਬੁਝੀਦੋ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ॥ ਸਬਦੁ
 ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ ॥
 ੨੦ ॥ ਖੰਡ ਵਿਕਾਂਦੜੇ ਜੇ ਲਹਾਂ ਘਿੰਨਾ ਸਾਵੀ
 ਤੋਲਿ ॥ ਤੰਨਿ ਜੜਾਈ ਆਪਣੈ ਲਹਾਂ ਸੁ ਸਜਣੁ
 ਟੋਲਿ ॥ ੨੧ ॥ ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਿਰਿ
 ਸਾਹਾਂ ਦੈ ਸਾਹੁ ॥ ਜਿਸੁ ਪਾਸਿ ਬਹਿਨਿਆ ਸੇਹੀਐ
 ਸਭਨਾਂ ਦਾ ਵੇਸਾਹੁ ॥ ੨੨ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮਹਲਾ ੯ ॥

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ
 ਕੀਨੁ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ
 ਜਲ ਕਉ ਮੀਨੁ ॥ ੧ ॥ ਬਿਖਿਅਨ ਸਿਉ ਕਾਰੇ

The Lord Almighty purifies and improves the sinners through His Grace and benevolence, as He is all powerful and omni-potent. O Nanak ! The person, whom the Lord wishes to purify and improve (his conduct) is imbued with the love of the Lord and recites His True Name. (15)

O Man ! Let us get rid of our dual-mindedness (and forget about serving other gods) and recite the True Name of the one Lord-sublime by developing His love in the heart. O Nanak ! The person, who is engrossed in dual-mindedness, (is washed away in the floods of the river of god of death) faces death finally, being washed away by the worldly falsehood. (16)

In this world of three markets in the form of Earth, sky and netherlands, the human beings conduct their business like their actions in this world of business but only those persons, who deal in the business of truthfulness and carry out Lord's worship, have developed various virtues and good qualities. (17)

This foolish world, which does not follow the path of love, has lost its way and forsaken the Lord Almighty. O Nanak ! The persons, having forsaken the Lord, are thrown into the abyss of hell. (darkness of hell). (18)

This human being never (forgets) casts away the love of the (Maya) worldly falsehood from his mind as such he is always amassing wealth with each breath. O Nanak ! The faithless person, devoid of any virtuous deeds previously (due to the absence of good actions) never remembers the True Name of the Lord. (19)

So long as the Lord's Grace is bestowed on some person, he does not lack in virtues and good actions. O Nanak ! Let us make use of the wealth of Lord's True Name, which forms a part of the never ending treasure of Guru's Word and share this with other fellow beings as well. (20)

If the wings of knowledge and worldly detachment were being sold, (in the market) I would buy them by paying the price in terms of my love for the Lord. Then I would fix those wings with my body and try to find my True friend, the Lord, by flying around and finally merge with Him. (21)

The friendly Lord is the true king of kings and the wealthiest of all wealthy persons, and we get honoured in His company, and provides with sustenance to all beings and all the world has faith in His support, depending on Him as their mainstay in life. (22)

Ik onkar satgur prasad

Slok Mahala - 9 (Gunn Gobind gayyo nahi janam)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Nanak ! Let my mind be absorbed in the love and devotion of the Lord, thus meditating on True Name unflinchingly, just as the fish never forgets her love for water. (even when outside it) Otherwise we waste this human life without any purpose, without singing the praises of the Lord

ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ ॥ ਕਹੁ ਨਾਨਕ

ਭਜੁ ਹਰਿ ਮਨਾ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥ ੨ ॥

ਤਰਨਾਧੇ ਇਉ ਹੀ ਗਇਓ ਲੀਓ ਜਰਾ ਤਨੁ

ਜੀਤਿ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧ

ਜਾਤੁ ਹੈ ਬੀਤਿ ॥ ੩ ॥ ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ

ਨਹੀ ਕਾਲੁ ਪਹੁਚਿਓ ਆਨਿ ॥ ਕਹੁ ਨਾਨਕ ਨਰ

ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥ ੪ ॥ ਧਨੁ

ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ

॥ ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ

॥ ੫ ॥ ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ

ਕੇ ਨਾਥ ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ

ਬਸਤੁ ਤੁਮ ਸਾਥਿ ॥ ੬ ॥ ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ

ਕਉ ਦੀਓ ਤਾਂ ਸਿਉ ਨੇਹੁ ਨ ਕੀਨ ॥ ਕਹੁ ਨਾਨਕ

ਨਰ ਬਾਵਰੇ ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ ॥ ੭ ॥

ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ

॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸਿਮਰਤ ਕਾਹਿ ਨ

ਰਾਮੁ ॥ ੮ ॥ ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ

ਨਾਹਿਨ ਕੋਇ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ

ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥ ੯ ॥ ਜਿਹ ਸਿਮਰਤ

ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥ ਕਹੁ

ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥

੧੦ ॥ ਪਾਂਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ

ਸੁਜਾਨ ॥ ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ

and without reciting the Lord's True Name. (1)

O Nanak ! Let us engage ourselves in the meditation of the Lord's True Name all the time, so as to escape the noose of Yama. (god of death) O my mind! Why are you always engrossed in vicious thoughts and sinful actions, and are never tired of such fruitless actions instead of getting lost in the humble service and remembrance of the Lord ? (2)

O Nanak ! The whole life is being wasted in fruitless efforts but man does not realise it. Why do you not remember the Lord? O my mind ! Your youth has been a total waste and now the old age has caught you up, making you so feeble that you are good for nothing, as such this life is a total loss without reciting True Name. (3)

O Brother! The old age has seized you now, having spent the whole life in wasteful efforts. Now you cannot think of any solution, when the god of death (Yama) is haunting you all the time. What could be done now? O Nanak ! Why does not this foolish person realise in time and meditate on True Name instead of getting confused due to dual-mindedness now? (4)

O Nanak! This foolish man spends his whole life, engrossed in worldly falsehood (Maya) enjoying the pleasures of his wealth, wife, and other worldly possessions, without realising that none of these things will accompany him at the time of death, or support him in the end. Let us understand it clearly that Lord's True Name alone is the right cause and ideal of life, otherwise life is a total waste by getting engulfed in worldly falsehood, considering them as real. (5)

O Nanak ! Let us remember the Lord and meditate on His True Name, by realising the Truth and attaining self realisation, thus knowing the Lord truly, who is our permanent companion. The True Lord is the benefactor of sinners, even granting them Salvation, He alone rids us of our fear-complex, (fear of death) and He is the supporter of the weak and down trodden. We should therefore, remember such a Lord always, who is by our side all the time. (6)

O Nanak ! This man does not develop love for the Lord who has created his body, and the worldly possessions, wealth for his comforts. O foolish Man ! Why are you so confused with your mind undecided, when you are faced with sufferings? When you had forgotten the Lord, where were you then? (7)

O Nanak ! Man has forgotten the Lord, who has provided this body, wealth, worldly possessions to him, and never

ਮੈ ਮਾਨੁ ॥ ੧੧ ॥ ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ

ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ

ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥ ੧੨ ॥ ਸੁਖ

ਦੁਖ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੇ ਮੂਰਤਿ ਭਗਵਾਨ

॥ ੧੩ ॥ ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ

ਲੋਹੁ ਸਮਾਨਿ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ

ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੪ ॥ ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ

ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ

ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੫ ॥ ਭੈ ਕਾਹੂ

ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ ਕਹੁ

ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ

॥ ੧੬ ॥ ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ

ਭੇਖ ਬੈਰਾਗ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ

ਨਰ ਮਾਥੈ ਭਾਗੁ ॥ ੧੭ ॥ ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ

ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥ ਕਹੁ ਨਾਨਕ

ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥ ੧੮

॥ ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ

॥ ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ

ਮਾਨੁ ॥ ੧੯ ॥ ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ

ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥ ਨਿਸਿ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ

ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥ ੨੦ ॥ ਜਿਹਬਾ ਗੁਨ

ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥ ਕਹੁ

develops love for the Lord, who has given him the comforts of a beautiful house. O my mind ! Listen, why do you not meditate on the Lord's True Name ? (8)

O Nanak ! There is only one Lord providing us with all comforts, and there is none else like Him. O my mind ! Meditate on the Lord's True Name, which could bring you Salvation. (9)

O my friend ! Remember the Lord, whose remembrance could bring you Salvation. O Nanak ! Listen to me and meditate on the Lord's True Name as our age is being reduced daily. (10)

O learned Man ! This body is created out of the five elements. O Nanak ! This man is created out of these elements of the Lord in whom it merges finally. (after death) (11)

O Nanak ! The Lord abides in every form of human body, which has been repeated by the holy Saints so often. O my mind ! Remember the Lord always so that you may cross this unfathomable ocean of life successfully. (12)

O Nanak ! The person, who does not give any importance to sufferings, comforts, greed or worldly attachments or egoism and remains immersed in the remembrance of the Lord in all the states of mind, is really a personification of the Lord Himself or is imbued with His love permanently. (13)

O Nanak ! The person, who considers praise and slander or gold and iron as equally good or on par with each other, is to my mind, deserving of (attaining) Salvation. This should be clearly understood. He is happy in any condition and sings the Lord's praises always. (14)

O Nanak ! The person, who does not distinguish between friend or foe and is neither overjoyed nor feels dejected at something, to my mind, such a person is deserving, of attaining Salvation. (15)

O Nanak ! The person, who is neither afraid of anyone nor strikes terror or fear in someone else, O my mind, is to be considered a true scholar or learned person, having full understanding. (16)

O Nanak ! The person, who having got rid of his vicious thoughts and sinful actions, has adopted a posture of detachment in the world, to my mind, is really fortunate and is pre-destined by Lord's Will to be the greatest person as it is not easy for everyone to lead a life of detachment. (17)

O Nanak ! The person, who has given up the worldly pleasures, love of worldly possessions, and family attachments including greed to my mind, has inculcated the Lord's love in his heart and is truly imbued with Lord's love. (18)

ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥

੨੧ ॥ ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ

॥ ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੋਭ ਉਧਾਰ

॥ ੨੨ ॥ ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ

ਕਉ ਜਾਨਿ ॥ ਇਨ ਮੈ ਕਛੁ ਸਾਚੈ ਨਹੀ ਨਾਨਕ

ਬਿਨੁ ਭਗਵਾਨ ॥ ੨੩ ॥ ਨਿਸਿ ਦਿਨੁ ਮਾਇਆ

ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ ॥ ਕੋਟਨ ਮੈ ਨਾਨਕ

ਕੋਊ ਨਾਗਇਨੁ ਜਿਹ ਚੀਤਿ ॥ ੨੪ ॥ ਜੈਸੇ

ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥ ਜਗ

ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥

੨੫ ॥ ਪ੍ਰਾਨੀ ਕਛੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ

ਅੰਧੁ ॥ ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ

ਤਾਹਿ ਜਮ ਫੰਧ ॥ ੨੬ ॥ ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ

ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ

ਰੇਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥ ੨੭ ॥ ਮਾਇਆ

ਕਾਰਨਿ ਧਾਵਹੀ ਮੁਰਖ ਲੋਗ ਅਜਾਨ ॥ ਕਹੁ

ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ

॥ ੨੮ ॥ ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ

ਤਿਹ ਜਾਨੁ ॥ ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ

ਸਾਚੀ ਮਾਨੁ ॥ ੨੯ ॥ ਮਨੁ ਮਾਇਆ ਮੈ ਫਾਪਿ

ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥ ਕਹੁ ਨਾਨਕ

ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥ ੩੦

॥ ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ

O Nanak ! The person, who has given up his ego and realised the Lord, has really attained Salvation. O my mind ! Take it for granted as perfectly true. (19)

O Nanak ! In this dark age of Kalyug, it is only Lord's True Name which could help us in removing our fear-complex, and purify our base mentality. Thus a person, who meditates on True Name day and night, gets all his chores (functions) completed successfully with Lord's support. (20)

O Nanak ! The person who recites the Lord's praises with his tongue and sings His praises and then listens to His True Name with his ears, is praiseworthy. O my mind ! Such a person will escape the clutches of the Yama (god of death) and proceed to the Lord's Presence only. (21)

O Nanak ! The person, who gets rid of his vices like ego, worldly attachments and greed will cross this ocean of life successfully and help others as well. (22)

O Nanak ! This world is like a dream, which dis-appears once you wake up; so life is also like a dream; as without Lord's True Name there is no other reality in this world. (23)

Man is moving around in confusion and doubts for the sake of Maya in this world and tells lies. O Nanak ! There is hardly anyone among crores (millions), who has inculcated the Lord's love in his heart. (24)

O friend ! Just as a bubble appears on water and then disappears suddenly; this world's existence is also like a bubble, which is created and then disappears soon. (25)

O Nanak ! Man is completely blind in his greed for amassing wealth and does not see anything else. So without True Name he has to face the noose of Yama, the god of death. (26)

O Nanak ! The person, who is always keen to have comforts of life, should seek the support of the Lord. O my mind ! Listen to me, that this life is very valuable and is given to us once only and cannot be gained again. (27)

O Nanak ! The whole world is running after worldly pleasures like fools, without realising that life without the True Name is a total waste and loss. (28)

O Nanak ! The person, who recites and remembers Lord's True Name day and night, becomes an embodiment of the Lord. You should clearly understand it that there is no distinction between such a person and the Lord, as he has merged in Him. (29)

O Nanak ! The mind is engrossed in Maya, forgetting the

॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ
ਜਮ ਫੰਧ ॥ ੩੧ ॥ ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ
ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ
ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ ੩੨ ॥ ਜਨਮ ਜਨਮ
ਭਰਮਤ ਫਿਰਿਓ ਮਿਟਿਓ ਨ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਨਿਰਭੈ ਪਾਵਹਿ
ਬਾਸੁ ॥ ੩੩ ॥ ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ
ਮਿਟਿਓ ਨ ਮਨ ਕੋ ਮਾਨੁ ॥ ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ
ਫਧਿਓ ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ ॥ ੩੪ ॥ ਬਾਲ
ਜੁਆਨੀ ਅਹੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ
ਜਾਨਿ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ
ਸਭ ਹੀ ਮਾਨੁ ॥ ੩੫ ॥ ਕਰਣੇ ਹੁਤੇ ਸੁ ਨਾ ਕੀਓ
ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥ ਨਾਨਕ ਸਮਿਓ ਰਮਿ
ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ ॥ ੩੬ ॥ ਮਨੁ
ਮਾਇਆ ਮੈ ਰਮਿ ਰਹਿਓ ਨਿਕਸਤ ਨਾਹਿਨ ਮੀਤ
॥ ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰ ਜਿਉ ਛਾਡਿਤ ਨਾਹਿਨ
ਭੀਤਿ ॥ ੩੭ ॥ ਨਰ ਚਾਹਤ ਕਛੁ ਅਉਰ ਅਉਰੈ
ਕੀ ਅਉਰੈ ਭਈ ॥ ਚਿਤਵਤ ਰਹਿਓ ਠਗਉਰ
ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ ॥ ੩੮ ॥ ਜਤਨ
ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੇ ਕੀਓ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੇ ਹੋਇ ॥
੩੯ ॥ ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਭ ਕੇ ਦਾਤਾ
ਰਾਮੁ ॥ ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ

Lord's True Name. Infact, man forgets, that without True Name, this life is a total loss and without any purpose. (30)

This human being is completely engrossed in his greed for Maya (worldly falsehood) and is blind for getting Lord's Name completely. O Nanak! Without True Name, man will have to face the Yama's noose (or clutches of Yama). (31)

O friend ! In this world, all are your friends in times of comforts but during adversity, there is none to support you. Says Nanak ! O my mind ! You should remember the Lord who would be helpful in the end, at the time of death. (32)

O Nanak ! This man has attained this life, after ages of doubtful existence in dual-mindedness but has not got over the fear of Yama, the god of death.

O my mind ! Remember the Lord so that you may rest in peace, forgetting the fear of death. (33)

O Nanak ! I am always working under the influence of my mean mentality. May the Lord bestow me with good and truthful mentality and help me in my efforts ! (34)

O Nanak ! Man passes through three stages in life, viz. childhood, youth and old age; but without the meditation of True Name of the Lord, man wastes all the stages without any purpose. (35)

O Nanak ! What is the use of crying and wailing over spilt milk, when the time is gone? This blind man does not realise that he has neglected the important job of True Name, being engrossed in greed and worldly attachments, thus attracting the Yama's noose by being engaged in useless efforts. (36)

O friend ! The mind is always engrossed in worldly falsehood and pleasures, without leaving them any time, just as a photograph needs the support of the wall and does not leave it, similarly man does not leave worldly attachments. (37)

This man proposes and God disposes. Whatever happens is much different from what he wants. O Nanak ! This man had been planning to make a permanent abode here, while the noose around his neck has been tightened due to his actions (38)

O Nanak ! Man tries to find means of comforts but always suffers though no efforts were made for the sufferings. O my mind ! As it pleases the Lord, comes to pass. (39)

The whole world is like a beggar, asking for something or else from the Lord, who is the only benefactor. O Nanak ! Let my mind realise that by remembering the Lord only, all

ਹੋਵਹਿ ਕਾਮ ॥ ੪੦ ॥ ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ
ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨੁ ॥ ਇਨ ਮੈ ਕਛੁ ਤੇਰੇ
ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥ ੪੧ ॥ ਗਰਬੁ
ਕਰਤੁ ਹੈ ਦੇਹ ਕੇ ਬਿਨਸੈ ਛਿਨ ਮੈ ਮੀਤ ॥ ਜਿਹਿ
ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ
ਜੀਤਿ ॥ ੪੨ ॥ ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੇ
ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥ ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ
ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥ ੪੩ ॥ ਏਕ ਭਗਤਿ
ਭਗਵਾਨ ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ ॥ ਜੈਸੇ
ਸੁਕਰ ਸੁਆਨ ਨਾਨਕ ਮਾਨੇ ਤਾਹਿ ਤਨੁ ॥ ੪੪
॥ ਸੁਆਮੀ ਕੇ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ
ਨਹੀ ਨਿਤ ॥ ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਿਉ
ਇਕ ਮਨਿ ਹੁਇ ਇਕ ਚਿਤਿ ॥ ੪੫ ॥ ਤੀਰਥ
ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
ਨਾਨਕ ਨਿਹਵਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰੁ
ਇਸਨਾਨੁ ॥ ੪੬ ॥ ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੇ
ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ
ਭਈ ਤਊ ਨ ਹਰਿ ਰਸਿ ਲੀਨ ॥ ੪੭ ॥ ਨਿਜ
ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹਿ ॥
ਨਾਨਕ ਥਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੇ ਮਨ
ਮਾਹਿ ॥ ੪੮ ॥ ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ
ਲੇਹੁ ਰੇ ਮੀਤ ॥ ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨ ਰਹੇ ਜਿਉ
ਬਾਲੂ ਕੀ ਭੀਤਿ ॥ ੪੯ ॥ ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ

our jobs are completed and desires fulfilled. (40)

O Brother ! Why are you so proud of your false position, when you know that this world is like a dream and nothing is real ? O Nanak ! What does belong to you in this world? I am proclaiming at the top of my voice that nothing belongs to man in this world. (41)

O Brother ! This body of yours, for which you are so proud, is going to perish in a moment. O Nanak ! The person who has praised the Lord in this life, has really won the battle of life, and crossed this ocean of life successfully. (42)

O Brother ! The person, who inculcates the Lord's love in his heart and recites His Name, is deserving of Salvation. O Nanak ! Take it as perfect Truth that such a person is just an embodiment of the Lord and there is no distinction between him and the Master. (43)

O Nanak ! The body of the person, who does not have the Lord's love and His worship as his motto of life is as good or bad as that of a swine or a dog, and this must be clearly understood. (44)

Just as a dog does not desert his master's house, and continues to occupy that house; O Nanak ! You should also serve the Master, being steady in one position, concentrating on True Name all the time, and without leaving your posture. You will cross this ocean of life successfully. (45)

O Nanak ! The person, who feels proud and haughty after visiting holy places, keeping fasts or giving alms to the poor people, wastes his life as all these functions (actions) are fruitless just like the wash of an elephant; (who after bath again throws dust on his body) as he pours dust after a wash, and makes the body dirty again. (46)

O Nanak ! Even in the old age, when man's body is shaking and trembling due to age and weakness, his feet are not steady and his eyesight has grown very weak, this foolish man does not remember the Lord and enjoy the bliss of True Name and is still busy in other worldly pleasures. (47)

O Nanak ! I have realised that in this world there is no true companion or friend, as I have tried to make friends with many during this life, but failed. We should inculcate Lord's love and His worship only in our hearts, as that is the only permanent feature, which would accompany us in the end. (48)

O friend ! Take it clearly and understand it that this world is a false (transient) creation alongwith all its pleasures. O Nanak ! Our body will perish as it is transient like the wall of sand which perishes in no time. (49)

ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥ ਕਹੁ ਨਾਨਕ
ਬਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥ ੫੦ ॥

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥

ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੇ ਨਾਨਕ ਬਿਰੁ ਨਹੀ ਕੋਇ

॥ ੫੧ ॥ ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਸੁ

ਕੈ ਕਾਲਿ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ

ਸਗਲ ਜੰਜਾਲ ॥ ੫੨ ॥

ਦੋਹਰਾ ॥ ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ

ਹੋਤ ਉਪਾਇ ॥ ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ

ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥ ੫੩ ॥ ਬਲੁ ਹੋਆ

ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥ ਨਾਨਕ

ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ

॥ ੫੪ ॥ ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ

ਨਿਬਹਿਓ ਸਾਥਿ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ

ਮੈ ਟੇਕ ਏਕ ਰਖੁਨਾਥ ॥ ੫੫ ॥ ਨਾਮੁ ਰਹਿਓ

ਸਾਧੁ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥ ਕਹੁ ਨਾਨਕ

ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤ੍ਰੁ ॥ ੫੬

॥ ਰਾਮ ਨਾਮੁ ਊਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ

ਕੋਇ ॥ ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ

ਤੁਹਾਰੈ ਹੋਇ ॥ ੫੭ ॥ ੧ ॥

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੁ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ

O Nanak ! There is nothing permanent in this world, as it is all false like the dream. Even Rama has gone and Ravana with a huge family has not lived for long and departed soon, as there is nothing in this world, which is permanent. (50)

O Nanak ! We should worry about things which are unforeseen, but if something happens, which is known and is likely (foreseen) to happen then where is the question of worrying about it? In this world everything is perishable and nobody lives permanently here. The way of life is that everyone has to perish one day. (51)

O Nanak ! Let us remember the Lord and sing His praises, leaving alone all the bickerings of this world. Whosoever is born in this world has to perish and die sooner or later, if not today it has to happen tomorrow. So let us recite Lord's True Name, forgetting worldly falsehood. (52)

Dohra : O Nanak ! The strength of the body is gone and I am chained to all sorts of bondage, and no efforts are of any avail. There is only one support of the Lord which we could look forward to and depend on, just as He supported the elephant in distress. So let us pray to Him for help ! (53)

O Nanak ! If the Lord bestows His Grace then we could muster enough strength and break all the shackles of bondage and everything is possible even now and could be done. O Lord ! We depend on You alone, as everything is within Your power, and we look forward to Your help alone. (54)

In this hour of distress and trial, all the friends and companions have let us down, and deserted us and no one is seen around to help. O Nanak ! It is only Lord's support which is seen as the saving device in this hour of distress, and there is nobody else to be with us now. (55)

O Nanak ! In the end there is only Lord's True Name, and the company of holy saints, on which we could depend, alongwith Guru's guidance. O Nanak ! There is hardly anybody who has meditated on True Name in this life, thus crossing this ocean successfully. (56)

O Lord ! I have inculcated only Lord's True Name in my heart, which has no other equal in life With the meditation of True Name, I have got over all my sufferings and have had a glimpse of Your Vision. So we should take the support of True Name alone for uniting with the Lord. (57-1)

Mundavani Mahala - 5 (Thal vitch tin vastu paieeou...)

In this basket of (Sri Guru Granth Sahib) there are three main things of Truthfulness, contentment and then meditation

ਵੀਚਾਰੋ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ
ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥ ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ
ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥ ਏਹ ਵਸਤੁ
ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥
ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ
ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥

ਸਲੋਕ ਮਹਲਾ ੫ ॥

ਤੇਰਾ ਕੀਤਾ ਜਾਤੇ ਨਾਹੀ ਮੈਨੋ ਜੋਗੁ ਕੀਤੇਈ ॥
ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੇ ਗੁਣੁ ਨਾਹੀ ਆਪੇ ਤਰਸੁ
ਪਇਓਈ ॥ ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ
ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ ॥ ਨਾਨਕ ਨਾਮੁ
ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗ ਮਾਲਾ॥
ਰਾਗ ਏਕ ਸੰਗਿ ਪੰਚ ਬਰੰਗਨ ॥ ਸੰਗਿ
ਅਲਾਪਹਿ ਆਨਉ ਨੰਦਨ ॥ ਪ੍ਰਥਮ ਰਾਗ
ਭੈਰਉ ਵੈ ਕਰਹੀ ॥ ਪੰਚ ਰਾਗਨੀ ਸੰਗਿ ਉਚਰਹੀ
॥ ਪ੍ਰਥਮ ਭੈਰਵੀ ਬਿਲਾਵਲੀ ॥ ਪੁੰਨਿਆਕੀ
ਗਾਵਹਿ ਬੰਗਲੀ ॥ ਪੁਨਿ ਅਸਲੇਖੀ ਕੀ ਭਈ
ਬਾਰੀ ॥ ਏ ਭੈਰਉ ਕੀ ਪਾਚਉ ਨਾਰੀ ॥ ਪੰਚਮ
ਹਰਖ ਦਿਸਾਖ ਸੁਨਾਵਹਿ ॥ ਬੰਗਾਲਮ ਮਧੁ
ਮਾਧਵ ਗਾਵਹਿ ॥ ੧ ॥ ਲਲਤ ਬਿਲਾਵਲ
ਗਾਵਹੀ ਅਪੁਨੀ ਅਪੁਨੀ ਭਾਂਤਿ ॥ ਅਸਟ ਪ੍ਰਤ੍ਨ
ਭੈਰਵ ਕੇ ਗਾਵਹਿ ਗਾਇਨ ਪਾਤ੍ਰ ॥ ੧ ॥
ਦੁਤੀਆ ਮਾਲਕਉਸਕ ਆਲਾਪਹਿ ॥ ਸੰਗਿ
ਰਾਗਨੀ ਪਾਚਉ ਬਾਪਹਿ ॥ ਗੋਡਕਰੀ ਅਰੁ ਦੇ
ਵਰੰਧਾਰੀ ॥ ਗੰਧਾਰੀ ਸੀਹਤੀ ਉਚਾਰੀ ॥

(including its deliberation) which are kept alongwith the nectar of True Name of the Lord, which is the mainstay of the whole world for its support. (without any distinction of caste or creed). Whosoever will partake of this food (for thought) and share it with others, will gain the fruit of salvation (from the vicious thoughts) Once someone partakes this food (of the nectar of True Name) he will not be able to exist without (its use) reciting this True Name, so we should always recite True Name. (having full faith in its support). O Nanak ! By taking refuge at the lotus-feet of the Guru we could cross this ocean of life successfully, and if we were to deliberate thoughtfully, we will realise that the whole Universe is the creation of the Lord while He is pervading everywhere and every being. (1)

Slok Mahala - 5 (*Tera keeta jato nahi maino jog kitoai...*)

O Lord-Sublime ! I have been enabled through Your Grace (to complete this mounmental task) but I have not been able to appreciate Your benevolence fully. O Lord ! I had no virtues of mine, being completely virtue-less, but it is Your munificence and Grace which has sustained me throughout (This task of completing Sri Guru Granth Sahib) When You bestowed Your Grace on me, through Your support, I was united with the true friend, the True Guru. O Nanak ! I live a fruitful life only, when I recite True Name, through Your Grace and my body and soul gets blossomed with the eternal bliss. (1)

Ik onkar satgur prasad

Rag Mala (*Rag ek sang panch brangan*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Each raga is accompanied by five main sub-ragas (like their spouses) alongwith eight meters (as their sons) which the musicians sing. By the sunrise, they sing the 'Bhairou Rag' alongwith five more sub-ragas in accompaniment. First of all, they sing the Bhairvi raga, then (second) bilawali, along with Punia (third) and Bangli (the fourth), Then the fifth sub-raga of aslekh (ragni) is sung, which are the five sub-ragas (spouses) of the Bhairou Rag. Then they listen to (sing) Pancham, harkh, disakh followed by bangalam and madh and madhu raga. Then they (the musicians) sing all of them, and bilawal, each in their own fashion (style) so the musicians sing these eight sub ragas (as the off shoots) of the main Bhairou Raga. (1)

Then they sing the second main Raga of 'Malkausak', along with the five sub ragas (as their spouses) The five ragnis

ਧਨਾਸਰੀ ਏ ਪਾਚਉ ਗਾਈ ॥ ਮਾਲ ਰਾਗ
ਕਉਸਕ ਸੰਗਿ ਲਾਈ ॥ ਮਾਰੂ ਮਸਤਅੰਗ
ਮੇਵਾਰਾ ॥ ਪ੍ਰਬਲਚੰਡ ਕਉਸਕ ਉਭਾਰਾ ॥ ਖਉਖਟ
ਅਉ ਭਉਰਾਨਦ ਗਾਏ ॥ ਅਸਟ ਮਾਲਕਉਸਕ
ਸੰਗਿ ਲਾਏ ॥ ੧ ॥ ਪੁਨਿ ਆਇਅਉ ਹਿੰਡੋਲੁ
ਪੰਚ ਨਾਰਿ ਸੰਗਿ ਅਸਟ ਸੁਤ ॥ ਉਨਹਿ ਤਾਨ
ਕਲੋਲ ਗਾਇਨ ਤਾਰ ਮਿਲਾਵਰੀ ॥ ੧ ॥
ਤੇਲੰਗੀ ਦੇਵਕਰੀ ਆਈ ॥ ਬਸੰਤੀ ਸੰਦੂਰ ਸੁਹਾਈ
॥ ਸਰਸ ਅਹੀਰੀ ਲੈ ਭਾਰਜਾ ॥ ਸੰਗਿ ਲਾਈ
ਪਾਂਚਉ ਆਰਜਾ ॥ ਸੁਰਮਾਨੰਦ ਭਾਸਕਰ ਆਏ
॥ ਚੰਦ੍ਰਬਿੰਬ ਮੰਗਲਨ ਸੁਹਾਏ ॥ ਸਰਸਬਾਨ ਅਉ
ਆਹਿ ਬਿਨੋਦਾ ॥ ਗਾਵਹਿ ਸਰਸ ਬਸੰਤ ਕਮੋਦਾ
॥ ਅਸਟ ਪੁਤ੍ਰ ਮੈ ਕਹੇ ਸਵਾਰੀ ॥ ਪੁਨਿ ਆਈ
ਦੀਪਕ ਕੀ ਬਾਰੀ ॥ ੧ ॥ ਕਛੇਲੀ ਪਟਮੰਜਰੀ
ਟੋਡੀ ਕਹੀ ਅਲਾਪਿ ॥ ਕਾਮੋਦੀ ਅਉ ਗੁਜਰੀ
ਸੰਗਿ ਦੀਪਕ ਕੇ ਥਾਪਿ ॥ ੧ ॥ ਕਾਲੰਕਾ ਕੁੰਤਲ
ਅਉ ਰਾਮਾ ॥ ਕਮਲਕੁਸਮ ਚੰਪਕ ਕੇ ਨਾਮਾ ॥
ਗਉਰਾ ਅਉ ਕਾਨਰਾ ਕਲ੍ਹਾਨਾ ॥ ਅਸਟ ਪੁਤ੍ਰ
ਦੀਪਕ ਕੇ ਜਾਨਾ ॥ ੧ ॥ ਸਭ ਮਿਲਿ ਸਿਰੀਰਾਗ
ਵੈ ਗਾਵਹਿ ॥ ਪਾਂਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ
॥ ਬੈਰਾਰੀ ਕਰਨਾਟੀ ਧਰੀ ॥ ਗਵਰੀ ਗਾਵਹਿ
ਆਸਾਵਰੀ ॥ ਤਿਹ ਪਾਛੈ ਸਿੰਧਵੀ ਅਲਾਪੀ ॥
ਸਿਰੀਰਾਗ ਸਿਉ ਪਾਂਚਉ ਥਾਪੀ ॥ ੧ ॥ ਸਾਲੂ
ਸਾਰਗ ਸਾਗਰਾ ਅਉਰ ਗੋਂਡ ਗੰਭੀਰ ॥ ਅਸਟ
ਪੁਤ੍ਰ ਸ੍ਰੀਰਾਗ ਕੇ ਗੁੰਡ ਕੁੰਭ ਹਮੀਰ ॥ ੧ ॥
ਖਸਟਮ ਮੇਘ ਰਾਗ ਵੈ ਗਾਵਹਿ ॥ ਪਾਂਚਉ ਸੰਗਿ
ਬਰੰਗਨ ਲਾਵਹਿ ॥ ਸੋਰਠਿ ਗੋਂਡ ਮਲਾਰੀ ਧੁਨੀ
॥ ਪੁਨਿ ਗਾਵਹਿ ਆਸਾ ਗੁਨ ਗੁਨੀ ॥ ਉਚੈ ਸੁਰਿ

(Sub-ragas) are Gond, Dev gandhari, gandhari, sihuti, and the fifth Dhansari, are then sung, which accompany the main Rag Malkausak. Then the eight off-shoots (sons) are Maru (the most bewitching) and angmewara, parable, chand, kausak and ubhara, alongwith Khoukhat and Bhauranad, which are being sung. These eight off shoots accompany the main Raga malkausaknalkans. (1)

The third main Raga is Hindol, which is sung alongwith five sub ragas (spouses) and eight off shoots (sons). When the musicians sing this Raga with full arrangement of the instrumental strings, there are waves of music, spreading out of this ocean of Raga. (1)

The spouses are Telangi, Devkari, Basanti, Sandur, in their charming tunes, alongwith Saras ahiri as the five sub-ragas (ragnis) of the Hindol Rag as described by the known musicians. Then the (eight) off-shoots of Surmanand, Bhaskar, Chander, Gimb, mangal appear beautiful alongwith Sarasban, and Binuda (as the sons) and Basant alongwith kamoda are being sung I have described these eight off-shoots (sons) very thoughtfully. (beautifully). Now is the turn of Deepak Raga. (1)

The five (spouses) sub-ragas of Deepak are Kachheli, patmanjri, Todi in tune are sung alongwith Kamodi and Goojri, being established fully with the Deepak Raga. (1)

The eight (sons) off shoots are Kalaka, Kuntal, and Rama alongwith kamal, kusum, champak, Gora, Kanra and Kalyana, which are known to be the eight (sons) off shoots of Deepak Raga. (1)

Then all the musicians sing Sri Rag alongwith the five ragnis (spouses) like Bairari, karunati, Gour'i, asavari, and sindhvi, which are sung in accompaniment of Sri Rag, the main Raga. (1)

The eight off-shoots (sons) of Sri Raga are salu, sarag, sagra, Gond, Gambir alongwith Kund, kumbh and hamir. The next sixth Raga is the Megh Raga being sung by the musicians alongwith the five sub-ragas (spouses) of sorath, Gond, Malari alongwith Asa and Sooho as the ragnis, which are sung beautifully by the musicians, and these five ragnis are

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Glossary

1. Ik Onkar - The only one Sublime Lord, who is self-manifested (whose attainment is the only objective of this human life).
2. Satgur Prasad - The Lord is an embodiment of Truth, and is attainable through the Guru's Grace.
3. Amrit Vela - The ambrosial hours of the morning (the best time for reciting True Name of the Lord).
4. Anand - The eternal and perfect bliss of life, for which man has to aim and enjoy unison with the Lord.
5. Anhad - The all pervasive and unstrung Music of Nature, which is heard by those persons, in communion with the Lord Sublime.
6. Akal Moorat - The formless Lord is not affected by the god of death, being (beyond death) ever-existent.
7. Ajooni - The Lord does not follow the cycle of births and deaths like Man.
8. Bhau - Fear-complex (of death), wonder-awe.
(nirbhau) - (Fearless)
9. Dual mindedness - There are two paths in life, one Lord-intoxicated (liv) and the other towards Maya (worldly falsehood) (dha't).
10. Grace - Benevolence and Kindness of the Lord or the Guru.
11. Gurmukh - Facing towards the Guru ie. Guru-minded (faithful) who has surrendered to the Guru completely following the Guru's Word.
12. Hukam - The Lord's Will - Dictates of the Lord or as directed by the Lord, in the normal course of events.
13. Karam - Our actions in the world, based on which we reap the reward in life, also Kindness of the Lord.
14. Kudrat - Nature-the physical presentation of the Lord's wondrous worldly drama (which should help man to perceive the True Lord's Vision).
15. Karta Purakh - The Lord is the Creator of the Universe, in all its perfection. (being present within each and everything created by Him)
16. Manmukh - The faithless, self-minded persons, who follow their own intelligence and cleverness for any directions in life.
17. Maya - Worldly falsehood, its charm for worldly pleasures, possessions and attachments has led man astray from the path of righteousness and godliness.
18. Meditation - Concentrating on Lord's true Name, by repeating Lord's Name with love and devotion.
19. Mokh Mukat - Salvation, the state of Bliss and unification with the Lord, with

freedom from the cycle of Rebirths.

20. Nirbhau & Nirvair - The Lord is fearless and with enmity towards none.
21. Nadar - The Grace and Mercy of the Lord (on the Guru-minded persons).
22. Nij Thau - Self-realisation, to perceive the Lord within one's inner self (with concentration on True Name).
23. Satnam - The Lord is Truth-personified (His Name is Truth).
24. Simran - Recitation of Lord's True Name, with full concentration and devotion being in unison with Lord sublime.
25. True Name - Lord's Name, "Waheguru, God, Ram or Allah"
26. Saibhung - Self effulgent, being created by the Lord Himself and being self-existent, being the supreme and Prime soul.
27. Vices - The Man is pestered by five vices of sexual desires, anger, greed, attachment and egoism (kam, karodh, lobh, moh ahankar) the offsprings of Maya (worldly falsehood) to lead man astray from the true path.
28. Vismad - The state of wonder and bliss at Lord's Greatness & vastness.
29. Equipoise (Sahej) - The fourth-state of bliss in complete unison with the Lord through self-surrender.
30. Trai-gunn (Maya) - Rajo, Tamo and Sato. The worldly falsehood (Maya) presents itself in man with the qualities of lust for power, greed and partial peace. Thus leading man astray from the path of godliness through its charm.
31. Khand (Brahmand) - The Universe with its components like continents, countries, areas, oceans, sky, netherland .Khand in Jap Ji - 35,36 and 37 means five stages of human life and its evolution.
 - a) Dharam Khand - Realm of Dharam, True Religion and study of Nature.
 - b) Gyan Khand - Realm of Knowledge.
 - c) Saram Khand - Realm of Action.
 - d) Karam Khand - Realm of Grace (Lord's benovolence).
 - e) Sach Khand - Realm of Truth (where the Lord abides).
32. Holy Saints - After the True Lord, the Guru's status is supreme, and after the Guru, the holy saints occupy a position of truthfulness, having attained unison with the Guru and the Lord.
33. Sadh Sangat - The means of approaching True Lord is to sing the praises of the Lord in the company of holy saints (holy congregations).
34. Suha'gan - The Guru-minded persons are like the wedded woman, who has won the heart of her spouse through complete self-surrender, thus enjoying the conjugal bliss of the Lord-Spouse.
35. Elements (five)- The whole world is created from the five basic elements of water, air, fire, earth and the sky (ether).